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AGREEMENT IN PRAYER.

BY REV. B. T. ROBERTS.

“Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.”—Mat. xviii, 19.

Christ desired that there might be the most perfect union in heart and life among his followers. For this he prayed. “Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”—John xvii, 11. “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”—John xvii, 20-21.

He labored to produce and perpetuate this harmony. No one was to exercise lordship over his brethren, but he that was greatest was to be the servant of all. United, the powers of hell should not prevail against them; divided, their house would be brought to desolation. Their fellowship with the Father

and the Son, and with one another, was to be the grand means of convincing the world that the mission of Christ was from God. More directly calculated to produce this oneness of feeling, than even the precepts and example of Christ, was the Spirit he infused into the heart of every true disciple.

The essential element of this Spirit was love. By this, one might know that he was born of God, because of the unwonted love which he felt for the brethren. Hence such a unity as the world had never witnessed, followed the opening of the commission of the apostles upon the day of Pentecost. Three thousand souls were converted in a day. And what evidence had the world of the genuineness and supernatural nature of these sudden conversions? An evidence which carried conviction with it, and struck fear into every soul. They that believed were together, they doubtless had been many of them at variance, but now were they together, and had all things common, and sold their possessions and goods, and parted them to all, as every man had need. This community of goods was not commanded. And yet perhaps it was necessary at the planting of the

standard of the cross, to give the highest possible demonstration of the oneness of its defenders. In this unity of the soldiers of Christ, more than in their numbers or position, or natural endowments, consists the strength of the Holy army. This will be evident upon reflecting that their power to overcome their foes will be directly proportioned to their power to prevail with God. This power of prevailing with God, is laid in the text in the unity of his children.

In unfolding the text, we design to notice

I. In what we are to agree.

II. The effect of such agreement.

1. We must agree in asking the same thing.

2. In the time of asking for it.

3. In faith in asking for it.

(1). That we shall receive it.

(2). The time when we shall receive it.

4. The motive of asking. This must be pure.

5. We must agree in asking things consistent with the will of God. Perhaps most of our prayers are made up of petitions for things not according with the will of God. We ought to study more to know his will. We have no excuse for our ignorance of the will of God. No principle of his moral government will be violated in order to answer our prayers.

6. We must agree in persevering to ask till we receive. If we have strong faith, we shall not be discouraged by the delay of the promised blessing. Daniel prayed and fasted all the while for three whole

weeks. Elijah prayed seven times, before the cloud appeared. He was watching for its appearance all the while.

Of our Saviour it is said that upon the night of his agony, he prayed three times using the same words:

"Till thou thy perfect love impart,
Till thou thyself bestow,
Be this the cry of every heart,
I will not let thee go."

7. We must agree in doing all that we can do, in order to our receiving the blessing.

The text does not say we are to agree simply in asking, we are to agree *as touching* the thing which we shall ask. We must do all we can, and then God will accomplish what we cannot. We must compass the city day after day, and blow the trumpet of salvation, and shout in the name of the Lord, and he will cause the walls of Jericho to tumble down to their very foundations. We must make the valley full of ditches, and though we may not see the wind or the rain, yet shall the valley, at the command of God, be full of water.

We can procure the empty vessels and set them in order, and distribute of the single pot of oil in our possession, and the Lord shall multiply it, till all the vessels are filled to overflowing.

We can remove the stone from the tomb in which is sepulchred a brother, who has for many days been spiritually dead, and he, whose voice the dead obey, shall bid the sleeping Lazarus come forth.

III. The effect of such agreement.

"It shall be done for them of my Father which is in heaven." I do

not know that these words can be made any plainer than they are. It is truly wonderful that there should be such condescension with God. Yet so it is. We have all confidence in the statement of the text. It was made by Christ. It needs no confirmation. And yet in many instances it has been confirmed. In a sea-port town in New England, lived a pious mother. She had six daughters. At the age of sixty, she had been confined to her house for many years by disease. To a pious friend she remarked, "I have not for many years been able to go to the house of God, to take sweet counsel with his people. But I have another source of grief greater than this one that weighs down my spirits day and night. I have six daughters but not one of them is pious. I am alone." She was a woman of a sorrowful spirit, beseeching the Lord with much entreaty. Soon after, a revival of religion commenced in the neighborhood, in which four of her daughters were converted. A fifth was soon added, but the eldest was unmoved. "Mother," said one of the converts, "let us observe a day of fasting and prayer for our unawakened sister." The day was observed. The subject of their prayers, while engaged at her home, (for she was married) was solemnly arrested by the convicting spirit of God. She saw herself a sinner under condemnation. She bowed as a penitent at the foot of the cross, and was soon enabled to rejoice in the assurance that she was a child of God.

I have seen this statement tested

and know it to be true, though I would rest its claims to be believed upon its own authority, as the Word of God. Religion had been declining a number of years in a country town in the state of Connecticut. Many of the church had removed. Some had gone to the land of rest. The remaining members of the church in that place became disheartened. They were few in number and weak in influence. Feeling unable to support a minister sent to them by Conference, they requested that a student, from the University, might come and preach for them Sundays. One went, a young man of strong faith, fervent in prayer, but below the average of his class in ability. I accompanied him in one of his first visits. "Who of you," said he to the little band, "will covenant together to pray earnestly, at least three times each day, for a revival of the work of God? Almost all covenanted together to pray and labor and live for a revival. The result was a revival of religion that shook the entire community, and over one hundred gave evidence of being new creatures in Christ Jesus.

The sanctification of believers and the conversion of sinners ought to be going on all the while. And why does this work cease? We are not agreed touching the thing that we ask of God. Perhaps we are agreed in praying, that is in using the words of prayer. But we are not agreed in praying and acting, agreed in faith and works. Let us brethren, become one in Christ Jesus, one in faith, in effort, and God will undertake in our behalf.

TELEGRAM FROM HEAVEN.

A young man was once employed as clerk in a telegraph office in a certain town in England. In some way or other God had led him to see that he was a sinner, and this caused him great distress of mind. Like a poor lamb in the mountains, he felt that he had wandered from God's fold, and was a lost sheep. But he could not tell where to find the Shepherd, or how to get within His fold; but Jesus, the good Shepherd, took a singular way to find him and bring him back.

The young man went to his office one morning in great distress of mind from the burden of his sins. He was lifting up his heart in secret and saying, "Lord, be merciful to me, a sinner," when the click of the telegraph instrument before him told him that a message was coming. He looked, and saw it came from Windermere, up among the beautiful lakes of England. There was first the name and the residence of the person to whom the telegram was sent, and then followed these words from the Bible; "Behold the Lamb of God that taketh away the sins of the world; in whom we have redemption, through His blood, the forgiveness of sins, according to the riches of His grace." And then followed the name of the person sending it.

This was a strange message to send by telegraph. The explanation of it was this: The telegram was sent to a servant girl living in town. She was in distress about her sins, also trying to find Jesus. She had a brother who was a Christian; he was a servant in the family of a gentleman who was spending the summer at the lakes. This poor girl had written to her brother, telling the trouble she was in, and asking him the great question: "What must I do to be saved?" Her brother had no time to write then, so he sent this telegram. The poor girl found

her way to Jesus through those sweet words from her brother. And so did that young man in the telegraph office. This was a telegram from heaven to him. Those precious words, "Lamb of God," "sin taken away," "redemption through his grace," brought him to Jesus, and he found peace in Him. The good Shepherd made use of the telegraph wire to bring one of His lost sheep to Himself.—*The Word of Life.*

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 "My heart is fixed."—A fixed inflexible will is a great assistance in leading a holy life. Satan will suggest a thousand reasons why we should yield a little to the temptations by which we are surrounded; but let us ever stand fast in our purpose. A good degree of decision and tenacity of purpose is of great importance in the ordinary affairs of life. How much more so in the things of religion! He who is easily shaken will find the way of holiness difficult, perhaps impracticable. A double-minded man, he who has no fixedness of purpose, no energy of will, is "unstable in all his ways." Ye who walk in the narrow way, let your resolution be unalterable. Think of the blessed Saviour: "My God, my God, why hast thou forsaken me?" Though he was momentarily forsaken, at least so far as to be left to anguish inconceivable and unutterable, his heart nevertheless was fixed, and he could still say, "My God, my God!"—*T. C. Upham.*

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 —The passionate are like men standing on their heads; they see all things the wrong way.

—Nothing is eternal but that which is done for God and others. That which is done for self dies. Perhaps it is not wrong; but it perishes. You say it is pleasure—well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal; that alone which goes out of self into God lasts forever.

UNCLEAN HABITS.

BY REV. A. SIMS.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—1 Cor. vii. 1.

"If any man defile the temple of God, him shall God destroy: for the temple of God is holy, whose temple ye are."—1 Cor. iii. 17.

The central idea of the religion of Christ is purity, and it applies to the body as well as the soul. Is it any wonder that God requires a pure temple to dwell in? Would we offer a dear friend, who came to see us, a filthy room to occupy? Nay, but we would provide for his reception with the greatest care. How much more careful should we be to furnish a pure temple for the Holy Spirit to dwell in.

We are to present our bodies a living sacrifice, and to keep under the body, of course we include here the passions, lusts, carnal affections, anything contrary to the principle of faith or the law of love, anything that would in any way supplant the stay of the Divine Being. Now how can a man be said to keep under the body when, at his leisure, he must partake of that which, to a considerable degree, clogs the brain with a breathed smoke, and pamper the affections of the flesh.

Now, the common use of tobacco is a most filthy habit to lungs, mouth and clothes; it is a perfect stench. It is not necessary to see a pipe in a man's mouth to know whether he is a smoker, he literally stinks as he goes about, his very breath is fetid and loathsome. How can such uncleanness be reconciled with the purity required in the above passages of Holy Writ, and indeed not by them only, but by the whole Gospel? If cleanliness is a part of Christianity, and it undoubtedly is, to be filthy is to be wicked; yet the common use of tobacco is extremely filthy and therefore sinful. Besides, God positively asserts in His Word that he who

dares to defile his temple shall be destroyed.

We do not expect anything better of horse-jockies and debauchees than that they should indulge in such filthy lusts of the flesh, but the children of God—the men and women who profess the holy religion of Christ—are expected to put away every unclean thing, and to abstain even from the appearance of evil.

A Methodist exhorter and class-leader came up to the writer one day and said: "Brother, I am going in for sanctification," while the tobacco spittle was running down each corner of his mouth. Of course, we said: "Brother, begin right in your mouth."

