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PERFECTION.

BY REV. B. T. ROBERTS.

There is no prejudice against the use of the word perfection in connection with human affairs generally. Who objects to a tailor who makes a perfect fit for his customers? If, in a piece of cloth purchased, an imperfection is found, it is promptly returned; if, in a tool a flaw is discovered, it is replaced by a better one. The doctor does not suffer in reputation by effecting perfect cures; nor does the lawyer in making for his client a perfect defence. Why then should any who claim to be Christians be intolerant in the use of the word perfection in connection with Christian character? Why should they deem it almost blasphemy for one who was on the point of spiritual death, to affirm that Christ has effected for him a perfect cure?

Instead of the Scriptures forbidding us to be perfect, as might be inferred from the teachings of some ministers and churches, they expressly command it.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v, 48. The phrase "even as your Father which is in

heaven is perfect," does not denote the *degree* to which we are to be perfect, but *the reason* why we should be perfect. Be perfect servants of a perfect God.

"I am the Almighty God: walk before me and be thou perfect."—Gen. xvii, 1.

The Apostle Paul tells us that his object in preaching Christ was, not to encourage men to believe that if they called themselves Christians they would of necessity be saved, not to build up a society but to produce in each of these a perfect Christian character. "Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus."—Col. i, 28.

For this same purpose the truths of the Bible were revealed to man. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii, 18.

What shall we do with these plain passages of the Word of God? Of course they can be explained away to the satisfaction of worldlings and cavillers in the churches. So can any other texts that teach doctrines,

or enjoin prohibitions or precepts repugnant to the sensual, worldly spirit of the age. This is done to a fearful extent. The cross is wreathed with flowers, and instead of being the symbol of the maligned, despised, persecuted religion of the Man of Nazareth, has become the symbol of baptized worldliness and a refined sensualism and fashionable sentimentality. The religion which takes the Bible for its basis, but claims the right to eliminate from its teachings whatever is distasteful to the "culture" of the day, is not the Christianity of the New Testament. It may adopt its forms, use its language and claim to be its representative, but it is all a delusion and a sham. There is not in it the one element of true religion — submission to God. Stress is laid on what it is fashionable to observe.

We have no right to reject the words of the Bible or the ideas which they represent and still claim to be Christians.

The word "perfect" is then a New Testament term with a well defined meaning. We must accept the word in its Scripture meaning, and neither reject it nor explain it away.

The command "be perfect," does not express any well known, definite act like the command "repent;" nor any particular experience like being "born again." It is taken in a wider sense; with a greater latitude of meaning. It applies to a child of God in various stages of his experience. A blade of corn may be said to be perfect in a dozen different stages of its growth. But, if before it was ripe, it stopped grow-

ing, it would not be perfect. So, at a certain period of his experience, a person may be said to be a perfect Christian, and yet his attainments in piety be small in comparison with what they are after years of toil and sorrow.

A young man leaves the district school for the academy. He has studied hard and begins to reap some of its fruits. The teacher, proud of his pupil, says: "He is perfect in his mathematics. He can solve every problem in the hardest arithmetic." After three years in the academy with a lesson every day in mathematics, he is sent to college, recommended as "perfect in mathematics." He is well versed in algebra, geometry and trigonometry. After studying mathematics in college four years, having completed his course, he graduates with the highest honors of the mathematical department. He then goes to some special school and spends perhaps three years more in studying mathematics as applied to astronomy or to civil engineering. Then again he is pronounced perfect in his well-mastered study. At the close of a life of unremitting study, we hear him say with the immortal Sir Isaac Newton, "I seem like a child standing upon the shore of the ocean gathering pebbles. I have picked up here and there a pearl, while the great ocean of truth lies unexplored before me." So when one becomes a Christian his conversion may be perfect; when his heart is purified by faith he may be perfectly sanctified; and still after years of growth in grace we hear him saying with Job when he

got a sight of God, "Wherefore I abhor myself and repent in dust and ashes." Yet God had twice pronounced him perfect.

Hence the Apostle says of himself, "Not as though I had attained, either were already perfect."—Phil. i, 12. Yet almost in the same breath he says, "Let us therefore as many as be perfect." This implies that he counted himself among those that are perfect.

We never read in the Bible of any being made perfect by faith. We read of persons being "justified by faith."—Rom. xxviii, 30; Rom. v, 3; Gal. ii, 13; Gal. iii, 24: sanctified by faith—Acts xv, 9; Acts xxvi, 18; but never once of a person being made perfect by faith. Quite another element enters into the making of the saints perfect. "For it became him, for whom are all things, and by whom are all things in bringing many sons unto glory to make the captain of their salvation perfect through sufferings."—Heb. ii, 10. The perfection which the Gospel enjoins upon the saints can only be attained by fidelity in doing and patience in suffering all the will of God. A symmetrical, well-balanced, unswerving Christian character is not obtained at once. When Paul and Barnabas would "confirm the souls of the disciples," they did it by "exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdom of God."—Acts xiv, 22.

PRACTICAL REMARKS.

1. We must not confound the perfection which the Gospel requires

with perfect love or entire sanctification. The Scriptures do not use these terms as synonymous.

2. We are not to seek Christian perfection so much by praying for it as a blessing to be received in an instant by faith, as by "patient continuance in well-doing." We are to seek it as a well disposed boy seeks a vigorous manhood by shunning the vices and overcoming the temptations to which he is exposed, and by doing faithfully the duties to which he is called.

3. We must not conclude that we shall by any natural process grow out of our imperfections and become perfect Christians, without any special effort in that direction. Grace, in every stage and in every degree, is from God. The prayer of Peter for the saints is, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."—1 Pet. v, 10.

4. The Apostle gives a good example of the way to profess perfection: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I *do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded."—Phil. iii, 12-15.

BE HOLY.

To be holy is to have the mind that was in Christ. In order to have this we must be sanctified or cleansed, not only from our actual transgressions, but from original sin, which is our temper and self-love. On these two roots grow all the sins we ever committed. Our affections must be purified and turned back into their original channel where God designed them to flow. Our self-will and self-love must be given to God, and we must take his will and his love in return. Then shall our "eye be single, and our whole body be full of light." Then will the Holy Spirit witness indeed with our spirit that we are born of God, and Jesus is in us of a truth.

What is the object of our sanctification? Not merely our own salvation and happiness, but that we may be living witnesses of the written and preached word that Jesus is the Christ, and that he not only came to pardon, but to save us from our sins. In bearing testimony I think we are liable to fall into the following errors:

We speak too much of ourselves. We are to hold up Christ to the world, and not ourselves. And if at any time we feel called upon to say that he has sanctified us or cleansed us from sin, I think we ought to explain ourselves. The world seems to look upon all our errors in judgment, and the formal defects in our character, as sin; so, therefore, when we tell them that we are cleansed from sin, they look upon us as being deceived and deceiving others. The world needs more instruction on this point. Some think they are perfect in judgment. To one who is naturally set in his way, this is an easy snare to fall into. Sin has so crippled our natures that we can be perfect in nothing but love and submission. Some think this is the height of Christian experience from which they can never fall, and

they rejoice more in their goodness than in their graces. The Bible tells us, let him that thinketh he standeth, take heed lest he fall. Now it seems to me that is only a more thorough preparation of the ground to insure a more perfect crop, and we are to patiently cultivate all the graces of the Spirit, and bring forth fruit to perfection.

Another error is, to follow every impression of the mind as from the Holy Spirit. The Spirit and Word always agree. We need to study the Bible a great deal, and use all other helps to inform our judgment, so that we may always act consistently with an enlightened judgment. We should always examine our motives before we speak or act, and if there is one particle of self in them, the impression is from the wrong source. We must learn to have our words few and well chosen. If we would lead a holy and useful life, we must keep the door of our lips, for he that offendeth not in word, the same is a perfect man. We are to do Christ's will and keep his commandments, as he did his Father's will and kept his commandments.

The written word then must be our law, and its precepts our delight. We must come out of the world and be separate, and be a peculiar people, zealous of good works.

Christ never testified of himself. He says, "The works that I do, they bear witness of me." Let us learn a lesson here, and instead of telling of our goodness, let our works praise us. He always gave God all the glory. He says, "The Father that dwelleth in me, he doeth the works." Our emotional feelings and impressions should have but little to do as a guide of action. We are to live by faith and keep his commandments, and accept such feelings as he sees fit to give; believing that all things work together for good to them that love God. To all who would live holy

lives we would recommend the twelfth chapter of Romans, the thirteenth of first Corinthians, and the twelfth of Hebrews, together with Christ's Sermon on the Mount, as particularly calculated to help them live in the right way. May the day not be far distant when this doctrine shall be better understood and more generally embraced!

MY EXPERIENCE.

BY J. T. BRENNAN.

My parents were Roman Catholics. I was born in the south-west of Ireland, a place remarkable for the extreme bigotry of its people. Of my father's family, his only brother was a priest; and on my mother's side, one of her brothers was a priest; and all of her sisters (I think there were four) were nuns. One of my brothers is a monk, and is now in a monastery in Ireland. I have three sisters two of whom became nuns.