The following case, it is hoped, will convince some tobacco devotees of the impurity of their habit. A certain blacksmith used tobacco for about sixty years; he became convinced of the filthiness of his practice in the following manner: When working on hot iron there would arise an odor very offensive, yea, almost unbearable. Its character was like tobacco spittle falling upon a hot stove. The English language fails to express the feelings that a clean, sensitive, pure body, has when it comes into contact with such fluid. This man could not bear this awful condition of things, and wondered from whence it came. It occurred to him that the cause was in himself. It was hot weather, and he was working hard and sweating freely, and drops of sweat would fall quite often on the hot iron. To make the thing certain he put a hoe into the forge, and when it was red hot he took it out, and with his hand wiped the sweat from off his face upon the hot hoe. And, O! whew, what an odor! Can it be that I am so filthy! He was more than convinced, and resolved to abandon the filth forever. He has been free from it for about ten years. I think that all excessive tobacco

consumers are in the same boat, and might be convinced in the same way. Neither is filthiness of the flesh condemned only by the Christian religion, for Mahomed, in harmony with Bible sentiments, anathematizes impurity, and in his fifth commandment says, keep thy body clean.

"There are but three kinds of animals which generally use tobacco. The Rock Goat of Africa, whose stench is so insufferable that no other animal can approach it. The Tobacco Worm, whose intolerable visage gives to every beholder an involuntary shudder, and one other nondescript animal whose tobacco-frothings and spittings defile his own visage, bespatter and bedaub everything within his reach; who besmudges and pollutes the atmosphere with his nauseous fumigations, and whose Stygian breath seems to denote approximation to some bottomless pit."—*Dr. Coles.*

In 1492, as Columbus lay with his ships side by side at the Island of Cuba, he sent two men, a "Caleb and Joshua," to search the land, and report what they might see. On their return, among other things they said they saw "the naked savages twist large leaves together, light one end at the fire, and smoke like devils!" Smokers should bear in mind their pedigree! Barbarous! Sensual!

"In the house of God, where of all other places decency and cleanliness should be observed, it is appalling to notice the repulsive and abominably filthy state of many pews, rendered so by the spitting habits of tobacco smokers and chewers. Churches are most scandalously abused by the tobacco chewers who frequent them; and kneeling before the Great Jehovah, which is so becoming when sinners approach their Maker in prayer, is rendered impossible in many seats for ladies, because of the large quantity of tobacco saliva which is ejected in all

directions."—*Dr. A. Clark,*

The language of God is wonderfully significant: "Thou hast defiled my sanctuary with thy abomination,"—"I will take this abomination from between thy teeth;" "I cannot hear for this abomination." Thus and thus, my hearers, God speaks to you. We beseech you, break off this habit, and all the gold of California could not bless you as much as this single decision. "Break, my brother, from these bonds of iniquity." "Take hold," as a Christian—a dauntless reformer—and wake the Church, and the nation, to this great and insidious curse.

REST.

"There remaineth therefore a rest to the people of God."—*Heb. 4-9*

The rest of the soul is what the apostle here refers to. We who are Christians need no explanation of it for it is ours by experience. We find a sweet rest in Christ. To be sure the cares of life often disturb this rest. But we fly to the Rock and we find it again.

This rest may feel the storms rage, it hears the roar and feels the billows or life surging and dashing against it, but still it remains unshaken, firm as ever.

If this rest of the Spirit shows itself to the world, and it certainly will in some degree, if we have entered into it, it will prove a peaceful weapon to win souls, and slay the adversary. Let the world see you, under all circumstances, calm and peaceful; they will be led to enquire from whence came this wonderful strength, which they do not possess.

What greater happiness can we experience than to feel perfect freedom from agitating cares and the raging passions which disturb most men. It is becoming like God. In this enjoyment we are truly growing into His likeness. The transfiguration has commenced.—*M. H. S.*

A SINNER SAVED.

BY E. M. SANDY.

"Whereas I was blind, now I see." I was born in Essex Co., Virginia, on August 16, 1856, and resided in that State until my nineteenth year, when I became a resident of Washington, D. C., where, after some time, I obtained employment as street car-conductor. Being off duty one day, I saw in a store a book entitled, "The Young Man's Aid," by Preacher Winslow, of Boston. I purchased it, and during leisure moments read it. A part of the advice in this book I particularly remembered: it was that the Bible was the only true book to study, and that we should regulate all our thoughts, words and actions upon the scale of eternity. I was then studying hard preparatory to going before an examining board of the Interior Department, to be examined for a clerkship; yet I determined to purchase me a Bible; so when it was my next day off, I bought a small one, which I studied at the end of the route, and the truths of which I pondered while going up and down the street on my car. One day a man got on my car and handed around some tracts, and gave me one. It was entitled, "The Life and Conversion of a Romanist." I had often desired some one to speak to me concerning my soul, but had never seen one that my heart told me was a Christian according to the Bible. Christ says, "By their fruits ye shall know them." As soon as my eye fell upon this person I felt that he was a man of God. I knew that the Scripture saith, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely." "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil,

for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven: for in like manner did their fathers unto the prophets." Again: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God." "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Again: "Ye are dead, and your life is hid with Christ in God." "How shall we, that are dead in sin, live any longer therein?" "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

There are very few who can bear the tests of God's Word. I called my Christian friend (T. F. Dolan) out on the platform with me, where we had some conversation together; and I asked him to pray for me at the meeting to which he was then going. He said he would do so.

A short time after this a revival meeting commenced at one of the Methodist churches. I determined to attend, and see if I could get the witness of sins forgiven. I went forward to be prayed for, and members of the church came around me, saying all I had to do was to believe. I would say within myself, I believe there was such a person as Christ. It had been instilled into me from my infancy. I believed all

the Bible, and was willing to follow Christ. I told the pastor and the brethren that I was employed on the street car, and had to work on the Sabbath; but it seemed not to occur to them or myself that God required a man to forsake Sabbath-breaking business. This was the only means of support for myself and two sisters. So I was in some trouble and uncertainty in regard to the matter. But God did not leave me thus; for I again met my Christian friend. He had opened a little meeting room on Seventh Street, which I passed on my car. It was an humble place, and I felt that God's Spirit dwelt there; so I got off my car, the driver taking it to the end of the route, which was not far from the place of meeting.

Bro. Dolan said to me, "Are you willing to give up all?" I said, "Yes." He said, "You are working on the Sabbath; and God says, 'Remember the Sabbath day to keep it holy;' and John declares, 'He that saith, I know him (God), and keepeth not his commandments, is a liar, and the truth is not in him.' Again, 'He that committeth sin is of the devil; whosoever is born of God doth not commit sin; whosoever sinneth, hath not seen him, neither known him.' Again, 'He that believeth on him (Christ), shall not be confounded.'" "Now, young man," said he, "you are breaking God's commandments by working on the Sabbath day. Can you heartily say that you will neither work again on the Sabbath nor have fellowship in any way with Sabbath labor?" It came suddenly to me. Light broke in upon my darkened vision. I saw clearly now and resolved to leave my position and trust in God. Then God's blessings came to my soul, and I felt what I had all my life desired to know—that I was a child of God, and that my sins were pardoned. When I got on my car on the down trip, my face shone so with happiness, that

the passengers, as they got on, would stop and look at me. This was on Wednesday, the 16th of April, 1879.

Bro. D. advised me to join Hamline M. E. Church, the one to which he formerly belonged, but out of which he was cast for crying against its worldliness. He said it was as good as any church in the city. I joined that church, and was hardly a week out of employment when the Lord opened a business for me, and prospered it in a surprising manner. In the mean time my Christian brother left the city, in the work of the Lord.

I attended the church regularly, and went to all my class meetings, observing all the forms and ceremonies. I would walk up the church aisle solemnly, kneel down seriously, listen to the preaching attentively, give money liberally, dress plainly, and thought I was a first class Christian, as did those around me. I could not give as clear a testimony in class as I did during the first part of my Christian course; but as it seemed to be as good as the average, I concluded it was all right.

In September Bro. Dolan returned to Washington. My mind had been prejudiced against him by those in the church. They cast his name out as evil. He was despised and rejected. Professing Christians separated themselves from his company. All manner of evil was spoken against him. He denied himself and bore his cross daily. I did not now love his company; neither did I have the same love for my Bible. I looked upon him as peculiar, fanatical, morose, fault finding and foolish, as my way to heaven was easier and more happy than his. I could go to heaven and have all men speak well of me; could be at ease, and still be right with God; could have wealth, enjoy the good things of this world, and be safe; could give to the church, have my name high up as a first-class church mem-

ber, and be recorded in heaven as a pillar. The brother saw my "carnal mind," which was "enmity against God." I felt his spiritual mind, which was in favor of Christ. God by the Spirit revealed to me some Scripture which sunk deep into my soul: "Woe unto you when all men shall speak well of you." "He that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it." "Be not conformed to this world; but be transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Once I obeyed the call, "Come out from among them and be ye separate," in leaving the non-professing sinners; now the command of God was binding upon me to leave "the sinners in Zion." It was a terrible cross, and made me sick, as I supposed my business depended on the church; but I obeyed God, bore the cross, and got the blessing. I no more looked upon Bro. Dolan as peculiar, fanatical, morose, fault-finding and foolish, but believed him to be a real Bible Christian. We now have a sweet communion and fellowship in the Spirit. God reveals his word to me. I walk in the light as Christ is in the light, and his blood cleanseth me from all sin. (John i., 6, 7) Glory to God! Jesus keeps me in perfect peace. "Behold, God is my salvation." I rejoice evermore, pray without ceasing, and in everything give thanks. (1 Thess. v., 16-18) I am now one of a little band of Free Methodists recently organized in Washington, who are striving to "live by every word of God."

"Now we have received, not the spirit of the world, but, the Spirit

which is of God; that we might know the things that are freely given to us of God. Which things also we speak' not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man."—1 Cor. ii., 12-15.

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."—John iii., 3. "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii., 3. "Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. xii., 14.

I praise God for this great salvation in my soul, which I expect to enjoy the remainder of my life on earth.

—God always approves of a wrestling, importunate Christian; such always succeed and prosper at His throne.

—It was an answer of deep moment, which Beza gave to Henry IV. of France, when for political reasons, he sought to beat down the religious convictions of his subjects in Navarre: "Sire! You are striking on an anvil, that has worn out many a hammer!"

—We look back to former times and the struggles that then were, and wish we had been helpers in the fight; but there is honorable warfare now, and if we see not what must be done now, or have not the courage to do it if we can see, neither should we have had vision or courage then.—*T. T. Lynch.*

"FAILED."

BY O. A. PRATT.

Times change; the habits and customs of men change, and the fashions of this world pass away. Some changes prove for the better; others for the worse. Formerly when a man failed financially he had the sympathy of his friends and neighbors; he was considered as an unfortunate, as one who had really lost his earthly possessions, and, in most cases, a real object of charity.

But times have changed, and instead of, now and then, an instance of failure, they have of late become very numerous, of every day occurrence, and instead of an insolvent "failing poor," in a large majority of cases, it is now the opposite, "failed rich!" These are worth a large property, apparently doing a good business, when the god of this world, *Mammon*, takes possession of their souls. They keep up a thriving appearance; strain their credit to its utmost tension; put their property in the hands of another and then, "fail!" Their creditors are swindled and robbed, perhaps rendered penniless, and, in turn, possibly themselves fail of necessity, and thus the wave of failure is set in motion, doing incalculable amount of injury, and all because of the covetousness and love of gain of one man. Some of these remain about town and in a short time "set up" again, doing a more flourishing business ever before, while others "pull up stakes," and decamp in the night. But the saddest part of the story is that many of these have their names enrolled upon the church record, contribute largely to the support of the Gospel, stand high in official relations, take a prominent part in the service (?) of the Lord, and then, like Esau, sell their birthright for a mess of pottage, or barter their souls for the filthy lucre—gold.

Now the point which I wish to

deeply impress upon your mind, dear reader, is this: that if any of you financially fail after the manner above described, you will assuredly fail of salvation, fail of the grace of God, and fail of Heaven at last. Though you may bestow your goods to feed the poor, give your body to be burned, contribute largely to the support of the Gospel, make high professions, and have your name written on the church record below, yet if you leave such a failure as this unrepented of, or without making proper restitution, your name will "fail" to be written in the church record on high! You may, through the name of another, have a sort of claim to certain possessions in this world, but you will have no claim whatever, to that inheritance on high, no title there, no credit in the bank of Heaven, yourself forever shut out.

I would to God that the old-fashioned Quaker spirit of peace, sobriety and honesty was revived throughout the churches of our land to-day! What the churches need is, not so much the men who may have passed a satisfactory examination in the graduating class at college, as the men who have passed a satisfactory examination in the school of Christ, that their hearts are right and honest in the sight of God; not so much men of great oratory in prayer, exhortation or testimony, as men who have sufficient gift of oratory to say "yes" and "no," when the truth requires, just as the Holy Spirit may direct. The Lord help us that we have who named the name of Christ "fail" not in this respect, and in all business relations, to abide by the golden rule, "Do unto others as we would that they should do unto us."

—True liberty consists only in the power of doing what we ought to will, and in not being constrained to do what we ought not to will.—*Jonathan Edwards*.

TRUTH.

BY MRS. EMILY S. MOORE.

The Bible is a book of truth. God's word is infallible. Not one of the prophecies, promises or denunciations, which are recorded on its pages will remain unfulfilled, nor one of its proverbs ever be successfully refuted. But the world is flooded with false and impure literature, by which hundreds and thousands are allured and deceived by the arch enemy of all truth, whom he will, by this vain, deceptive method, lead down to eternal woe and ruin. How many worthless books, and impure sheets of falsehood and folly are misleading immortal souls and beguiling them from the truth down to perdition, while, if they had accepted the word of God and heeded its truths they might have been saved to rejoice forever in the unbounded blessings which the sure fulfillment of its precious promises insure to those who love and obey God's word, which teaches how believers may shun the path to hell, and gain the way to heaven; while it tells how unbelievers will miss the path to heaven, and will take their way to hell.

God's people are examples for the truth. They love, obey and keep the truth, and the truth comforts and keeps them. God's ministers are ambassadors of the cross—watchmen on Zion's walls—preachers of salvation truth. But how many are professing to be his ministers who are false teachers, who will ruin souls, teaching false doctrines, joining in with the follies and absurdities of secret orders, political strifes, associations of worldly pleasure, pomp and display, following the fashions, customs and maxims of the world, keeping step with its music and vanity. And how many are by their example, leading the people down to death. Thus all over the land preachers and people

are joining in with the follies and deceptions of this world. They lack spiritual life and will die a spiritual death. But God has a separate people on the earth who have the truth and will live forever—praise his name!

With the honest, the pure and the faithful, is found the truth. The honest receive it. Honest with themselves, with God and with others. Honest in being willing to see themselves, confessing and forsaking their sins and living out the principles of righteousness, temperance and virtue. But how many are living in all manner of unrighteousness, intemperance and vice, in which the world at the present day abounds. Streams of intemperance and vice, as it were, run down our streets and sin and iniquity abound to an alarming degree. Honest with God to confess their own unworthiness, seek after and serve him as their rightful Lord, and Sovereign. But how many hate God, despise his works, forsake his ways and are lost. Honest with others. They will not defraud, deceive and injure them. Honest in their dealings, their motives and desires for the temporal and spiritual prosperity of all. But how many, to an alarming extent not only deceive and defraud but destroy their fellow men. By their evil example they lead very many from the path of virtue and truth. By manufacturing strong drink and dealing it out to them, millions are born down the stream of intemperance into the river of death, and being overwhelmed in its fiery billows, are lost forever. In many, very many ways do individuals act a dishonest part towards others by which they become fearfully accountable for the same. By the pure the truth will be received unmingled with error, separate from evil and unalloyed with infidelity and its unhallowed principles. To the faithful the truth will prove an unfailing source of blessing and

comfort, joy and rejoicing, while it is a sure waymark to the kingdom of glory. More than all God is truth, and whoever has God has the truth and is saved from the snares and devices of the wicked one and will be able to shun the evil ways of the unjust and the vicious, and God will lead such in the path of truth and safely conduct them over the billows of life's ocean into the land of eternal rest and peace, while the disobedient will sink to rise, no more. Lord save us by thy truth.

There are three great demonstrations of the truth. It is manifested on the earth, will be tested at the judgment, and realized in eternity. On earth it shall prevail in the upbuilding of the Redeemer's kingdom, the good of the saints, and the glory of God. At the judgment it shall stand when all else is dissolved. When the world is on fire the truth shall stand, and whoever has the truth will stand with it; though rocks and mountains flee away, and the earth is wrapt in the fiery element like a scroll, yet this shall stand in all the fullness of our God. When eternity shall roll up to view and become a reality, the truth will be recognized, and the saints will be saved to praise God around his throne, while countless ages roll their ceaseless rounds, and sinners will be banished from his presence and be lost forever. We had better accept the manifestation, that we may abide the test, and share the realizations of this mighty power, glorious influence and ever-abiding principle of truth, which will greatly supersede all the error and infidelity the world has ever known or the enemy has ever brought on Adam's last race, none of whom can ever be restored to God's favor, without this ever-blessed, all-glorious truth.

Refrain not to speak when there is occasion to do good.

IMPORTUNATE PRAYER.

BY MRS. T. S. HUTTON.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John xiv, 13.

We have great encouragement in God's word to pray, and the reason why our prayers are not oftener answered, is because we so quickly get discouraged. If we do not get immediate answers our faith fails, and we cease to pray. God has taken great pains in his Word to teach us that he is pleased with continued asking. If the importunate widow had asked once or twice only she would not have been heard, but because of her continued asking the judge became weary and granted her petition. And shall not God avenge his own elect which cry day and night unto him.—Luke xviii, 7.

When the disciples of Jesus asked him to teach them how to pray he taught them the same lesson of earnest, determined, persistent asking, as will be found in Luke xi, 8.

How well our Father knows that people in general are earnest and determined about things pertaining to this life, and he wants us to be no less determined about things spiritual and eternal.

The same lesson is taught again in the healing of the Canaanite's daughter. The mother prayed earnestly for her healing, but it is written he (Jesus) answered her not a word. The disciples also found fault with her, saying send her away for she crieth after us. But even this did not discourage the woman. She was after Jesus, and to him she prayed. But what think you were his first words to her. Not words of encouragement surely. Her faith and earnestness were still to be tested. Jesus showed no inclination yet to help her, but said "it is not meet to take the children's bread and to cast it to dogs." Almost any of us would have taken this answer as an evidence that Jesus was displeased with

our petition. Not so with this faithful earnest mother. She meekly answers, truth, Lord, yet the dogs eat of the crumbs which fall from their master's table," still urging her request. Jesus was satisfied, and immediately granted [the healing of her daughter; also acknowledging her great faith.

As I read the Old Testament scriptures and see what great things God did for his people in those days in answer to prayer, it seems as though we were a generation of dwarfs. How we limit God's power by our weak, small petitions, when God himself tells us to ask largely. Some Christians waste a great deal of time mourning because they are not called to some great work. There is not a saint so small or weak, or ignorant, but that can move heaven by continued, earnest, faithful prayer, even though detained from every public means of grace. Prayer can go up without ceasing. What a comfort that nothing can hinder our usefulness in this direction. There is no power on earth or in hell that can hinder our intercourse with God if we will have it. Praise him forever.

—Nothing is so sure as death, and nothing so uncertain as the time. I may be too old to live, but I can never be too young to die. I will, therefore, live every hour as if I were to die the next.

—A Christian man one day said to a friend, "Under whose preaching were you converted?" "Nobody's," was the reply; "it was under my aunt's practicing."

—God helps us in our prayers, but he does so in proportion as we admit his aid in the rest of our life. We cannot pray as we ought. Our prayers will partake of our other infirmities. We cannot at once collect ourselves and become other men in the presence of God from what we were just before.—*The Christian Age.*

"WALK IN THE LIGHT."

BY J. B. NEWTON.

Dear reader, are you walking in the light of God? You may ask, What is light? The Word says, "Whatever doth make manifest, is light."—Eph. v, 13. Therefore whatsoever makes known to you, your duty, either to God or man, is light. Some soul may feel or say, "I am not clear in my experience now. I hardly know what God would have me do." What is the trouble? Has your light become darkness? Jesus says, "If therefore thine eye be single, thy whole body shall be full of light."—Mat. vi, 22. Stop a little, and let the Holy Spirit bring some things to your remembrance. In looking back on your experience do you not see some place, or more than one perhaps, where you have not followed the light? If so than no wonder you cannot see clearly now. Then closely examine your present manner of life.

Do you dress "in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array?" but as becometh godliness with good works. Is there a desire in your heart to have costly material, or a fashionable cut for your garments? The brother who seeks a stylish hat or a fashionably cut garment is conforming to the world just as much, as a sister who wears flowers on her hat or jewelry on her person. Do you, brother or sister, desire to dress like "other folks," or in other words like the world? "If any man love the world, the love of the Father is not in him."—1 John ii, 15. Why should the disciples of our Lord Jesus desire to have on the uniform of His enemy? Why please the devil in this way? thereby breaking the commands of Him whom we profess to love, who has said. "If a man love me, he will keep my words."