My early teachings were very strict. I was obliged to attend to my religious duties regularly in my early childhood. I was baptized by a priest and was confirmed by a bishop; went to confession regularly; have received absolution from the priest, and also have partaken of the eucharist or holy communion. I was a regular attendant at the mass, and have numbers of times assisted at the service as clerk or acolyte. I was not allowed to frequent or even enter a Protestant Church, and was taught that Protestants, of whatever denomination, were wicked heretics; and from our catechism learned that all were damned outside the pale of the Roman Catholic Church. I received a common school education; and although very apt in making the Latin responses in the mass, etc., I had never read a single verse of Scripture. Indeed the reading of the Bible was strictly prohibited by bishops and priests on the ground

that it was not susceptible of private interpretation.

When eighteen years of age, I left Ireland and came to America; and in 1871 married a Protestant lady. One year afterwards the Lord blessed us with a little boy. When three years old, he was an unusually handsome and intelligent child. We loved, or rather more properly speaking, we idolized him. Indeed he was so mild and gentle that he was beloved by the entire neighborhood. But God wanted him, and in January 1876, he took his place with the redeemed around God's eternal throne.

I saw the child was dying, and throwing myself alongside of his cot, in the presence of several people, I promised the Lord that if he would only spare the child, I would be a better man. He died and I hardened my heart. I would not believe or discuss the subject of experimental religion. I viewed with distrust any one that professed it. And people who separated themselves from the world, and prayed or spoke with a good deal of fervor, I classed as enthusiasts or fanatics.

My wife was converted in the summer of 1876, while on a visit to her father's, a Free Methodist meeting being in progress in the neighborhood. Knowing my abhorrence of such professions, she was loath to inform me. But the first evening after coming home she told me that she had salvation. I was very angry, and told her I did not want to hear anything about it. She was very devoted; and I learned afterwards that she prayed without ceasing for me. She commenced having family prayers, but I would take no part in them. At one time when feeling indisposed, she requested me to read a portion of Scripture. I took up a novel that I had been reading and suggested that a chapter out of it would be far more interesting.

I was very profane. I was a

gambler, and I would often play cards on the Holy Sabbath day. I was a tobacco user, and had been for eighteen years. I did not use intoxicating drinks, but I loved to congregate with the "boys" in the bar room, and was an adept in telling a funny (filthy and vile) story. I did everything I could to discourage my wife. I spent my evenings in playing cards or in some other sort of wickedness; and when at home I would argue religion with her, and claim that my religion was eighteen hundred years old and dated back to Christ's time, having Peter for the first pope, while hers was a new kind of religion. But her every day life in keeping God's commandments impressed me very seriously. I looked into the matter, and saw that in following out the principles of her profession, she had love, joy, peace, long-suffering, gentleness, etc.; (see Gal. v, 22) and she would often tell me about the faith, and how God saved her, and that she knew God was pleased with her and that she was ready to die at any moment. It certainly set me to thinking; and I examined my own case as follows:

I have been to confession and received forgiveness of sins. I have lived up to the requirements of the church, and how is it that I am full of everything that is bad — uncleanness, wrath, strife, envyings, revilings and such like have a place in me. I am not ready to die. I am not ready to meet God. Then my mind would revert to my early teachings; to the priests whom I knew and to whom I had made my confession; how they used to drink whiskey and tell their funny stories; and instead of having the Spirit of Christ, many of them were ignorant, harsh, uncouth men, often using physical force to accomplish their ends. I had seen some of them drunk and unable to take care of themselves when away from their parish. And then the thought

came, "Did the great, all-wise God when here on earth in the second person of the adorable Trinity delegate to such characters the power to forgive sin? Did he, the Son of God, the blessed Jesus who left his throne in heaven and suffered the ignominious death of the cross, intend that wicked, sensual men should act in that capacity? God forbid."

The Holy Spirit continued to strive with me, and I often prayed to the Lord and promised to do better. But having been educated as I was, I still clung to the idea that religion consisted in simply going to confession and then turning over a new leaf and doing the best I could. Of course I always failed to get relief. On Sunday, April 20th, 1879, while sitting in my office ruminating over my business matters, the Spirit of God shone into my heart and I saw my awful condition clearer than ever before. I knelt before the Lord and poured out my soul to him. I repented of my sins. I promised God to serve him faithfully. My mind was wonderfully exercised. I kept on praying to God: got sweet peace and felt all through me that I was in the right way. My early religious teachings and the many isms that really seemed to be part of myself disappeared. I lost all faith in Roman Catholicism, and realized for the first time that there was none other name under the heaven given among men by which I could be saved except that of Jesus Christ. I had, as I stated, a blessed peace from the consciousness that I had made a step in the right direction, and also the inward assurance that I would be one of God's children. I felt that I was doing all I possibly could, but still had not the evidence of sins forgiven. I kept looking to God during the week, and on Thursday evening prayed aloud for the first time. I got some help but there was an indescribable something that I wanted. On Saturday

evening, the 26th instant, we had family prayers. About 9:30 p. m., my wife and child having retired, I went into another room to meditate and pray. The Spirit was making intercession for me with groanings that cannot be uttered. I prayed and importuned God until one o'clock in the morning. I was in a terrible state; the burden of sin was simply awful. I was completely crushed. It seemed to me as if I was going to be lost. The agony and suspense is indescribable. I looked to Christ with my whole soul wrapped in the one cry, "Lord be merciful to me a sinner." And at last mercy came. There seemed to be a solemn calm, a fearful hush; the blood of Jesus availed for me. My load of guilt was gone. My sins were forgiven. The regenerating power of the Holy Ghost permeated my whole being. I was born again. I was filled with God's holy Spirit. I bounded to my feet, ran into the next room shouting glory and praise to Almighty God. It was nearly two o'clock in the morning. My wife awoke somewhat alarmed at the noise, but saw in a minute that I was saved, and we rejoiced together. Oh the love of God! It was wonderful. I was completely melted. How the Scripture was fulfilled! "If any man be in Christ he is a new creature: old things are passed away; behold all things are become new."—2 Cor. v, 17.

All my evil habits left me. My violent temper, profanity, gambling propensities, tobacco and everything that was devilish disappeared. Individuals I once hated, I now loved. All went smoothly for a few weeks, when I discovered an evil principle within me, a secret inclination to sin—the remains of corruption. The old man Adam still had a lurking place in my heart; and although I loved God with my whole soul, still I had some terrible battles with the enemy to keep from falling. I felt that I needed something more. My

sins were pardoned but my soul was not cleansed. I bowed before God and reconsecrated myself to him. He answered my prayer in a wonderful manner. God the Holy Ghost filled me with the unction and power from on high. I was cleansed; and from my soul I again shouted glory and praise to Almighty God. There was no one in the house at the time but my brother who was visiting us. Coming into the house and hearing the noise, he came part way up stairs to see what was wrong, and then went weeping, and told my wife I was crazy.

When making my toilet half an hour afterwards, I found that my heavy gold chain and signet ring, together with all other jewelry, had only been the positive evidence that pride had still remained in my heart; and consequently these things were incompatible with my profession of being a follower of my Lord and Saviour Jesus Christ; he that was "despised and rejected of men." An hour afterwards, when alone, the Lord illuminated my heart on Secretism. I was "Noble Grand" in the Odd Fellows Lodge; it only took me one minute to decide that I could not stay there. So I withdrew from the lodge. I thought I would lose friends; but I knew it was the will of God, and I said, "Not my will but thine be done."

All this occurred three months before there was a Free Methodist in town. During the summer there was a camp meeting here, and I at once made up my mind that their discipline was right and that their doctrine was Bible doctrine.

I now belong to the Free Methodist Church. God has wonderfully kept me ever since. And now, after two-and-a-half years spent in serving God, I can say that I am nearer to him than I ever was before. I am rooted and grounded in love. There is not in my heart a thought or desire antagonistic to

the will of God, and I can truly say, giving Jesus Christ all the glory, that I am "perfecting holiness in the fear of God."

HOW TO LIVE IN CHRIST.

"Christ is your life;" but the problem remains to many sincere souls—how can I best evince this? We find in the following sketch, written, we believe, by Mrs. H. B. Stowe, as comprehensive and suggestive an epitome of personal and practical holiness, as has lately fallen under our notice. We ask young Christians to ponder it prayerfully. Its illustrations of the simplicity and beauty of living in Christ, is to our mind, worthy of very special attention.

The very figure which Christ uses illustrates this idea. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me."—John xv, 4. Now how does a branch bear fruit? Not by incessant effort for sunshine and air; not by vain struggles for those vivifying influences which give beauty to the blossom and verdure to the leaf; it simply abides in the vine, in silent and undisturbed union; and the fruit and the blossoms appear as of spontaneous growth.

How, then, shall a Christian bear fruit? By efforts and struggles to obtain that which is "freely given," by meditations on watchfulness, on prayer, on action, on temptation and on dangers? No; there must be a full concentration of the thoughts and affections on Christ—a complete surrender of the whole being to him, a constant looking to him for grace. Christians in whom these dispositions are once firmly fixed; go on calmly as the sleeping infant borne in the arms of its mother. Christ reminds them of every duty in its time and place, reproves them for every error, counsels them in every difficulty, excites them to

every needful activity. In spiritual as in temporal matters they take no thought for the morrow, for they know that Christ will be as accessible to-morrow as to-day, and that time imposes no barrier on his love. Their hope and trust rest solely on what he is willing and able to do for them—on nothing that they suppose themselves able and willing to do for him. Their talisman for every temptation and sorrow is their oft-repeated child-like surrender of their whole being to him, as the infant in every trouble finds an asylum in the bosom of its mother.