Does your conversation agree with the Word which says, "Speak not evil one of another brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law."—Jas. iv, 4. Paul says, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." So then, every one of us shall give account of himself to God. "Let us not judge one another any more; but let us judge this rather, that no man put a stumbling block, or an occasion to fall in his brother's way."—Rom. xiv, 13. Heed this injunction of Paul, if you would have the light shine clearly.

Does any filthy communication proceed out of your mouth? Paul says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. iv, 29-30. This is expressed as a command.

Do you indulge any passion, or appetite that is injurious to your health? Do you eat and drink no more than is necessary for you? The Word says, "Whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God."—1 Cor. x, 31. If you want a clear head, and a clean heart, do all to the glory of God. Do you waste your time in bed? Mr. Wesley I believe, thought six or seven hours on an average was enough to sleep. These are days, in which we should in all things, walk circumspectly; not as fools, but as wise, redeeming the time, because the days are evil. Too much sleep is forbidden. "Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread."—Prov. xx, 13. David says, "I myself will awake early."—Psa. lvii, 4. Study the

Bible in your leisure moments, that you may be able to show yourself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth. That you may be better able to give a reason for the hope that is within you. This I think is applicable to all; "For he that in these things serveth Christ is acceptable to God, and approved of men."—Rom. xiv, 18. "Yet a little while is the light with you. Walk while ye have the light lest darkness come upon you; for he that walketh in darkness, knoweth not whither he goeth."—John xiii, 35.

Here then is the experience of those who know not what to do. Their light has become darkness. "If therefore the light that is in thee be darkness, how great is that darkness."—Matt. vi, 23. Be diligent to know why you are not clear in your experience, and with God's help and grace, quickly remove the hindrance. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reaward. Then shalt thou call, and the Lord shall answer, thou shalt cry and he shall say, Here am I."—Isa. lviii, 8-9

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THE BIBLE IS TRUE.—"There are two ways of proving this fact, both equally satisfactory. In both of these ways it has been satisfactorily proved many times. The first method of proof is by external, historical evidence. This is a laborious method, requiring much time and study; yet it is entirely satisfactory. The second equally satisfactory proof that the Bible is true, is within the reach of all. It is this; The Bible fully accomplishes what it promises in those who personally test it. To illustrate: there are two ways of ascertaining whether or not a loaf of bread is nutritious. The one by chemical analysis,—an elaborate

method, requiring much time and study. But if you are hungry, you need not wait for the results of chemistry. Eat and if refreshed, you will know as really that the bread is good as you would from the chemist's analysis"

THE HOLY GHOST.

BY REV. S. H. POTTER.

The apostle in his travels at length arrives at Ephesus, where he finds certain disciples who are destitute of spiritual power; in doctrine they are sincere, but not sound; as yet they have only received the first principles of the doctrine of Christ. The apostle considers this a very unsafe condition to be in, and at once proceeds to instruct them more fully in the way of salvation. Whatever may have been the causes of the ignorance of those persons of the office work of the Holy Ghost we know that no such causes exist now. The light of revelation shines so brightly, the Gospel has been preached so plainly and frequently, that none can say in reply to the same question, "We have not so much as heard whether there be any Holy Ghost," because saint and sinner know that the work of the Holy Ghost is, "To take of the things of God and show them unto us." As many as desire such knowledge are, in this way, made wise unto salvation, for this Gospel in which it instructs us, "Is the power of God unto salvation to everyone that believeth." We therefore invite the attention of all persons, especially of believers, to a consideration of this important subject, the Holy Ghost, its character and its operations upon the human heart.

I. Its character is that of a person. It is the third person in the Trinity, equal with the Father or the Son. Some persons have believed in God the Father, because he commanded Moses to write the law. Some have

believed in Jesus Christ the Son because of the miracles he performed, but many reject the Holy Ghost as a divine person because they have never heard its utterances or seen its actions. We are assured from a careful reading of the Scriptures that all the attributes of God are personified, as judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter."—Isaiah lix, 14.

But how different is the personality of the Holy Ghost, the comforter. Christ says, "When he is come he will reprove the world of sin," etc. In passing let us notice also,

II. The dignity of the Holy Ghost. It is written in God's word, and should serve as a caution to all mankind, "Whosoever speaketh a word against the Son of Man it shall be forgiven him, but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come."—Matthew xii, 32.

Men who have lived in open rebellion against God, when they lay down the weapons of their warfare and repent of their sins can obtain forgiveness, but there is no forgiveness to such as sin against the Holy Ghost. Having briefly noticed the character of the Holy Ghost and its dignity we will next notice,

III. The influence this blessed being has upon our minds.

1. It enlightens the minds of men, and shows to them their true condition before God, the possible way of escape, and the perfection of the remedy to be used.

2. It convinces men of sin. By nature we are blinded to sin, unconscious of our depraved condition, and love darkness rather than light. But when the light of the Holy Ghost shines in, the darkness quickly disappears, sin's delusive garments are taken off, the shackles are broken, and the captive becomes a free man in Christ Jesus; and "whom the

Son makes free is free indeed." Where sin once abounded, grace does now much more abound. Then follows the work of sanctification.

3. The Holy Ghost sanctifies and fits us for Heaven. "Sanctify them through thy truth, thy word is truth." This is a continuation of the good work begun in you in the hour of your conviction, then followed your conversion, and now the work of sanctification is no less real. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," etc.—2 Pet. iii, 18.

We are now out upon the world's great battle field, the warfare has already begun, we are commanded to "fight the good fight of faith." The only alternative is victory or death. "For we wrestle not against flesh and blood, but against principalities and powers." That we may be successful in this work, and useful to our fellow men, we need the Holy Ghost. Without this glory power all our earnest efforts fail. You may be moral, pious and consistent, but Christ says, "without me ye can do nothing." This Holy Ghost he sent in his stead to assist us in our "work of faith" and "labor of love." You have often, my beloved readers, thought upon this subject before, and in such an hour you were impressed with the importance of seeking this "one thing needful," the gift of power, yet until this hour you have not obtained it. On the pages of history you read of the worthies who possessed this power. You know they waxed valiant in battle, and triumphed in death. Your prayer in such an hour was, "Let thy mantle fall upon me." O brother, sister, awake now to your real condition, to your privilege in the Gospel. "Come out from among them, and be ye separate." You need the baptism of the Holy Ghost. You need it now.

Nothing else will answer as a substitute. Literature and science have their place among us, but they never can fully fit us for our work. You,

who have been for years in the militant Church without the gift of power, you, who are seldom seen in the prayer meeting or in the class room, you need this power not only to make you useful, but to make you happy. You need it not only to fit you for death, but also for the judgment. "Tarry in Jerusalem until ye be endued with power from on high," then go ye into all the world on the mission of calling sinners to repentance. May God bless you in this most noble work.

A GOODLY HERITAGE.

Let greatness, according to the world's estimation, go. I would rather be the least of Jesus' disciples than to have it all. I love to feel little, but I am the child of a King. Glory! My sins are washed away in the blood of the Lamb! Praise be to him who hath washed and cleansed me!

I will rejoice. Oh! what a salvation—free for all, a 'fullness for all. Little ones may trust and not be afraid, for Jesus is mighty to save. I will not talk of my weakness, but of his strength. How he blesses me, even me! Amid the daily duties of life, when my thoughts are unoccupied with the wisdom of earth, I hear the voice of my Saviour, saying, Child, with me are the fountains of wisdom and knowledge." My insatiate soul turns to the never-failing Spring, drinks, and praises the Giver. He who deserves the name of Friend above all others, meets me on the street, and his recognition fills my soul with praise. The darkness and the light are both alike to him. Often he illumines the darkness with rays more glorious than the noon-day sun. Truly I am a favored one, blessed now beyond all earthly power, and hastening forward to meet the spotless throng before the throne, to abide with them in the presence of Jesus forever.—*The Gospel Banner.*

AN UNEMBELLISHED FACT.

He was a disgrace to an honest name—a disgrace to Christian parents, a very disgrace to manhood. From the social glass to the gambling table, from the gambling table to her by whom "many strong men have been slain," down, down to a miserable, degraded drunkard he had gone, step by step, until—poor, dirty, ragged, patched with divers colors, drunken week-days, working fiercely Sundays, and swearing all days, with the tobacco-juice running down the corners of his mouth, he was too low, too disgusting, for a decent woman to speak to or notice.

And to this he had come from a home of refinement and culture and luxury. A father, known and honored of men, had remonstrated, besought, commanded and spurned him; loving sisters had hung over and around him with kisses and tears; and the last flickering breath of his noble mother was a yearning prayer for him. When she was gone, he who had been deaf to her pleadings, blind to her tears, and regardless of her prayers, turned from all his kindred, and they, feeling that if the true and devoted mother could not win him he was utterly depraved and hopeless, turned from him.

He lived, or rather stayed, in a place that he had inherited, and was handing down, total depravity, in the "west part" of a town, the centre of which is a small city.

A leading Christian lady of the "west part" received a note from her city pastor that an evangelist would preach that evening and the next day in the village. She went out to tell the neighborhood (for it was more than a village). On her way she passed this semblance of a man. After she passed him she said to herself, "Why didn't I tell him?" and herself said to her, "He wouldn't go to meeting;" and she said, "But why didn't I ask him?" and herself replied, "It's no use."

And some little way she debated the question with herself, and then turned back and overtook him.

"There is to be a meeting to-night at the school-house. An evangelist from the city will preach."

With those instincts of a gentleman that were inborn, he thanked her courteously for telling him.

"And will you come?"

"Thank you, I will be happy to."

She was amazed. At the tea-table she told the home circle, and right merrily they laughed at her.

"... have fun enough over it. Religion gets nothing but ridicule from him."

"Somehow, I feel as if he will come."

All laughed.

"The idea! You'll never see him in a religious meeting."

Her reason told her they were right, yet in her soul she felt he would be there, and her constant prayer was that he might be. She went early and watched the door. One after another, one after another came, but no one that looked like him. Just as the service was about to begin, ragged and patched, but clean, he came in and dropped into a seat nearest the door. She hardly heard a word of that sermon, but her evening was one constant prayer for that man. As soon as the service closed he went out quickly.

The next morning, as the evangelist was going to call on the people, she spoke to him of this man.

"I must see him. Will you call with me?"

"The place he boards is not a fit one for a woman to go to. The women are not respectable."

"Then I cannot go."

"I will go with you," she said.

He was at the place, and clean, his face was a fine one, and interested the evangelist at once. He was courteous and bright, but stony. "He'd take his chances. God loved his own children too well to punish them."