Some may say, "Truly this is a very delightful state of feeling, but how shall we obtain it? How shall we begin?"

We answer, just in the same way that a sinner begins the Christian life—by coming to the Saviour, and making a full, free and hearty surrender of his body, soul and spirit, fully resolved in future to resign the whole to the Redeemer's direction. And having made this general surrender, make it also in particular, in reference to every circumstance of every day.

Let us imagine a day spent on this principle. You awake in the morning, and commend yourself to Christ's care for the day. The first temptation that besets you may lead you to a waste of time. Say immediately, "Lord, assist me in this particular." The next may be a temptation to irritation. Cast yourself again on Christ for this. A few hours after you may be tempted to censorious remarks on some neighbor. Cast yourself upon Jesus. A while after you may perhaps forget yourself, and give utterance to some hasty or ill-judged expression. Turn instantly to Christ, confess your fault, and ask further help. If you find yourself beset with uncommon difficulties and temptations, and in danger of forgetting what manner of spirit you are of, steal from your avocations though but for a few

moments, and ask help of Jesus. The practice of having a full and stated season of prayer at noon, cannot be too highly commended. But the Christian who would live as Christ directs, must beware of making seasons of prayer a substitute for that constant recurrence to him, which we have endeavored to inculcate. Morning and evening the little child is with its mother in a long and fond embrace; it listens with rapture to the expressions of her affection, and willingly renders the tribute of promised obedience. But in times of difficulty or danger, it instinctively runs to the same arms for protection, without reflecting whether the danger be great or small.

A direction of great importance to one who would live in this life, is this—in your sins, troubles and temptations, make no distinction between great and little things. Remember, nothing that has the slightest bearing on your improvement and spiritual progress, is insignificant in the estimation of Christ. Now it is a fact that Christians are more impeded in their progress by little things than by great ones—because, for great things they seek the strength of Christ, and for little ones they act on their own. But if the little accidents of every day's occurrence, the petty annoyances to which every one is subjected, be sufficient to ruffle the temper and excite an unchristian spirit, they are to you matters of very serious moment, and as such you must regard them. Nor can you fully abide in Christ but by attaching to those things that just importance which shall lead you to refer them to him with the same freedom that you feel in reference to what you commonly call serious affairs. If you are conscious of peculiar and besetting faults, familiarize your mind to those incidents of the life of Jesus which show a particular bearing on them. If you are irritable, examine all those incidents

which show his untiring patience; if you are proud, those which exhibit his humility; if you are worldly, those which show his spirituality; if you are negligent and careless in duty, those which show his incessant zeal and activity. Study them, understand them, keep them in memory, and pray to him to infuse into you the same spirit. The memory, too, may well be stored with those sacred songs descriptive of the character of the Saviour, or imploring his divine aid; for their sweet words will sometimes come to you in hours of temptation like gentle messages from our Lord.

The remarks now made are intended as general hints; but the only teacher of the true life of faith is Christ. Go to him and ask him to direct you. Christ is willing to make you just as meek, just as patient, just as lovely as he is; and if you desire it earnestly, if you desire it more than everything else, if you are willing to give up all besides for it, he will explain to you practically what is meant by "abiding in him," and by his coming to make his abode with you. Then your Christian race will be full of love, of joy; more like the free flight of a bird than the struggles of a captive. You will run with patience the race that is set before you, and know by blessed experience that "the joy of the Lord is your strength."—*Highway of Holiness.*

—Dare to change your mind, confess your error and alter your conduct, when you are convinced you are wrong.

—The heart, though only a handful of muscle, the whole world cannot fill; but when broken only he who made it can mend it.

—It is not wise for us to pronounce any case hopeless that is in danger, and especially so, not until we have tried every means to convince them of their folly, and point them to the better way.

THE WILL OF THE LORD— WHY NOT DONE?

BY MRS. D. A. CATTON.

We pray, "Thy will be done, as in heaven so in earth;" and yet we do not see the members of the visible church doing that will as the angels are doing it, and why? Angels do it perfectly and continually; yet professing Christians, at least many of them, do not so live that that prayer is answered in them.

Some do not set the Lord always before their face; have him in all their thoughts, and not being on the watch, they cherish a light and trifling spirit. They give way to foolish and unprofitable conversation, and the spirit of the Master cannot abide in them. Their levity is an injury to themselves, and also to those with whom they mingle. They become stumbling blocks in the way of life, and no doubt will cause others to stumble over them into perdition. I have known those who made a very high profession of religion, engage in such unwise and unscriptural conversation, that I have looked at them in astonishment and wondered how they could feel justified in the sight of him who has said: "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace to the hearer." I have known ministers of whom it has been said: "They never ought to come out of the pulpit when they are in, and never ought to go in when out of it," for they by their levity would undo all the good that might be accomplished by their pulpit labors.

The will of the Lord is not done in multitudes because they have so much pride in them. In different persons this is differently manifested. Some have a great deal of self-esteem and think themselves better than others, and make it manifest in all their actions; and instead of

carrying out the requirement, "Let each esteem others better than himself," and "In honor preferring one another," they look upon the masses as their inferiors, and feel that it is a real condescension on their part to ask and follow the advice of those who are older and more experienced than they are. But pride is most apparent in conformity to the foolish fashions of the day. I say foolish, as some of the fashions to which multitudes in the visible world conform, are not only silly in the extreme, but in very many cases, are positively ridiculous, entirely ignoring the baptismal vow they have taken, when in the presence of God, of angels and men, they said: "I renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, so that I will not follow or be led by them."

We see many in whom the will of the Lord is not done, because they are so anxious to obtain money or riches; and so absorbing does this desire become in them that they are not scrupulous about the means employed, so they may only gain their object. In many truth is disregarded, the voice of conscience which speaks loudly, is hushed, and the principles of strict honesty and integrity are trampled under their feet. "In picking and packing apples for market," said one brother, "I always set the Lord before my face, and he is on my right hand that I should not be moved." But "they that haste to be rich," have their minds deeply imbued with a worldly spirit, and their own will stands in the way of God's will being accomplished in them. They also live in the habitual neglect of duty. Money that is accumulated is hoarded up and looked upon as their own; and when the cause of Christ calls for any portion of it, there is no response, and so far as they are concerned, it is left to suffer.

Others resist the Holy Ghost. Under the preaching of the Word by faithful ambassadors, the Spirit has applied the truth to their conscience; they have been powerfully wrought upon and pressed to take the course which they plainly saw that the Scriptures pointed out to them as being the only way to heaven; and still they resisted and said, if not by word to be heard by men, yet understood by the Spirit, "I'll take the easier way — the way in which so many others are going. They appear to be going all right, and to be happy in it, and I too, will risk it, and in the end it will be as well for me as for them. Vain delusion! The regions of the lost will be no more endurable because of the many that have thronged the broad way; and while the multitude hasten on together, those who go by Gethsemane's garden, bearing the rugged cross with all its reproach, are spoken of by the Saviour as being the few.

—A hard heart cannot pray; a broken heart is made up of prayer.

EXTEMPORARY PRAYERS.—In extemporary prayers, what men most admire God least regardeth. Namely the volubility of the tongue. Herein a Tertullus may equal, yea exceed St. Paul himself, whose speech was mean.

O, it is the heart keeping time and tune with the voice which God listeneth to, otherwise the nimblest tongue tires, and the loudest voice grows dumb before it comes half way to heaven. "Make it," said God to Moses, "in all things like the pattern in the mount." Only the conformity of the words with the mind mounted up in heavenly thought, is acceptable to God. The gift of extemporary prayer, (ready utterance) may be bestowed on a reprobate, but the grace thereof (religious affections) is only given to God's servants.

DOING GOOD.

Twenty years ago LOREN STILES was turned out of the M. E. Church. The main charge was for preaching within the bounds of another circuit. The same church is still persecuting holiness preachers for the same offence.

Hence we republish the reply of John Wesley to a bishop of his church who wanted to stop his irregular work.

"As to your advice, that I should settle in college, I have no business there, having no office and no pupils. And whether the other branch of your proposal be expedient, namely, to accept a cure for souls, it will be time enough to consider when one is offered to me. But, in the meantime, you think I ought to be still, because, otherwise, I shall invade another's office. You accordingly ask, how is it that I assemble Christians who are none of my charge, to sing psalms, and pray, and hear the Scriptures expounded; and think it hard to justify this in other men's parishes, upon catholic principles.

"Permit me to speak plainly. If by 'catholic principles' you mean any other than scriptural, they weigh nothing with me; I allow no other rule, whether of faith or practice, than the Holy Scriptures. But, on Scriptural principles, I do not think it hard to justify what I do. God, in Scripture, commands me, according to my power to instruct the ignorant, reform the wicked, confirm the virtuous. Man forbids me to do this in another's parish; that is, in effect, not to do it at all; seeing I now have no parish of my own, nor probably ever shall.

"Whom then shall I hear? God, or man? 'If it be just to obey man rather than God, judge ye. A dispensation of the Gospel is committed to me, and woe is me if I preach not the Gospel!' But where shall I preach it, upon the principles you

mention? Not in any of the Christian parts at least, of the habitable earth; for all these are, after a sort, divided into parishes.

"Suffer me to tell you my principles in this matter. I look upon all the world as my parish; thus far I mean that, in whatever part of it I am, I judge it meet, right and my bounden duty to declare unto all that are willing to hear, the glad tidings of salvation. This is the work which I know God has called me to; and sure I am that his blessing attends it. Great encouragement have I therefore to be faithful in fulfilling the work he hath given me to do. His servant I am; and as such I am employed according to the plain direction of his Word—'as I have opportunity, doing good to all men.' And his providence clearly concurs with his Word; which has disengaged me from all things else, that I might singly attend on this very thing, 'go about doing good.'

"If you ask, 'How can this be? How can one do good, of whom men say all manner of evil?' I will put you in mind (though you once knew this, yea, and much established me in that great truth) the more evil men say of me for my Lord's sake, the more good he will do by me. That it is for his sake I know and he knoweth, and the event agreeth thereto; for he mightily confirms the words I speak, by the Holy Ghost given unto them that hear them. I fear you have herein made shipwreck of the faith.

"I fear 'Satan, transformed into an angel of light' hath assaulted you, and prevailed also. I fear that offspring of hell, worldly or mystic prudence, has drawn you away from the simplicity of the Gospel. How else could you ever conceive, that the being reviled and 'hated of all men,' should make us less fit for our Master's service? How else could you even think of 'saving yourself and them that hear you;

without being the filth and offscouring of the world?'

"To this hour is the Scripture true. And I therein rejoice, yea, and will rejoice. Blessed be God, I enjoy the reproach of Christ? O may you also be vile, exceeding vile for his sake! God forbid that you should ever be other than generally scandalous; I had almost said universally. If any man tells you there is a new way of following Christ, 'he is a liar and the truth is not in him.'"

—Imperfect, broken groans from a broken heart, God will accept.

AN ETERNAL TRUTH.—Here is an eternal truth with which we would not part; God must hate sin, and be forever sin's enemy. Because he is the Lord of love, therefore, must he be a consuming fire of evil; God is against evil, but for us; if, then, we sin, he must be against us. In sinning we identify ourselves with evil; therefore, we must endure the consuming fire. O brethren, in this soft age in which we live, it is good to fall back on the first principles of everlasting truth. We have come to think that education may be maintained by mere laws of love instead of discipline, and that public punishment may be abolished. We say that these things are contrary to the Gospel; and here, doubtless, there is an underlying truth. It is true there may be a severity in education which defeats itself; it is true that love and tenderness may do more than severity; but yet, under a system of mere love and tenderness, no character can acquire manliness or firmness. So long as there is evil, so long will there be penalty! and woe to that man who attempts to contradict the eternal system of God. So long as the spirit of evil is in the world, so long must human punishment remain to bear testimony that the God of the universe is a righteous God. — *F. W. Robertson.*

TRUE AIM OF LIFE.

Reader! have you adopted as yours the true aim of life? And is its attainment the object of your most abiding, your strongest desire? Are you "jealous for the Lord God of Hosts?" Are you watching for opportunities of doing good? Is your conversation such as becometh saints? And your speech, is it always "with grace, seasoned with salt?" Are you accustomed to speak a word for Christ when you may? and in your intercourse with impenitent men, to speak kindly and earnestly to them of Jesus and eternity? And in your daily labors, do you toil out of love to Christ, and because it is pleasing to God? Have you, in a word, a simplicity of aim and purpose to serve God? Be exhorted to examine into your motives, and answer these interrogations honestly as in the sight of God. "The heart of man is deceitful;" and even the true Christian may imagine that he is actuated by purely benevolent motives, when at the same time it is quite the reverse. Do not, therefore, dismiss this subject until you have given to it your most careful and prayerful consideration.

Wicked men and the great enemy of Christ, are bringing accusations against God; consider yourself as subpoenaed to witness the truth; "Ye are my witnesses, saith the Lord." You are as truly called to diffuse the gospel as is the minister to preach it; personally, by the fireside and the wayside, wherever and whenever you find an unconverted sinner; and indirectly by providing for its dissemination by others. God comes to you, my friend, and lays his claim upon your time, and your property, upon every power of your body or mind, and every affection of your heart. Acknowledge the claim; it is just. You are his by creation, and you are "redeemed with a price." Oh, what a price! Not

"with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without a blemish and without spot." "The precious blood of Christ!" If he has given his "blood for you, is it too much that you should give your poor, imperfect services, and your paltry silver and gold to him? In giving it to his cause, you are giving it to him. He accounts as done for himself, whatever you do for one whom he loves. Arise, then, and work for Christ! Go about "doing good!" Let the golden cord of love bind together life's threads into unity of purpose, and you shall not live in vain. With the beating of every pulse your fellow-mortals are passing to their fearful doom! Another hour, and hundreds of them will have gone! Have you anything to do for their salvation? Do it quickly,—do it with your might! Nor be less diligent to save from perdition those about you; for it shall be more tolerable for the heathen in the day of judgment, than for them.

"Christian, view the day
Of Retribution! Think how ye will bear
From your Redeemer's lips the fearful
words,
'Thy brother, perishing in his own blood,
Thou saw'st. Thy brother hungered,
was athirst,
Was naked,—and thou saw'st it. He
was sick,—
Thou didst withhold the healing; was in
prison
To vice and ignorance, — nor didst thou
send
To set him free." Oh! ere that hour of
doom,
Whence there is no reprieve, brother,
awake
From this dark dream!"

—Rev. Henry C. Fish.

—Life is a book of which we have but one edition. Let each day's actions, as they add their pages to the indestructible volume, be such as we shall be willing to have an assembled world to read.

CHRISTIAN LOVE.

Faith works by love. Through faith from God his Saviour, a believer's own heart is filled; then, and thereby, through love, he exerts a beneficent influence on the world. Standing in the midst, between God and his neighbor, a Christian — not himself a motive power but only a receptive vessel, — receives from above and so gives below. By faith he receives and by love he labors; thus his life on earth alternates, like the heart that is beating in his breast, until, with the heart's last throb, the life leaps over into a larger place — a life free, full, eternal. Love's labors consist of two parts, doing and bearing. These two are different but inseparable, like the confluent sources of a river, or the two diverging stems of a bifurcate tree. Still more exactly, perhaps, both in their distinction and their union, they may be compared to the right and left hands of a living man. In the body, sometimes the right hand and sometimes the left bears the chief strain, while the corresponding member is for the moment left comparatively at ease; at other times the weight is shared equally between them.

In like manner the Christian life is sometimes mainly a laborious activity, sometimes mainly a patient enduring, and sometimes both at the same time and in equal measure. I could not venture to determine whether is the greater Christian, — the man who bears injuries patiently in a forgiving spirit, or the man who labors in some department of duty, bearing down by sheer force, all the obstacles that stand in his way.

The doers, as a general rule, are better known in the church and the world than the bearers. The results of active love bulk more largely in history than those of passive love; but perhaps in the inherent merits of the case, and in the judgment of

the Omniscient, faith has borne as much and as precious fruit in enduring faith as in doing good. Those ancient warriors who were left-handed and could sling stones at a hair's breadth and not miss, contributed as much to the prowess of the army in the day of battle as their fellow-soldiers who grasped broad-swords in strong right hands. The meek, Christ-like bearer of evil is as much needed and as much used in the work of the kingdom, as the active, Christ-like doer of good. Assuredly those early disciples of the Lord found the duty as difficult as any positive work in which they had ever been engaged. In trying to fulfill it, they speedily reached the bottom of their own resources; finding that they possessed not the sufficient supply for meeting and satisfying this new demand, they said to the Lord, "Increase our faith."

If the city were suddenly doubled in size, and consequently a double quantity of water drawn from the ever increasing multitudes of openings in its water-channels, the inhabitants, feeling some faintness and fearing more, would raise a united cry for a larger supply from the fountain-head. It is thus that the disciples of Christ are kept from failing. Their confidence rests not on the sufficiency of their own attainments, but on the fulness and freeness of their Saviour's love. Although it seems paradoxical in form, it is, nevertheless, strictly true in fact, that their security in great emergencies lies not in their fulness but in their emptiness, according to Paul's sharply defined, experimental antithesis, "When I am weak, then am I strong."

—The sinner who comes truly to Christ comes with godly sorrow for his sin. He needs no stern command to afflict his soul. His desire to be freed from all sin is a part of his faith in the atoning blood of Jesus Christ.

"PROGRESS—GROWTH."

Progress is the great law of the universe above and around us. Nature gives abundant and lucid proofs of vitality and progress. Waters course from their fountains ever on to the great sea. Upward from the sprouting acorn growth is constant, till the oak, the monarch of the forest, crowns the landscape and proudly tosses his giant branches in the passing tempest. Great results thus come from little beginnings. "First the blade, then the ear; after that the full corn in the ear."