For some half-hour they talked, and no impression for good seemed to have been made, and as they rose to leave the lady said:

"Didn't you have a praying mother?"

The one chord between him and heaven—the unseen chord held by that sainted, loving hand—was struck and vibrated, and that seemingly hardened man burst into tears.

"Yes! I had a noble mother, who loved me, and no one has loved me since she died."

Then he told of her pleadings, her prayers, and her tears, all of which, though buried beneath so much filth, still lived in his memory. The Bible she gave him had been unopened for twenty years, but was kept carefully in a box. He told them, the Monday before he bought a bottle of rum—"It was poor, and I had drank too much not to know good rum," and he took it to the door and threw it against the fence, and vowed he would never drink another drop, and had not drank any up to the time she spoke to him.

A series of meetings followed, and he attended them all. His consciousness of his degradation, of time, talent, and energy thrown away, of a life worse than wasted—a life depraved—was deep and sincere.

And, though his sins had been scarlet, they were washed white in the blood of the Crucified, and for twenty years he had lived an active, earnest, Christian life, and this very year went to meet his praying mother, his sanctifying Saviour, his forgiving Father.—*New York Observer.*

—“To him that hath shall be given.” Many fail to understand the law of spiritual increase. They want the tree instead of the seed to begin with. They want the ripe experience of the veteran soldier or saint, at the hour of enlistment or consecration. A true growth is always a small beginning.

CORDIALS FOR WEAK CHRISTIANS.

BY CHRISTIANA.

All through the Bible are promises and assurances made by God to encourage and comfort and strengthen all his little ones, those who have been saved by his grace. Salvation includes gracious and ample provision for our spiritual health, and all these promises and assurances are so many quieting, strengthening and inspiriting cordials prepared for the “feeble minds,” and those who through divers temptations are “ready to halt.” God will not have his children “go mourning all their days.” Grief, not of a godly sort, is as bad for the soul as for the body. “The joy of the Lord is your strength.” There are some Christians so weak and childish that they stumble over and are saddened by every word or occurrence which is not to their liking. Some are unlearned, and thereby unable to express their ideas and feelings in as smooth language as those educated, so some of this number will keep silence in meetings for prayer and testimony, and seem to believe the Lord does excuse them from speaking his praise. They say, “If I could only talk as good or pray as well as”—some one of whose correct language they stand in awe. Now this is all wrong; in the first place these ignorant, timid ones should understand that their prayers are to be made to God, not man, and their testimonies should be given to glorify him, and not to be taken down by a reporter for publication, and they ought to get such victory over everyone as to have them under their feet; it is for them; secondly they should try to correct their faults, and thirdly should drink frequently and deeply of those excellent cordials which God has for such as they. Take the Word and let us open to some. “And the Lord said unto him, who

hath made man's mouth? have not I the Lord? now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."—Ex. iv, 11, 12; Ps. viii, 2. "Whoso offereth praise glorifieth me."—Ps. l, 23; lxxiii, 24; Mal. iii, 16, 17. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and they shall be mine saith the Lord of hosts," and many others you can find for your encouragement. Again some who profess to be followers of the lowly Jesus are jealous of the official position of their brethren. They feel they ought to have been appointed class leaders or superintendent of Sunday School, and really feel slighted and abused because they were not chosen for these positions; granting there has been partiality shown it is not the wisest or Christ-like way to be offended and decide to have no more to do in the cause. Such a course shows plainly that the old nature is not entirely dead, self is not perfectly crucified with Christ.

It is best to take Paul's plan and "suffer yourselves to be defrauded," than to resist and cause trouble; rather acknowledge the will of God in the matter, and let your wounds be healed by the cordials. "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not."—Isa. lxiii, 16. "For the Lord is a God of judgment; blessed are all they that wait for him."—Isa. xxx, 18. "In all thy ways acknowledge him, and he shall direct thy paths."—Prov. iii, 6. "The disciple is not above his master, but everyone that is perfect shall be as his master."—Luke vi, 40; ix, 46, 47, 48; or perhaps it is not a question of place, but your good name is attacked; you have been accused of hypocrisy and fraud, or persecutions for Christ's sake are poured upon you; well the Lord has mixed a great quantity of the most soothing cordial for you; search out the healing balms, and getting down

before your Lord tell him you can and will by his grace endure unto the end. "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord.—Isa. liv, 17; xlii, 16. "Blessed are ye when men shall revile you, and shall say all manner of evil against you falsely for my sake."—Matt. v, 11. "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his."—2 Tim. ii, 19. "Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh."—Jas. v, 8. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy."—1 Pet. iv, 13.

Another class of weakly, sorrowful ones is found among the poor. Circumstances will occur that remind them they are the victims of poverty, and often this thought acts as a weight to keep down their heads. They fancy their brethren and sisters look down upon them; directly they are offended and feel greatly misused; so they show resentment, and perhaps forsake the meetings; the trouble grows by being thus nourished, and may end in the loss of their souls. Nothing is more foolish than such a course. Let these fly to the divine cordials, and in drinking they will be strengthened, and "The peace of God which passeth all understanding shall keep their hearts and minds through Christ Jesus." "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. viii, 9. "Hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him?"—Jas. ii, 5.

O that there was more turning to

the word of God for comfort and help in time of trial, and that the professed followers of Jesus had more willingness to take and bear the trials they meet, believing God knows all about them and every cross and fiery trial has been weighed by him, and he will not permit his children to be harmed. Such a faith is living and supporting; it unites us with all our frailty to the mighty God and enables the soul to sing—

“O what are all my sufferings here,
If, Lord, thou count me meet
With that enraptured host t' appear,
And worship at thy feet!

Give joy or grief, give ease or pain;
Take life or friends away;
But let me find them all again
In that eternal day.”

IS IT SAFE?

I have to day deposited a few dollars in the savings bank. My means are small, and it has been my desire to invest what little I can lay aside from my necessary expenses where it will be secure. I know not where I could more wisely place this trifling sum; and yet I do not feel certain that it is safe. The bank may fail. Its officers may prove fraudulent, or thieves may break through and steal.

So it is with respect to the riches of this world. They are “uncertain riches.” Invest them as we may, we can never feel sure that they are safe. But not so is it as regards heavenly treasures. These are laid up where they are beyond the reach of calamity. No misfortune will ever befall them. He who makes his investments there is rich for eternity. His best interests are secure. His earthly treasures may take to themselves wings and fly away, but his most valuable possessions are where no harm can overtake them.—*The Gospel Banner.*

—The sooner we learn to subsist on the plain diet of a good conscience, the better it is for us.

UNWARRANTED TRUST.

Trust, so-called, unless rested upon some clear, divine guarantee, is not trust. It is presumption. Yet much that is called faith is that sort of trust.

Men joining the Murphy movement, who are seeking rescue or reclamation from the power of strong drink, say — “God helping me.” Christians espousing the movement, and co-operating in its objects, say to the user of strong drink — “That’s right—trust God—He will reform you—and all will be well.”

Now, it is true that over the face of all this there is a covering of plausibility; but it is worth while to ask whether there be not beneath the whole transaction an underlying fallacy that should be uncovered.

When professing Christians subscribe to the pledge in question, and commit themselves to fidelity in the matter of its keeping, by invoking the help of God, it is altogether in accordance with their existing vows, since they are already in covenant with God, and by reason of their Christian profession, have thrown themselves upon Him for help in all things. As for such persons, their actions may not be criticized, unless the criticism would be that they are displacing the Gospel as a remedial and saving agency, by the substitution of a mere human resort.

But the case of the unconverted and godless man is different. As for him, the same consistency of trust cannot be claimed. Let us look at it. If we mistake not, there is a theology in the business that we will do well to have respect to. A wicked man, reckless and godless, moved by certain influences, desires to be rid of one form of sin—drunkenness. Otherwise, he keeps to his sins, and loves them. He is a swearer, and keeps to his swearing; he is a Sabbath-breaker, and keeps to his Sabbath-breaking; he is in

other manifold ways a sinner, and keeps to all his ways of sinning. Only, he thinks of quitting drunkenness. That he turns from. That he is willing to give up. But as to all other sins he is following, he is unrepentant. He purposes to follow them still. But he accepts the pledge, and ends all by—"God helping me."

What does it all purport? Interpreted, the action is this: "I am a sinner; I love my sins; I propose to continue in them. But I have one sinful habit that I am desiring to give up; I want to quit it. It injures me; it impairs my health, and business and reputation; it causes me unhappiness, and tends to disgrace my family. O Lord, help me to get rid of just this one sin, and then I can have a great deal more satisfaction in the practice of my other sins that I am not intending to give up."

The question in all this case is not whether it be praiseworthy for a man to give up one bad habit, or let go one particular sin. This may be so, and is so. But the point is—can a man on this line of doing, trust God with anything like a true faith-trust? Is not this so-called trust sheer presumption? Can true faith-trust in Almighty God coexist with a disposition to quit one sin, while continuing in the practice of all others?

We touch here a matter that pertains to all merely human reform movements, and reveals the inherent weakness and consequent failure of them all. There is only one true Power of reform in the universe; that is the originated Power that made all things. It is God-power. And aside from that power there is no other that is adequate to any true end of reform, either in the state, or in society. On certain conditions, that Power can be availed of. But none of those conditions are consistent with any degree of complicity with sin. To engage its help, all

sin must be put away. And its help is not, and cannot be, for any who willingly and of purpose cling to any sin. How far, then, is it from mockery for one to say, "God help me," who is living right along in in sins and purposes to continue so living?

When the time shall come, if it ever does, that men will seek their own salvation, and that of others, on God's terms—viz.: the putting away all sin forever and ever—they may then trust God, and they will be saved. On these terms public sins can be done away. On any other terms, never.—*Banner of Holiness.*

ABANDONMENT.

BY H. H. LOOMIS.

My Love supreme! at last I learn
 What long my heart hath pined to know,
 And to my spirit's source return,
 With thine own life to ebb and flow.
 I knew thou wert the source of bliss,
 But thought some creature love might share
 The filling of my soul's abyss,
 And mingle with thy presence there.
 When in thy providence divine
 I read the purpose of thy will,
 I wondered at thy strange design,
 And nature's voice was scarcely still.
 I knew not, though the word was plain,
 That thou didst garner souls alone,
 Through fellowship with Jesus' pain
 Into thy love's alloyless zone.
 I bow, nor ask a tear or sigh,
 To aid me with their soft relief,
 As on the cross I meekly die,
 And sink in Love's ecstatic grief.
 O, creature dreams farewell! no more
 My soul shall know the names of flesh,
 No more shall creature-comfort pour
 Its dew on my spirit to refresh.
 My Lord, my life, henceforth my all;—
 Or I am left in full despair;—
 Supportless in thine arms I fall,
 To see but what shall find me there.
 If thou shalt hide thy face to test
 The vow that makes me all thine own,
 Another shall not make me blest,
 But I will pine for thee alone.
 I cannot miss the end in view
 Though gained through seeming good or ill,
 For I believe, and thou art truth;
 And heaven kindles in thy will.