So it is in spiritual vegetation. We are ever admonished to "grow in grace." This growth ought and may be continually going forward from youth to age. But while we are to grow in grace we would not here be understood to teach that a child of God can grow into pardon or purity. Or in other words that by growth he can attain either justification or perfect love. Not for a moment would we teach anything of this kind. For such a system of ethics is not found in the entire book of God. But being justified or sanctified by faith in God, we are then just ready the better to grow in the grace God supplies to us as we obediently grow. Not that we can become pure by growth but mature. It is a law of nature that when growth ceases decay begins. So also is it in grace. Growth should, therefore, be constant, lest decay and death should set in. We must progress, not decline. Grow, not die. Let us abide in Christ, as the branch in the vine, that we may bring forth much fruit. Yea, let us live, flourish abundantly and shake our fruit like Lebanon in the spiritual harvest!

"Up into Thee our living Head,

Let us in all things grow;

"Till Thou hast made us free indeed,

And spotless here below!"

—*Highway of Holiness.*

POWER OF PIETY.

During the sanguinary revolution that occurred in France, under the first Bonaparte, a distinguished philosopher, who had signified himself as the champion of infidelity, gave a challenge to the clergy throughout the whole empire, to meet him in public debate on the divinity of the Christian religion. This challenge was accepted by several of the most celebrated preachers of the church of Rome. But they uniformly found themselves unable to stand before the art and argument and railery with which they were assailed. At length a poor Protestant clergyman, who had his residence on one of the barren mountains of Switzerland, and whose name had perhaps scarcely gone beyond the limits of his own parish, resolved on encountering the vaunting infidel. Accordingly they met, when the man of God found it a perfectly easy task to vanquish his haughty opponent. This unexpected issue utterly confounded the skeptic and his friends. They were wholly at a loss to account for so mortifying a result. When they had retired from the scene of conflict, the friends of the vanquished skeptic began to interrogate him:

"How is this? When you disputed with such a philosopher, and such a prelate, and such a distinguished theologian, you were victorious, almost without an effort, and now you are conquered by this comparatively ignorant mountaineer? Do explain the matter."

"I will," said he. "When I disputed with the distinguished individuals you have named, I opposed philosophy to philosophy, argument to argument, eloquence to eloquence, and wit to wit, and I was successful." "But," said he, struggling with deep and irrepressible emotion, "when God spoke, what could I do?" He was conscious, it seems, that a kind of divine power accompanied

the word of this humble opponent, before which his own word was as "the chaff of the summer threshing-floor."

HOW TO STUDY THE BIBLE.

I once visited Mr. Prang's chromo establishment, in Boston, and saw the process of a picture. The first stone made hardly an impression on the paper. The second showed no sign of change. The third no sign. The fifth and sixth showed only outlines of a man's head. The tenth, the man's face, chin, nose and forehead appeared. The fifteenth and twentieth looked like a dim picture. The twenty-eighth impression stood forth as natural as life. It looked as though it would speak to you.

So carefully and prayerfully read the Word of God. Read the same chapter again and again, and the twenty-eighth time Christ Jesus will shine forth. You cannot read the Bible as you do other books. The newspaper tells only what has happened; the Bible tells what will happen—the most interesting of all news.

I study the Bible topically, and spend two or three weeks on a subject, as "Love." Get a Cruden's Concordance, and a Scripture textbook by the American Tract Society. Scripture interprets itself. Spiritual things are spiritually discerned. You see God's love for you from Genesis to Revelation. Love always descends as a mother to a child. So take faith. It is our privilege to know that we are saved. Take the promises. God's children are rich. Not one is in trouble that God does not have a promise for.

He that overcometh shall inherit all things. God has no poor children. We are all rich.

Two or three weeks' study on such a topic as the promises would fill you so full you could not hold your tongue. Some people have nothing to say in a prayer meeting. You

cannot get water out of a dry well. The pump will squeak and that is all. We shall draw the world to Christ when we are filled with religion.

Another way to study the Bible is to take one book at a time. Do not hurry. Read it over and over, and God will give you light. The sixty-six books are sixty-six battering rams for Christians to conquer Satan with. Try different ways of studying the Bible till you succeed. — *D. L. Moody.*

—Sin is base and defiling. Not only priests and people, but the sanctuary and altar with which they had to do, had need of cleansing.

—Death does not destroy, but catches, crystalizes and makes permanent the character of a good man, leaving it a priceless bequest to society.

—Wrong doing is a road that may open fair, but it leads to trouble and danger. Well doing, however rough and thorny at first, surely leads to pleasant places.

—We see how compassionate God is. So holy is he that he cannot save the least sinner without an expiation, and yet he has made ample provision for the greatest.

—The Old Testament sacrifices were but shadows. In Christ we have the substance. All pointed to him—"the Lamb slain from the foundation of the world."

—Love is a habit. God has given to us the love of relatives and friends, the love of father and mother, brother and sister, to prepare us gradually for the love of God.

—As the eye which has gazed at the sun cannot immediately discern any other object; as the man who has been accustomed to behold the ocean turns with contempt from a stagnant pool; so the mind which has contemplated eternity, overlooks and despises the things of time.

TEMPTATIONS OF THE SANCTIFIED.

"Are those who are sanctified, tempted?" I once heard a godly preacher put this question, in presence of the audience which he was addressing. Having put the question, he immediately answered in the affirmative. "But," he proceeded to say, "there is this difference between the temptations of sanctified persons and other Christians, *viz.*, the temptation in the latter case falls like a spark of fire upon tinder, and bursts into a flame; but in the former it falls like a spark of fire upon the waters of the ocean, and is at once extinguished." The illustration was undoubtedly, to a great extent, apposite and powerful. The preacher suddenly left the subject at this very point and turned to something else; and I cannot deny that I felt, as one of the audience, (and I presume that others felt the same) that I should have been pleased if it had fallen within the plan of his remarks to have given some further explanation of the nature of the temptations which assail a sanctified heart. This is an important topic; and I will undertake to offer a few suggestions in relation to it.

1. Temptations, it will undoubtedly be conceded by those who have paid attention to the subject, are objects which are presented by the intellect to the sensibilities and the will; and are of such a nature that they have a tendency to induce or cause in those sensibilities, (that is to say, in the appetites, propensities and affections), and also in the will, an inordinate, excessive or perverted action. The incipient, and what may be termed the innocent stage of the temptation, is when the object which is the medium of temptation, is first presented to us intellectually; that is to say, in our mere thoughts or perceptions. Our Saviour was tempted by having the kingdoms and wealth of this world presented

before him, as an object of desire; but the temptation went no farther than the thoughts: it had no effect upon his desires or will; but was immediately rejected. It was necessary that the object of temptation should exist intellectually; in other words, that it should exist in the thoughts, or be perceived and thought of. Without this, *viz.*, the perceived or intellectual presence of the object, it is entirely clear, that there could not possibly be any such thing as temptation. But the temptation may exist to this extent without sin. The temptations, for instance, to which the Saviour was subjected, were in every instance entirely without sin; for the simple reason that they did not go beyond the thoughts; they did not enter into the emotions and desires; they excited no favorable or assenting feeling; they caused no accordant action of the will; but were instantly and fully repelled. To use the illustration of the worthy preacher whom I have referred to, they were not like sparks thrown upon tinder, and kindled into a blaze; but rather like sparks thrown upon the ocean and instantly extinguished.

We may illustrate the subject further in this way. An individual (we will suppose he is a poor man) is passing along the streets, and as he is going along, he sees by the way-side some article of clothing, furniture or provisions, which it would be very convenient for him to possess. Satan, who is ever on the watch on all favorable occasions, suggests to him to steal the article. The temptation is presented to him intellectually; it is necessarily received into the thoughts so far as to be distinctly perceived; otherwise it could be no temptation. It is to this extent and in this manner, that the evil one has power to tempt us. But if the poor man immediately rejects the temptation which is presented; if it makes no impression upon his emotions and desires, but

his whole heart rises up against it ; then it passes away from him without sin. On the contrary, his virtue is proved, his virtuous principles are strengthened and he has been benefited rather than injured.

2. A second and very interesting inquiry is, how is this done? What is the secret power, by means of which sanctified persons are enabled to repel so effectually the temptations which are presented to them, and to quench the fiery darts of the adversary? Some seem to suppose that ordinary appetites, propensities and affections which are common to human nature, do not exist in sanctified persons; that they are eradicated, taken away entirely; and that it is on this account that temptations do not have that effect which they have in the case of other persons. But this is a very great mistake and is likely to lead to very disastrous consequences. A person who adopts this erroneous opinion, will be likely after a time to become careless; to neglect by degrees the sanctifying instrumentalities of watchfulness, prayer and faith; and to plunge at last into all the wickedness and wretchedness of what has sometimes been termed Antinomian Perfectionism. If Satan can lead those who are aiming at sanctification or profess sanctification into this snare, he will effectually secure their destruction. Indeed, on the supposition that the natural sensibilities, which include various emotions and desires natural to man are eradicated and destroyed, there can be no such thing as temptation. And on that doctrine we should at once be placed in a more favorable situation than our Saviour, who was tempted in all points as we are and yet without sin. It is to be kept in mind, therefore, that the sanctified person still retains his human nature; that he hungers and thirsts as do other persons; that he has the appetites and propensities which lay the foundation of family relations;

that he loves his children his parents and other relatives; that he suffers from fatigue and sickness; that he is grieved, troubled and perplexed; and that even displeasure and anger, as is evident from what was witnessed in the life of our Saviour, are not entirely excluded. And thus we see how he can be tempted and greatly tempted. And here the question returns, What is the secret power, by means of which sanctified persons are enabled to repel so effectually the temptations which are presented to them?