LITTLE THINGS.

BY PASTOR ISAAC HYATT.

The importance of attention to little things can not be over-stated.

A Baptist clergyman failed to receive a call to the pastorate of a popular church simply because he forgot to take off his rubbers before entering the pulpit. Doubtless it was fortunate for him the church did not give him a call but that does not weaken the force of the illustration to show that our influence depends much upon little things, even in mannerly deportment. It is said Rev. Dr. Lorimer just escaped losing a call to Tremont Temple because he had a cigar in his mouth on his arrival in Boston as a candidate for its pulpit. In turn, he was converted from its use by the casual remark of a young man, who said, in narrating his religious experience as candidate for membership in his church, "I have left off smoking with my other bad habits." This great preacher had withstood many strong reasons and earnest appeals against the use of tobacco; but the little word spoken in the right way at the right time was made effectual in working the needed reform within him. Perhaps if one of the great teachers to whom Mr. Lorimer had listened had come nearer to artlessness, which is the crowning result of faithful attention to all things, both great and small, in the service of the Lord, he might have been saved from his injurious habit before.

How many there are in all occupations and professions who are wishing they had been more attentive to little things in the days of their apprenticeship or training.

And happy for the coming age if those learning trades or attending schools would give close heed to the oft-repeated admonition of their instructors in regard to little things.

It can not be too forcibly impressed upon those advocating holiness

that our success depends upon fidelity in little things; for it is "the little foxes that spoil the rivers."

And the little vines that bear the savory fruit of piety are so tender they are easily injured.

Pen can not portray the baneful effects brought upon the precious cause of Christ by the little faults of those who have received the blessing of sanctification.

A particle of dirt mars the beauty of the neatly-ironed linen. So a little folly greatly weakens the influence of those who do honorable service advocating "Holiness to the Lord." "Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honor."—Ecl. x: 1.

—Quarrel not rashly with adversities not yet understood, and overlook not the mercies often bound up in them; for we consider not sufficiently the good of evils, nor fairly compute the mercies of Providence in things afflictive at first hand.

—If you want knowledge, you must toil for it; if you want food you must toil for it; and if pleasure you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work his life is a happy one.

—Sometimes I have been so loaded with my sins, that I could not tell where to rest nor what to do; and at such times I thought it would have taken away my senses; but God, through grace, hath so effectually applied the atonement of Jesus to my poor wounded, guilty conscience, and I have found such a sweet, solid, sober, heart-comforting peace, that it hath made me rejoice exceedingly; and I have for a time been in a strait and trouble, that I did not love and honor him more, the virtue of whose blood hath so comforted my soul.

INTEGRITY THROUGH TRIAL.

BY MRS. T. S. HUTTON.

The history of Job, his trials and triumphs, as recorded in the Word of God, are full of instruction as well as of strength and encouragement to all those who are far enough along in their Christian life to appreciate it.

Job was what God considered a model man. To Satan he says: "Hast thou considered my servant Job, that there is none like him in all the earth, a perfect and an upright man, one that feareth God and escheweth evil?" And yet God saw fit to let terrible affliction and trial come on Job. God knew that he could trust him. He knew he would stand the test, and so, for the benefit of his children in that age, as also for generations to come, he was suffered to pass through such fiery trials.

The Word of God says many are called but few are chosen; and of the many Christians in the world, but comparatively few—a "third part," are called to *pass through the fire*. We believe it is because so few are willing to "count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord." Of all Job's religious friends, not one of them could understand God's dealings with him, and instead of administering comfort to the oppressed and afflicted Job, on the contrary they heaped condemnation and reproach upon him, accusing him of having committed terrible sins, which they said was the cause of all his trouble. They labored in vain to overthrow his religious experience, or to shake his confidence in God. Hear the words of faithful Job: "But he knoweth the way that I take; *when he hath tried me I shall come forth as gold.*"—Job xxiii, 10; and also xxvii, 5—"God forbid that I should justify you; till I die, I will not re-

move my integrity from me." Job knew that God was not displeased with him, and that was enough. Had he listened to the foolish eloquence of his friends, he would have been shorn of his strength. God would not have been glorified. His friends would have triumphed in their self-righteousness, and we should have been robbed of the benefit of his rich experience. But, thank God, Job stood the test. And so may we; it matters not whether we are understood by Christians in general, or not. Like Job's friends, they may decide against us because they do not understand the way God is leading us. But we will be true. We "will not remove our integrity from us." It matters not, though their wrath be kindled against us, like the wrath of Elihu the son of Barachel, against Job, yet, our righteousness we will hold fast, and will not let it go.—Job xxvii, 6.

—A wanderer, indeed, and a transient guest on earth; but what of that, if a man is God's guest? All that is sorrowful is drawn off when we realize our connection with God. We are in God's house; the host, not the guest, is responsible for the housekeeping.

—Much of the happiness of life depends on our outward demeanor. We have all experienced the charm of gentle and courteous conduct; we have all been drawing irresistibly to those who are obliging, affable and sympathetic in their demeanor. The friendly grasp, the warm welcome, the cheery tone, the encouraging word, the respectful manner bear no small share in creating the joy of life; while the austere tone, the stern rebuke, the sharp and acid remark, the cold and disrespectful air, the supercilious and scornful bearing are responsible for more of human distress, despair and woe than their transient nature might seem to warrant.

ART IN CHRISTIAN WORSHIP.

BY REV. E. P. MARVIN.

It is said that no paper read before the late Pan Presbyterian Council made a stronger impression than the one on Art and Worship, by Rev. John DeWitt. The subject is one of growing and practical importance.

1. Art is naturally materialistic and sensuous in its character and influence. It employs material objects to affect the sensibilities through the eye and the ear. Form, color and sound appeal to the æsthetic rather than to the moral nature. As the beautiful has no necessary connection with the true and the good, so the sense of beauty is not connected with duty. Indeed, all history shows that high and complex art has commonly been used in the service of pride, worldliness and vice. The Greeks declined in virtue as they progressed in art. No nation ever equalled them in the exquisite conception and execution of the beautiful, and perhaps none in the refinements and varieties, sensual pleasures and moral corruption. The most refined and cultured Roman matrons were often harlots and passionate admirers of bloody gladiatorial scenes.

Says Lord, the Historian, "Was Leo a wiser pope because he delighted in pictures? Did art make the Medici of Florence more susceptible to religious impressions? Does art sanctify Dresden or Florence? Does it make modern Capitals stronger or more self-sacrificing, better fitted to contend with violence or guard against the follies which undermine a state? What are the true conservative forces of our world? On what did Luther and Crammer build their hopes of regeneration? Art does not teach us to resist temptation. It presents temptations rather. It gilds the fascinations of earth. It does not point to duties or the life

to come. The sense of beauty never prompts to the discharge of any moral obligation, nor does it ever restrain from sin." Complex art in dress leads to all the pride and abominations of modern fashions.

Novel writers and stage players are the leading artists of the times, and what of their general morals? All the world knows what outspoken infidels and shameless sinners the two leaders in these professions are—"George Eliot" and the "Divine Sara."

We can easily call up a multitude of poets, painters, sculptors, scientists and artists of every kind, in confirmation of Dr. Chalmers' arguments upon "The Slender Influence of Taste in Morals and Religion."

2. God has never encouraged, but rather discouraged high or complex art in religious worship. Indeed, worshipping him through the medium of material forms or artistic symbols, except so far as God especially appoints, is forbidden in the second commandment.

In Acts xvii, 29, Paul condemns such worship, and in 1 Cor. ii. he discards rhetorical art in preaching the gospel. God and his prophets never encouraged art among the Hebrews, and hence it remained far below that of surrounding nations. Even the Temple and its furniture, though never so costly, presents no specimens of high art, which would satisfy Grecian taste. Jewish worship was simple and majestic. Its most striking part was the slaughter of animals, presenting a scene quite repulsive to the æsthetic nature, and even to this day abhorrent to "refined flesh."

We find nothing to encourage high art in Christian worship, in the teachings or example of Christ while on earth, nor in the writings and life of the Apostles. Order and decency, but simplicity and spirituality are characteristic every where.

3. The whole history of the church shows that when artistic and elabo-

rate forms and ceremonies of worship have been assumed, spirituality and power have declined. Whenever power has declined, forms have multiplied.

The simplicity and directness of Apostolic worship gradually gave way to a more elaborate and showy service to satisfy the lusts and excite the sensibilities of the cultured, and to foster the superstition of the ignorant.

Thus came in the "Poisonous Honey" of Romanism, with its cathedrals, sculptures, paintings, images, processions, antiphones, vestures and gestures, all appealing to the lusts, sensibilities or superstitious nature of man, and constituting a spectacular and sensuous religion which cannot please God or make men holy.

The reformers of the sixteenth century, regarding these complex forms, invented by art and man's device, as hindrances rather than helps to spiritual worship, reformed the worship of the church as well as the doctrine.

God's eternal truth was unveiled and enthroned again, and as it has well been said, the cathedrals of the reformation, were its grand old confessions of the primitive faith. The truth directly spoken in the power of the Holy Ghost, took the place of artistic forms, colors, sounds, and motions, addressed to the senses.

We do not apprehend God by the esthetic but by the moral nature, hence divine truth is addressed directly to the conscience, and the less media intervening, the better.

God does not want "our best in architecture and art," if it hinders our worship in "the beauty of holiness."

How often we observe that as vital godliness declines in a Church "Sweet Art" comes in with all her showy attractions in architecture, classical music, elocution, dress, decorations, floral offerings and perhaps

a tasty liturgical service is desired to crown the display.

The emotions are indeed stirred and the taste is gratified, but the worship is spurious and God blows upon it. The incense is not holy and it is kindled with a "strange fire" and not fire from the brazen altar of sacrifice. The truth about it is the divine person and the atoning work of Jesus Christ is the genuine fire with which to kindle our worship. These artists who seek to enkindle devotion otherwise are our Nadabs and Abihus with strange fire. Like Cain they bring fruits and flowers instead of the atoning lamb. Away with them, Divine worship is not a fine art, employed to gratify the taste of the natural man but a simple, grateful, and spiritual exercise of the ransomed powers. The holy Ghost does not keep us in fellowship with the Father and His Son Jesus Christ, by the use of complicated machinery, but we have freedom to enter the holiest by the blood of Jesus.