The answer is, by the prayer of faith offered up simultaneously. The tempted person says, "Preserve me, O God, in this hour of need;" "Spare me and help me in this time of trial;" "Leave me not to fall into the hands of my great enemy." He not only desires this assistance, which is one element of the prayer of faith; but, what is equally important, he believes that God hears; and that, in accordance with many promises, such as his grace is sufficient for us, and that he will not suffer us to be tempted beyond what we can bear; he is in fact present with him to aid, protect and to bless. Having learned to live by faith, which to many is a new and hidden way of living, his prayer ascends to the throne of the great God with the rapidity of lightning; so that it meets and confronts the temptation as soon as it is presented to his thoughts. And not only this, being the prayer of a living faith, it is a mighty prayer. It is true that it is exceedingly simple in object and in words, being, in this respect, modeled upon the Lord's prayer; but it has power with God: it touches the heart of everlasting love; and, if we may be allowed the expression, it draws down upon his soul the shield and covering of a Saviour's blood. It is in that fountain, in that precious blood, and not in the mere deadness and coldness of his affections that the fiery darts of the ad-

versary are always quenched.

3. As sanctified persons, as well as others, are constantly exposed to temptation, it seems to follow and it should ever be kept in mind, that there is no such thing as absolute and unchangeable holiness in the present life; that is to say, a holiness from which there is no possibility of falling away. Holy persons not only live by faith on the Son of God, but they live by the moment. There is a constant application by faith to the sufficiency, which there is in Christ, so that they can say, "I live, and yet not I, but Christ liveth in me." So that holiness here on earth is nothing more nor less than perpetual warfare (or, at least, liability to perpetual warfare), crowned with perpetual victory. "And this is the victory that overcometh the world, even our faith." Let no one suppose, because he has gotten the victory, that the warfare has ceased; and that he can lay aside that shield of faith, without which the fiery darts of the adversary cannot be quenched. This would be placing us, as has already been intimated, in a better situation than our Master who had buffetings and trials to the end. Nevertheless the victory is ours, both now and forever, if we keep constantly and firmly upon us the shield of faith, and just as certainly as it was our Saviour's.

4. In connection with what has been said, I wish to remark briefly in regard to "being cleansed from sin." There seem to be two leading ideas involved in such expressions.

(1.) The sense of condemnation which hangs so heavily on most Christians, is taken away. Persons who are cleansed from sin, have an entire, consoling and precious belief that their sins are truly pardoned. The dark stain of their past pollution is washed out in the crimson flood; and, in respect to all such past transgressions, however

numerous and aggravated they may be, their souls are at rest.

(2.) They have a present consciousness that everything, at the present moment, is right within. The love of God is so restored and built up in their hearts, that all the appetites, propensities and affections are kept in the right place. And consequently sin, which consists in the wrong or perverted exercise of these principles, is cast out. In this state of mind they have a delightful feeling of inward purity and peace. To the eye of internal consciousness, their souls, instead of being spotted and clouded with transgression, exhibit the clearness of a cloudless sky, and the calmness of a summer's lake. Hence it is, that the expressions, "being cleansed from sin," besides being Scriptural, very naturally and powerfully express the real state of mind.

But it should ever be remembered, as we have already had occasion to intimate, that this cleansing, this subjection of the inward principles to all right action and exclusion of all wrong action, is not absolutely and unchangeably given in the present life; but it is given conditionally and momentarily. The application of Christ's blood which makes us clean to-day, will not of itself suffice for to-morrow. If we cease to exercise a full faith in Christ, and thus cease to have the love of God shed abroad in our heart, we shall at once find the inward principles of action, which are natural to us, and which are good in their place, becoming inordinate and sinful; and both the fact and the consciousness of spiritual cleansing will be immediately taken away. There must be constantly repeated acts of faith, and a continual application of Christ's blood. I agree, therefore, with the writer of a valuable communication who says: "The blood of Jesus cleanseth. Mark, it is in the present tense. The sacrifice must be a living (present and

continual) sacrifice. I now, this present moment, offer all, and the sacrifice is cleansed. I continue, the succeeding moment, to offer all, and I continue to feel its efficacy; and to the soul that thus continues to live in the spirit of sacrifice, the veracity of the immutable Jehovah is pledged."

Permit me, Mr. Editor, to say in conclusion, that the doctrine of holiness, when rightly understood, is defensible on rational and philosophic as well as Scriptural grounds. It is such a doctrine as right reason approves, and it commends itself to the common sense and conscience of mankind. No man need be ashamed of it: and blessed are they who receive it and practice it.—*T. C. Upham.*

MOONSHINE RELIGION.

The Bible tells us that in the beginning "God made two great lights; the greater light to rule the day, and the lesser light to rule the night." And John in the wonderful revelations which he had and which are left on record for us, represents the true church under the figure of a "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Does not this represent the true and living church crowned with glory and honor from above? A church clothed with the sun of righteousness; adorned with the brilliancy of the greater light and the stars of heaven? Being ruled by Christ, the life and light of men; the true, unchangeable and everlasting light which lighteth every man that cometh into the world; and in which "the nations of them that are saved shall walk." While the moon, "the lesser light," the borrowed light, the reflected light, the changeable light, has to be kept under foot; for it is not to rule in the great and notable day of the Lord. And so far as we under-

take to scan the things which belong to the heavenly day, by the lesser light which might be compared to the light of reason, the light of education, the light of a cultivated intellect, etc., so far we fail; not knowing the Scriptures nor the power of God. But the moon or the "lesser light," like all other reflected or borrowed lights as alluded to above, is good in its place; but should be kept under foot, in comparison with the great, unchangeable and everlasting light of God's eternal day. The smaller lights are to rule, and properly so too, in the darkness of this world, in order to enable us to see and understand concerning the needful things rightly belonging to the outward or natural man. But let us, as spiritual men, seeking a spiritual inheritance beyond the grave, while we have the greater light for our guide, believe in it, and be led and ruled by it, that we may become the children of that light, and of God's eternal, unchangeable day.

I sincerely fear that some of the religion of the present day is what we might call a moonshine religion; which is ruled by a light that has no more stability or vital warmth about it than the light of the moon, a light which can never bring life and immortality to light because it lacks the gospel power; a light that can never shine more and more to the perfect day; because it waxes old and changes; and is forever ebbing and flowing like the waves of the sea; a light which is only reflected, by spells, from the great unchangeable and everlasting light, the Son of righteousness. Christ is the unchangeable light of the world. And they that are ruled by him and follow him, will not walk in darkness (spiritually) because their life and light is everlasting, and "cometh down from the Father of lights with whom there is no variableness neither shadow of turning;" but is the same yesterday, to-day and forever.

The Psalmist tells us, and surely we have great reason to believe the truth of it, that man is "fearfully and wonderfully made." And we see he is endowed, by his beneficent Creator, with a heavenly wisdom and an earthly wisdom; a heavenly light and an earthly light; a greater light and a lesser light; the greater light to rule in heavenly things, and the lesser light to rule in earthly things—all right and good except as perverted by sin. But as it now is, the prevailing religious element seems to be too much ruled by that which may be compared to "the lesser light;" making our religion very much like a moonshine religion, without vitality and warmth, or growth in the immortal life; too destitute of that quickening Spirit which first moved on the unstable element and said, "Let there be light and there was light." But as our faith is so we may expect it to be with us.

But if our faith stands more in the wisdom and eloquence and light of men, than in the light and power of God, we shall be left to the wisdom of men which is foolishness with God; and the Divine power will forsake us. If we prefer the moonshine light to the splendor of the gospel day, or to that light which clothes the true church, we shall be left to our choice. "He will give us our request, but send leanness to the soul." But instead of this, let David's prayer be our prayer: "O send forth thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacle," O God! For "in thy light shall we see light." "Then shall our light rise out of obscurity; and our darkness be as the noonday." And the glorious time will come when "the sun" shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory;

and the days of thy mourning shall be ended."

"If the Lord be God, follow him; but if Baal, then follow him." Or the time may come in which it will be said, "Ephriam is joined to idols, let him alone." For the Lord's Spirit will not always strive with man. He that is filthy will be left to be filthy still: while he that is holy, will be holy still; and will "shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and forever."

But let us remember, "these are they which came out of great tribulations, (did not sink under them) and have washed their robes, and made them white in the blood (or life-giving virtue) of the Lamb." And have joined "the general assembly and church of the first born," in that holy "city that has no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof."—*The Friend*.

—The sacrifice on the cross availed not only for all the past, but for all time to come. Our Saviour's next appearance will be not only "glorious," but "unto salvation."

—The man who has an empty cup may pray and should pray that it may be filled; but he that hath a full cup ought to pray that he might hold it firmly. It needs prayer in prosperity that we may have grace to use it, as truly as it needs prayer in poverty, that we may have grace to bear it.