Salvation is not by taste, but by grace. Continental Europe tried ecclesiastical art long enough to test its value in spiritual things, and under the culture and sway of its Gothic Cathedrals and unequalled art, it has drifted almost in a body, either to Papal superstition or blank infidelity.

No, if our worship is barren, it is not for lack of liturgical forms, but spiritual power. We do not want galvanic batteries to stimulate our sensibilities, but the Holy Ghost to give us life more abundantly.

—Three days before Dr. Wm. James died he said: "The other side is sunny. I call it sunny, because I see only God in the unclouded heaven. * * * I expect neither surprise nor disappointment in the future. Whatever may be in it, I know that the same God is there whom I have known here, and I trust him."

QUIETNESS BEFORE GOD.

Quietness before God, especially in hours of trial, is one of the most rare and difficult of graces. Yet when it is gained, it proves one of the most wholesome in its influence. We shudder at the sight of that surgical knife which God employs upon us. Our self-love rebels against the excruciating "operation;" but when He—who wounds in order to heal—is engaged in his providential process of amputating a darling lust, or cutting out an ulcer of besetting sin, our "strength is to keep still." "Keep still, my friend; be quiet;" says the army surgeon to the writhing soldier under his keen knife. "Restlessness only endangers a false cut of the knife, and only aggravates the wound." So, when God is operating on the heart by sharp trials, the first duty of his child is perfect, submissive, unquestionable quietness. A score of Christians can pray and give and work, where one can be found ready to suffer. To go into battle with the bugles sounding, and the very blood leaping to the fingers' ends under the impetuous charge, is full of thrilling exhilaration; but to be picked up bloody mangled, and borne back among pitying comrades to the rear; to be laid down helpless in the hospital, and await your slow turn for the surgeon's probe; to be transferred from his knife (with one limb the less) into the nurses' silent "ward" of sufferers—to do and bear all this, calls out the loftiest qualities of heroism. The battle-field costs less than the hospital. So in the spiritual conflict, God puts especial honor on the grace of passive submission. He commends the "strength to sit still." He approves that patient quietness which "behaves itself like a child weaned of its mother." And the loftiest saints in the Bible are those who have become the most "perfect through suffering."

Quietness under God's discipline is simply the willingness to let Him have his own way. It is to be ready to go where He sends us, to bear what He lays upon us, to sit still just where He places us. We have seldom met with a finer illustration of this grace of quietness than was presented by an aged lady, who, after a busy life of doing good, was at length laid upon her bed, pain-worn and helpless. A good minister went to see her, and asked if after her active habits, she did not find her confinement hard to bear? "No, sir," said she, "not at all. When I was well I used to hear the Lord say day by day, 'Betty, go here; Betty, go there; Betty, do this and do that,' and I used to do it as well as I could; but now I hear him say, 'Betty, lie still and cough.'" Which of these two acts of obedience was the most difficult to perform, we leave our readers to testify from their own experience.—*Friend.*

—We do not exaggerate when we say that not half the power there is in the Church is brought to bear as it should be.

—Time is like a ship which never anchors; while I am on board I had better do those things that may profit me at my landing than practice such things as will cause my committment when I come ashore.

—God, who is liberal in all other gifts, shows us by the wise economy of his providence how circumspect we ought to be in the management of our time, for he never gives us two moments together.

—If your spirit is wounded with some deep sorrow, do not repine. Go to the loving Christ, who was "a man of sorrow" and who can enter all our sore afflictions. Trust, love, obey. Find something for mind and heart to do. Never despair. Christ reigns, and his hand that "in faithfulness" has sorely chastened, can richly comfort, in due time.

EDITORIAL.

DECEIVED.

You do not like to be deceived in other matters; why should you be in the great personal matter of your soul's salvation? Your eternal interests outweigh all temporal interests combined. You had better be deceived about the title of your farm, than about your title to Heaven. Yet if there is any question in the former, you pay for searching it out; if in the latter, too, many pay to hush it up. The preaching of the day is quieting rather than awakening. The preachers to whom large salaries are paid, are expected to "prophesy smooth things." Will you not, for your soul's sake, give your candid attention to a few important Scriptural truths plainly stated?

If you think you are a child of God while living in any known sin, you are deceived. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—1 John iii, 7-10.

1. We are here cautioned against allowing *any* man to deceive us. He may be learned, he may be a man of experience, he may be eloquent and apparently spiritual, but do not allow him to deceive you. Many allow those to guide them in the way to Heaven, who, themselves, do not know the way. He who in going on a journey, takes the wrong train, suffers the same disappointment, though

misguided by an official of the road.

In the matter of salvation it is not enough for us that we follow the doctrines of those who are over us in the Church. This is the great Romish error. We must see to it that their doctrines are in accordance with the will of God. A preacher is a man, therefore if *any* preacher endeavors to prove to you that you can be righteous while you fail to do righteousness, do not let him deceive you. "To him that knoweth to do good and doeth it not to him it is a sin."—Jas. vi, 17. No correctness of belief; no amount of contributions to the cause of God, no degree of religious ecstasy can take the place of an active, all-controlling principle of righteousness which gives one power to do right against inclination, interest and example.

Those who at the last will hear the joyous words, "Come ye blessed of my father" are those whose characters were righteous—made so by the all-renovating grace of God.

SINNERS PRAY.

There is scarcely any limit to the errors which men may adopt. The ingenuity which many manifest in perverting the Scriptures is truly wonderful.

Some who assume to teach sinners the way of salvation tell them they must not pray until they are converted! One class teach that sins are to be washed away by baptism by immersion. Another, still worse, say that they must simply believe in Jesus and they are at once forgiven.

Such teaching is radically wrong and unscriptural. This is clearly proved by many plain passages. In the eighth chapter of the Acts of the Apostles commencing with the fifth verse is an account of the result of the preaching of Phillip in the city of Samaria. There were a great many converts. Prominent among them was one Simon a sorcerer. Of him

it is said "Then Simon himself believed also; and when he was baptized he continued with Phillip." Acts viii, 14. Here is not the *slightest* intimation that there was any thing lacking either in the object or in the degree of his faith. It is not said that he did not believe the right things or did not believe with sufficient earnestness of conviction. Nor is there declared to be any defect in his baptism, either in its mode, or in its formula, or in the person who administered it. As the baptism was not questioned we may safely pronounce it valid. Yet to this baptized believer Peter said, "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God." This shows that what this man had done in "believing"—just what sinners are told to day is sufficient,—was not enough. Nor was the work completed by what was done for him in baptizing him. He was told to do the two things, which too many modern evangelists fail to tell sinners they must do; REPENT, and PRAY.

For a sinner to pray when he intends to keep on sinning is an abomination in the sight of God. But for a sinner to confess his sins to God and earnestly pray for forgiveness, is the Scriptural way to obtain salvation.

The publican was a sinner, but he smote upon his breast and prayed; "God be merciful to me a sinner; and "went down to his house justified." Luke, 18, 14. Saul of Tarsus styled himself the "chief of sinners. His conviction for sin was so intense that for three days he "did neither eat nor drink." God sent Ananias to help him and said for his encouragement, "For behold he prayeth." Acts, 9, 11. Who shall say that it was not in answer to his prayers that Ananias was sent to help him?

If you are a sinner and want forgiveness for your sins and strength to turn from them, the very first thing you

do, pray. If you are in earnest, God will hear you. It matters not how simple the language, if you are only sincere. A cry is an inarticulate sound. It expresses sorrow and anguish. There may not be a single word uttered. The psalmist says he cried unto God, and he heard his cry. When a soul burdened for sin cries to Him for deliverance, deliverance comes. Luther, Whitefield, Wesley, Finney and the men who have made the world feel their power for good, were not converted in the easy way now become so popular. They confessed their sins and prayed for forgiveness.

If you are a backslider and wish to return to God, fall down before him and pray, "Restore unto me the joy of thy salvation." Satan may tell you it is of no use, but it is of use. Make thorough work of it and God will receive you. Do not be content with having others pray for you but pray for yourself, till your soul finds peace.

Sinners and backsliders are certainly included in the blessed words of our Saviour *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened.*—Mat. vii, 7-8.

TOBACCO POISON.

That tobacco is an active poison is a fact clearly demonstrated. But as it is a slow poison, multitudes go on recklessly in its use. They sow the wind, and in due time will reap the whirlwind.

Dr. E. R. Maxson says in the Sanitarium: "Tobacco paralysis may be general or local; generally however, it involves the lower limbs, and in fatal cases terminates by suspending the functions of the kidneys; the heart and other vital organs generally, also, become more or less involved. All of these symptoms had been developed in a case I recently saw

which terminated fatally, after lingering six months, with paralysis of legs, bladder, and finally the kidneys. I have had cases however where there was a general collapse of the nervous system, with partial paralysis of the heart. In such cases the heart and brain become poisoned by a protracted accumulation of the poison of tobacco in the system, or else from the use of a large quantity or of unusual strength in a given time."

THE CONFERENCES.

Since we wrote for our last number, we have attended four Conferences.

THE NORTH MICHIGAN CONFERENCE was held at Gaines, Michigan. It was full of fire and zeal. Preachers and people seemed baptized with the Holy Ghost. Though the church in which the Conference was held was a good sized one, yet the interest was so great and the attendance so large, that most of the time we were compelled to hold services in two houses at the same time. This Conference was organized in 1876 with sixteen preachers in full connection who previously had belonged to the Michigan Conference. This year they have forty-five appointments exclusive of Canada, and the work is opening in new places.

THE MICHIGAN CONFERENCE was held at the town of Oakville. Though two new Conferences have been formed from it, yet it still contains a good degree of its original zeal and aggressive spirit. The session was harmonious. A good deal of interest was manifested and some souls, we trust, were saved. The preachers went out with a determination to be aggressive in their movements, and to push the work into the regions beyond.

THE OHIO CONFERENCE held its second session at Summerfield, Noble Co., Ohio. The body is yet small, but it has a good working force and a promising territory. The country is rich, the people are intelligent, and

they know plain, old-fashioned Methodism when they see it. We expect that the preachers of this Conference, will give a good account of their work the coming year.

At GALT, Ontario, we organized a CANADA CONFERENCE. It seemed to be a necessity. The beginning of our work there was providential. People from Canada came to our meetings, and invited our preachers over. They preached, souls were saved; persecutions followed, and to save what had been done, societies were organized. These continued to spread.