—Humility is peculiar to Christianity. Goodness is admired and taught in all religions. But to be good and feel that you are good is nothing; to advance and become more conscious of pollution; to ripen all excellence, and, like corn, to bend the head when full of ripe and bursting grain—that is Christianity.

EDITORIAL.

CREDULITY.

There is something almost sublime in the credulity of atheists. Their capacity for believing exceeds that of the most ignorant devotee who accepts as true what the priest tells him the church teaches.

They cannot believe in God; but they can believe that the human body, the most wonderful piece of mechanism with which we are acquainted, is the product of chance. They cannot believe the noble, elevating teaching of the Bible; but they accept as truth the unsupported ravings of Robert Ingersoll.

In his last article in the *North American Review*, Mr. Ingersoll asks, "Is it not wonderful that Josephus, the best historian the Hebrews produced, says nothing about the life or death of Christ?" Yet in every copy of Josephus extant, either in manuscript or in print, is the following passage: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as received the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct to this day. — Antiq. Book xviii, Chap. iii, Sec 3.

Some have questioned the genuineness of this passage, but I think without good reason.

There is something marvellous in the way and to the extent that Scripture history is confirmed by the testimony of heathen writers.

Many of the facts stated by the Evan-

gelists are confirmed by the testimony of heathen writers. No important fact is contradicted by any good contemporaneous authority.

Tacitus is generally regarded as one of the most reliable of the Roman historians. He published his history in the reign of Trajan and flourished about A. D. 98.

After describing the terrible fire at Rome in the tenth year of the reign of Nero, and in the year of our Lord sixty-four, in which a large part of the city was consumed, Tacitus adds: "But neither all human help, nor the liberality of the emperor, nor all the atonements presented to the gods, availed to abate the infamy he lay under of having ordered the city to be set on fire. To suppress therefore this common rumor, Nero procured others to be accused, and inflicted exquisite punishment upon these people who were in abhorrence for their crimes, and were commonly known by the name of Christians. They had their denomination from Christus, who, in the reign of Tiberius, was put to death as a criminal by the procurator Pontius Pilate. This pernicious superstition, though checked for a while, broke out again and spread not only over Judea, the source of this evil, but reached the city also; whither flowed from all quarters all things vile and shameful, and where they find shelter and encouragement. At first they only were apprehended who confessed themselves of that sect; afterwards a vast multitude, discovered by them: all which were condemned, not so much for the crime of burning the city, as for their enmity to mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with skins of wild beasts, and torn to pieces by dogs: some were crucified: others having been daubed over with combustible materials were set up as lights in the night time, and thus burned to death. Nero made use of his own gardens as a theatre upon this occasion, and also exhibited the diversions of the

circus, sometimes standing in the crowd as a spectator, in the habit of a chariot-eer, at other times driving a chariot himself: till at length these men though really criminals, and deserving exemplary punishment, began to be commiserated, as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man."

1. Tacitus occupies the highest ranks as a Latin Historian.

2. The genuineness of this passage has never been called in question.

3. The events transpired A. D. 64, while many of the apostles and first Christians were still living.

4. Yet with this testimony well known by every classical scholar, Mr. Ingersoll has the audacity to state that "There is not in all the contemporaneous literature of the world a single word about Christ or his apostles."

5. You will notice that the Christians were the persecuted party and not the persecutors, as one would infer from the writings of Mr. Ingersoll. His great stock in trade against Christianity, is the fact that some calling themselves Christians persecuted others from whom they differed. But any one at all conversant with the writings of Christ and of the apostles, know that they forbid persecution in every form. It was from the paganism to which Mr. Ingersoll would reduce us, that the persecuting spirit came which for years infected Christianity.

SICK.

When we came home from the Conferences this fall we were feeling uncommonly well. We had encountered rain about every day for seven or eight weeks. But we had taken a cold bath daily, had escaped taking cold and had come to consider ourselves as well nigh weather-proof. But the first cold blast from the north we encountered, brought out our old enemy, the malaria, in all its force. Almost at its touch, strength, vigor and flesh were gone. We were helpless.

A few of the saints aided us in crying to the Lord for help. The help came—the chills and fever left us, and though weak and prostrated, we are daily gaining strength.

But we need rest—a good, long, quiet rest. Whether we shall be able to take it or not till forced to, is doubtful. For about twenty years we have been doing the work of three men. Our life has been one of ceaseless activity bodily and mentally. We have shrunk from no hardship nor exposure. The wonder is that we have endured it as well as we have. But we are admonished that we must hold up in some directions. But we do not anticipate being inactive. If we go less we will try and write more. Let all the saints pray for us. It still seems to us that we should yet do much work for the Master.

END OF THE YEAR.

How rapidly another year has rolled away! It has been freighted with mercies. To many of us afflictions have come and left a dark, lasting shadow of grief. But we learn in afflictions lessons which are taught in no other school. Let us lay to heart the lessons which have been taught us under sorrows' glimmering light, and not, as too many do, strive to forget them and press on in our own way.

Idle regrets over the past are unavailing, but a consecration to God, to do the first thing that comes to hand will bring a blessing. *See then that ye walk circumspectly, not as fools, but as wise redeeming the time.*

RENEW.

If your subscription has expired, please renew at once. We need your help. You need the spiritual food you will find in **THE EARNEST CHRISTIAN**. Act as your own agent. We will send five copies for one year for five dollars in advance. If you wish to make a present of a copy, we will send it for one dollar.

DUE.

There is quite an amount due us in small sums. If our friends who owe us would pay us now, it would be not only acceptable but gratefully received. We are unable to go out; so many, who depend on paying us when they see us, will oblige us greatly if they will send us the amount due us as soon as possible. Our expenses are going on all the while. So please be compassionate towards us by being just.

CORRESPONDENCE.

OBITUARY.

SISTER MARY L. OLMSTEAD, daughter of Rev. G. A. and Elvira Olmstead, was born in the town of Ovid, Branch Co., Mich., Aug. 6th, 1864, and died at Spring Arbor, Mich., Sabbath evening, Oct. 30th, 1881.

Mary was a very remarkable person from childhood for her natural goodness. After Mary's death, her mother said she did not remember of ever having seen her out of patience; and just before the funeral her weeping sister said, "Mary never spoke unkindly to me no matter what I may have done to irritate her." These are simply illustrations of her naturally kind disposition; but this natural goodness could not be made, by its possessor, a substitute for grace.

Under the rays of religious light reflected by her parents, she soon came to see and feel the need of the grace of which she was destitute. In the fall of 1875, Brother Olmstead was sent as pastor to Spring Arbor, and in December of that year, when Mary was but eleven years and four months of age, she sought and obtained the remission of her sins. So thorough was the work that she did not find herself given to backsliding, a sin so common especially among young people.

About a month's experience in following the Lord was sufficient to bring to her mind the fact that she needed a more complete work of grace, and she at once

sought and found the "double cure."

Though she was but a girl of eleven summers, yet from that time till the day of her death, a period of nearly six years, she never wavered in her experience, and was always ready for the work of the blessed Lord whether in the family circle or in the prayer and class room, or in the public congregation. Now she was prepared to turn her eyes away from self upon a ruined world. The suffering part of humanity always engaged her attention, so much so that she was given to looking up the poor in order to supply their wants, as well as to the sick that she might relieve their sufferings.

Somewhat more than the last two years of her life were spent on the western mountains, most of the time in teaching. While thus engaged, she was much attached to her pupils, as well as scrupulously exact in keeping her promises even at the expense of climbing mountains as far as two and a half miles to visit her pupils. A part of her Christian work on the Sabbath in the far west, was to work in the Sabbath School, she being the only young person in all that section that even professed religion.

As in other places, so in the mountains, she looked after the sick and would sit at their side to comfort them even when her friends thought the tax on her system was too great; but she could hardly refuse a call for help. Thus she exhibited pure religion which consists in part in visiting "the fatherless and widows in their afflictions." We hardly believe it will be said of her, "I was an hungered and ye gave me no meat," neither, "I was sick and in prison and ye did not come unto me."

But above all her religion shone out in the family. Her last work in health was while her brother lay at the point of death with typhoid fever, with no neighbor to bear his case up before the Lord, himself a backslider; but now Mary comes to the rescue, and, like Moses, intercedes for him before the Lord.

Brother Olmstead came to Spring Arbor to educate his children, and Mary, among the others, anticipated the enjoyment of such blessings. But God saw otherwise. As Mary was about to enter upon her school work, disease came upon her, and ere the family were aware of it, typhoid fever had grasped its prey. As the disease advanced, she began to get blessed. Oh blessed blessing, to be blessed upon a bed of affliction! How different is this from false religion! But being blessed did not stay the hand of the disease, but simply prepared her to bear its pangs.

While transported with the raptures of grace, she began to desire the pilgrims to gather in to hold a prayer meeting. Still wasting under the hand of disease, she began to feel the worth of the soul of her backslidden brother. She calls him to her bedside to discharge her duty to him. As he approaches, she calls his attention to the fact that while very low a few weeks before, she had prayed for him; and now she requests him to kneel at her bedside to pray for her as well as himself, stating she could not recover unless he would submit to the Lord. For about half an hour she kept him on his knees while she pleads with the Lord for his salvation. Not long after this in the dead hours of the night, Mary again takes his case in hand and calls upon her parents to join with her in entreating a throne of grace. Were there not enough to claim the promise, three being agreed?