In 1876, Rev. C. H. Sage was sent to Canada from the North Michigan Conference, and the work has developed into a Conference. We organized with four preachers in full connection, and one on trial from the North Michigan Conference. Two preachers were received on trial, and nine were appointed as supplies, so that in all, sixteen appointments of preachers to circuits were made for the coming year. May they be abundantly successful in their labors.

NEW SUBSCRIBERS.

For 1881 many begin now. We will send to all such the November and December numbers, gratis, while they hold out. We want a good many new subscribers for next year. Some, who under the pressure of hard times, have discontinued the EARNEST CHRISTIAN, should renew again. It should go to many families that have not heretofore enjoyed its visits. Will not our friends begin the canvass at once for new subscribers and push it with vigor? Five copies for five dollars. Postage ten cents for each subscriber to be paid to us.

CORRESPONDENCE.

DYING TESTIMONY.

Mrs. MARTHA A. ROWND was born in the state of Maryland, Calvert County, April 13th, 1819. She moved to Ohio with her parents, John and Nancy Gibson, in

the year 1832. Her parents were old-time Methodists, truly pious, devoted to God. Martha Ann experienced religion in 1836, in a powerful revival held by the Rev. Edward H. Taylor and John I. Swazy of the Pittsburg Conference, at Summerfield, Ohio, in the winter of 1836. She maintained a true Christian character through all the great pride, lodge-going, and general declension of pure Christianity in the then church of her choice; but Oh! how glad she was when she heard of the reformation that was going on under the labors of the Free Methodists. As soon as an opportunity offered she gave her name in connection with her husband, John N. Rownds, and others to the number of nine, to organize a Free Methodist church at Summerfield, O. Soon, God in his infinite goodness gave a gracious revival, increasing the number to nearly one hundred. How often she thanked God for the little church and for the society of the Free Methodists that God in his goodness has brought here. For twenty-five years, while a member of the M. E. Church, she fitted up a class-room every Sabbath morning. After the Free Methodist class was formed by our beloved brother, Joseph Travis, she still continued to fit up the class-room for the Free Methodist class.

She lived in the fear of God, and died tranquilly on the Sabbath, Sept. 26th, 1880, in the sixty-first year of her age.

I asked my dear wife after speech was gone, if Jesus made "a dying-bed soft as downy pillows are?" She assented by nodding her head with a glorious and heavenly smile.

She was kind to all, always ready to relieve the afflicted, and careful not to speak evil of any one. She has gone to her reward.

JOHN N. ROWND.

Mrs. Susan M. Haden, was born in Michigan, Nov. 3d, 1856, and died in Dakota, July 14th, 1880. She was married in 1871. In 1874, she was converted to God through the labors of Bro. C. H. Sage, and with her husband, united with the Free Methodist Church, of which she re-

mained a member up to the time of her death. In 1876, she obtained the blessing of holiness on the Ovid Camp Ground, Michigan; from then to her death, she was ever ready to follow her convictions in regard to duty or dress. She was a lover of the narrow way, and I have often heard her say, "I am not ashamed of the company I keep." She was one of those true-hearted, faithful, every-day Christians, ever ready to work for the salvation of souls. In 1878, we came to Dakota to work for God and get a home. But disease fastened its strong hold on her and could not be broken. Her sickness was long and severe, yet she bore it as none but a Christian could, often calling on Jesus and asking him how long. A few weeks before her death, while sitting in her chair, unable to kneel, she was much blessed of God and praised Jesus aloud. I never saw her more blessed than then.

When the doctor came to see her for the last time, she said to him, "There is no help for me, is there, Doctor?" The doctor declined telling her. She said, "You need not fear to tell me, it is all right. I am ready. I haven't got to die but once." She then spoke of her burial, and sent her last good-bye to her mother, saying, "Tell my mother and all my friends to meet me in Heaven." A few minutes before she died, she looked at her fingers, saw the blood settle under the nails, then turned to her husband and bade him good-bye with the "Meet me in Heaven." She turned her head and fell asleep in Jesus. So passed away a loving sister and a loving wife. "I shall go to her, but she shall not return to me." Her funeral was held in the school house, in Michigan Settlement, Dakota. Bro. D. W. Cook preached to a large congregation.

H. HADEN.

LOVE-FEAST.

E. OWEN—My soul is very happy in God, and I want to tell it. My work at the close of Conference was commenced under some pressure. The temptation was that the labor of two districts would crush me. A late dispatch from head-

quarters—the purport of which was that God would take care of me, districts and all, with my consent—has silenced all my fears and filled me with unspeakable joy. All is committed. The burden is not on me, but on my “Captain’s” shoulders. All is easy—all is glorious. This divine communication came to my heart while praying for a deeply afflicted saint. A blessing came to the sick one, but a greater one to myself. From that time my soul has been blessed to satiety. No tongue can speak it—no pen can write it. It is too deep, too high, too broad for expression. It comes not in showers, but in floods. “The windows of heaven are ready opened, and a blessing poured out that there is not room to contain.” The River of Life pours like a thousand Niagaras upon my enraptured spirit. Such an experience is not new. I have stood on this ground before, and yet it really seems deeper, broader and higher than before. All glory to its Author, whose loving hand touches every fibre of my moral being, as I write. I seem to be doing nothing, and yet the Spirit in me handles his own sword most admirably. Souls are moved under the word as not before. God help me to keep right under this divine unction, until the last battle is fought and the victory won.

MRS. SARAH A. KIMBALL.—My testimony this morning is that I have been through the furnace which was heated seven times hotter than it was wont to be, but the form of the fourth was with me and delivered me. All glory to his holy name! Jesus helps me stand boldly on the side of truth and righteousness, while persecution and dead formality is all around me. My peace is deep, calm, and lasting. I never was more resigned to the will of the Lord in all things, than at the present time. Praise his name!

MISS NETTIE T. MCGREGOR.—I enjoy salvation to-day, praise God! These are good days to my soul. I find great encouragement in the blessed Word of God, such as I never found before. I am learning to trust God and walk by faith and

not by sight; it is a blessed experience to have. I find as I keep in the line of obedience, all things work together for my good. Blessed be God! The work of the Lord has already begun here in Lockport, and I pray God to keep it going.

MISS E. BEEVER.—The blood of Christ his Son, cleanses me from all sin. Jesus saves me to the very uttermost, praise his name! My all is under the blood. I feel truly this is a heaven below to go to heaven in. I am living where there is peace and joy in believing in the Holy Ghost. Glory be to God! I feel that the world is given and Christ received. These days are days of triumph and victory to my soul. I never loved the narrow way better than I do now. Praise the Lord!

E. R. MANTZ.—I have a sensible realization that I am the Lord’s and he is mine. I love the plain, Bible route from earth to heaven.

“The way the holy prophets went,
The road that leads from banishment.”

This way brings peace and joy to my soul, though it is often strewn with trials and temptations, but they only tend to urge me on my course, and bring me into closer communion with Him who is “touched with the feeling of our infirmities; but was in all points tempted like as we are.” I know something about “counting it all joy when ye fall into divers temptations,” which “afterwards yields the peaceable fruits of righteousness.” How I realize the importance of living our religion in our every-day life—before those whom we are surrounded. The Christian is closely watched by the world. If we are merely professors, and not possessors, of religion, we are looked upon with contempt, and bring reproach upon the cause of Christ. We help to swell the tide of infidelity more than all Ingersolls and Bradlaughs. “Wherefore, seeing we also are compassed about with so great a cloud of witness, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.”

HENRIETTA E MUZZY.—I have had a glorious summer. Especially so since Camp-meeting. I can say as a dear sister wrote, "It is so easy to get blessed this summer." The spiritual temperature line in this place is away down to zero, perhaps below, and I have not had a real Holy Ghost meeting since I came from Camp-meeting, except what I have had in my closet. But God does bless me wonderfully, and I realize more and more that I truly am in "Heaven's border land." I keep on the white robe and wear it every where I go, and I trust too, that I have on the ornaments which are of great price in God's sight. While others sing, "Prone to wander, Lord I feel it," I feel a blessed proneness to follow and obey God. Glory to Jesus! "Oh to grace how great a debtor." Well, I love this way, and everything connected with it, and, by the grace of God, expect to travel on with songs and with everlasting joy upon my head. Hallelujah!

J. B. LAMB.—I want to say to the glory of Jesus that I am washed clean through the precious blood of Christ—I am learning to praise Jesus for trials and blessings—for everything—"in everything give thanks," Thes. v: 18. One year ago last May, the Lord healed me of an incurable case of dyspepsia of twenty years standing—a very bad case. Praise Jesus! I can only retain the healing power on my body, by keeping the baptism on my soul. My food digests well when I keep blessed! "Who forgiveth all thine iniquities and healeth all thy diseases," Psalm ciii: 3. I am enabled, through faith, to obtain many precious promises. This is an age of compromise in dress and holiness; but I think it no time to "tone down." I love the plain, strait track, inside and outside. This is no time to encourage needless self-indulgencies. Some speak of the faults of a brother or sister to a second person, but I think best to go to him or her. "Speak not evil one of another," brethren. James iv: ii. We may think that we do no harm, but we depreciate him or her in the estimation of

another. If we have not grace enough, we should get grace enough to go to the person and help him correct his fault. Jesus help us to love one another. "If we love one another, God dwelleth in us, and his love is perfected in us." 1 John iv: 12.

MARIA F. STEARNS.—It is a little more than four years since I came into the blessed experience of getting out of self into Christ. Up to, this time I had not known the way of being kept, but struggled to keep myself and to destroy the dominion of sin over me. But God who is rich in mercy, showed me that Jesus
 "Breaks the power of cancelled sin,
 And sets the prisoner free."

This was good news to my weary soul and I gave myself entirely to Him, consecrating all I was and had for this complete work. Jesus cleansed me from all sin by his blood, and gave me clear evidence that I was entirely sanctified to God. Still I am daily kept by the power of God and rejoice, knowing I have the same kind of experience of the love of God shed abroad in my heart that the early Christians had. The subject of holiness is dear to my heart. A comparison of old numbers of the EARNEST CHRISTIAN with those of the present, shows a lack of testimonies as to the experience of this blessing. Have those who were so fully and gloriously saved years ago and whose definite and burning testimonies appeared on the "Love feast" page, lost the fire out of their hearts, and are there no new ones to tell the "old, old story"? If we are saved and kept running after God let us tell it. "Whose offereth praise glorifieth Me."

MRS. E. BEEVER.—The Lord saves me just now. I have been striving for nearly four years to walk in the straight and narrow way. I praise the Lord that the way grows brighter and better each day. I don't feel like compromising at all with this world, but, glory be to God, I can say that,

This poor faithless world shall all go,
 Forever I turn from it now,
 For none but my Jesus I'll know,
 Recorded on high is my vow.