We believe such prayers are had in remembrance before the Lord as sweet incense. Who could doubt it? Not Christians certainly. Such was Mary's last work on earth. The hour of her departure hastened quite unexpectedly to the family. Consciousness seemed to continue to the last. Though her suffering had been great, as the sun was sinking, pain, to a large extent, gradually subsides and at about nine p. m., the last battle is fought and the crown is received. Said one who looked on, "I never saw one die so easy." Truly, "Precious in

the eyes of the Lord is the death of his saints," — Rev. xiv, 13, seemed a fitting subject for a funeral occasion like that of Mary's. Thus another of the good of the earth has gone to her rest, awaiting the grand resurrection. The parents seemed truly resigned to this lesson from the Lord. May the Lord bless the entire family and bring them to Mary's God.

CLARK JONES.

On Thursday, November 10th, William Calland of Summerfield, Ohio, was called from the church militant to the church triumphant.

His sickness and demise was very sudden and unlooked for, and hence his loss fell with increasing weight upon the family and community at large.

The immediate cause of death was embolism or effusion of the brain. He was at first attacked with erysipelas fever and afterward passed into this more fatal type. His sufferings were the most extreme, yet few persons have exhibited more patience and fortitude than he. God most graciously spared him till his children gathered around him to receive his parting blessing.

The deceased was prominent and well known in his community.

He was born near Dumfries, Scotland, in 1813, and immigrated to America in 1819, and lived in the place where he died for sixty-two years. He was one of a large family who took up their abode in the wilderness, and, by a life of incessant toil, made the wilderness blossom as the rose. God blessed the labor of his hands, and though he was one of the most liberal of men, he had accumulated considerable property.

The deceased was converted during the revival of 1832, and was a member of the M. E. Church for some forty years. But about nine years ago he withdrew from the church of his youth, because of his opposition to secrecy, and united with the Free Methodist Church because he admired their freedom and spirituality.

He was greatly moved by the preaching of Brothers Hart, Roberts and Travis, and under their instruction his life took on a new form of godliness.

The deceased was a man of influence, and the common declaration is that no man will be more generally missed. He was a very cheerful and hopeful man. He always had a word of cheer for every one he met. Visitors found a genial and comfortable home. His hospitality was widely known, and few men could entertain company better than he. His liberality was marked and generous. No needy person or charitable institution ever passed his hand. He has always been known to be one of the most liberal supporters of the church, and the church of this place will feel his loss. His home has always been a favorite stopping place for the ministers of the gospel. He dearly loved and revered the public servants of God. Few men loved to frequent God's house better than he. With rare exceptions he has been found regularly in the house of God for the past fifty years.

He had a native love of liberty and freedom, hence all through his life he was the friend of the bondmen and the oppressed, and often did he lend friendly aid to the fleeing colored man. The past ten years were his best. As he grew in years, he grew in faith and personal trust; and in his dying hours he felt Christ to be near and precious. He frequently said, "All my hope is in Christ the Son of God." While his family and brethren mourn his loss, yet they all rejoice that he died a triumphant believer in Christ. As he was the friend of the community in his life, so the community paid him homage and respect in death.

The funeral services were conducted by Brothers Cripps and Irish, and Brother Gruber of the M. E. Church. Brother Cripps delivered the discourse. The large congregation were profoundly moved. Saints were quickened and mourners comforted.

In the death of this just and good man, the church and community have felt that God has come nigh them. His sudden death has fallen heavily upon the family and friends, and we pray God may bless this providence in a glorious revival.

SISTER PARKER was born at Verona, New York, January 9th, 1828, and departed this life at her son's in Clayton, August 22nd, 1881, in her fifty-fourth year. She was converted when but eight years of age, and ever lived a consistent religious life. She united with the Presbyterian Church in Watertown, and remained a faithful member of the same for thirty-one years: and notwithstanding the Presbyterian usages which require women to keep silent in the churches, the love of Christ constrained her to go into other churches to publish the glad tidings of Jesus' power to save from sin. She was also a diligent worker in getting up cottage meetings in different parts of the city, working in with members of different churches, seeking to save that which is lost. She finally came to the conclusion that it would be better for her to belong to some church where the sisters are allowed to speak and work for Jesus in their meetings; accordingly she united with the M. E. Church in Watertown, and remained a member of the same for two years, at the end of which time our Free Methodists opened a church in Watertown. Sister Parker and her son came in to see what the Lord was doing among this new sect, and she drank to the full at once and reported that God was in us of a truth.

When her son got so gloriously saved and settled on the Rock and saw that he was called of God to preach the Gospel, (the very work that God had called on her to consecrate him to when in his infancy) she came to the conclusion that the Free Methodist Church was the place for her, and accordingly united with us; and was to us at Watertown like Lydia

of Thyatira to Paul and Silas, earnestly entreating us to come into her house and share with her hospitality. A number of our preachers will doubtless drop the tear of sympathy at the remembrance of her love for the saints, and her fervent zeal in the Master's cause.

Sister Parker lived a widow indeed for about twenty-one years previous to her departure, preferring so to live as she had so richly enjoyed the promises of God to the widow and fatherless. She remarked after seeing her son in our local preachers' ranks, that she could now depart in peace at the bidding of her Lord. She took everything to God in prayer. She was raised from a sick bed a number of times in answer to prayer, and in her last sickness, fully conscious that the messenger was at the door, exclaimed, "Jesus can make a dying bed feel soft as downy pillows are." When suffering keenly she was heard to say in Scripture language, "My grace is sufficient for thee," and also "for I know in whom I have believed," and thus calmly closed her eyes to all below, and departed to enjoy the full fruition of faith and hope, truly precious in the sight of the Lord in the death of his saints.

REV. J. C. KENNEDY.

BROTHER JAMES MACOMBER of Unionville, Lake Co., Ohio, died in holy triumph, at his residence, on the morning of the 9th of October, 1881. Brother Macomber was born in the State of Massachusetts, on the 18th of June, 1804, and experienced religion when about sixteen years of age. At a camp-meeting held at Binghamton, N. Y., in the summer of 1839, he entered into the experience of perfect love; and from that time to the day of his departure to the better land, (covering a period of forty-two years) he bore a faithful testimony to the ability of Christ to save to the uttermost.

Through the labors of himself and wife, the work known among us as the Unionville Circuit of the Free Methodist

Church, sprung up—a work, which for purity and separation to God, is hardly excelled.

For several years, meetings for the promotion of Christian holiness, have been held at his own house weekly. His wife who enjoys the blessing of entire sanctification, and who survives him, taking charge of them.

Truly, a prince of Israel has fallen: but our loss is his infinite gain. The writer conducted his funeral services, preaching from the text, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."—Rev. xxi, 27. J. A. WILSON.

ADALINE SLY took her departure to the home of all the blood-washed, on the 29th of July, 1881, from a stroke of paralysis; age sixty-three years. She was converted when but twelve years old. She was born in Montezuma, Cayuga County, New York. After her marriage she moved to Ohio, took her religion with her, lived there but a few years, came back to Port Byron where she continued to live till she finished up her pilgrimage.

She joined the Methodist Church in Port Byron in 1868. In 1876 the Free Methodist Church was organized in this place. Sister Sly was one of the first who joined the society, and continued a faithful soldier until her death. She was a strong lover of the means of grace; always attended the meetings, rain or shine. She highly prized THE EARNEST CHRISTIAN, and did her part to carry on the work of God according to her ability. She lived ten days after the shock but could not speak. When asked if all was well with her soul, she raised her hand with a smile to show that she had hold of the arm stronger than death. She leaves two daughters; who we hope will labor in the same cause, and strive to gain a sight of that mother and all the redeemed in the paradise of God. J. OLNEY.

JAMES R. SICKLES died at his residence in Vernon, Shiawassee Co., Mich., Tuesday morning Nov. 8th, 1881, in the fifty-fifth year of his age. Brother Sickles was born in the State of New York, Dec. 14th, 1826. He came to Mich. at an early age and settled in the township of Vernon being one of the pioneers of that place. He afterwards married Miss Elizabeth I. Dowell. By hard labor and strict economy, he soon was surrounded with the comforts of life and a happy home where God was honored and worshipped. The deceased was a member of the M. E. Chnrch for some years. At the formation of the Free Methodist Church by Brother Sage about ten years since, he joined that church, in which he lived until death. His health had been failing for the past two years. His disease was pneumonia which assumed the typhoid form, and was accompanied from the first by great prostration and debility. During his illness of nine days he had the best medical aid that could be obtained, but the spirit took its flight to fairer climes on high. In his death his weeping wife and family lose a kind husband and father, a valuable counselor and an exemplary Christian; the church one of its strong pillars both in support and counsel. He died loved and respected by all men of worth and principle who knew him. The funeral discourse was taken from 2 Tim. 4th chap., 7th and 8th verses.

J. P. SOULE.

MRS. ELIZA MORSE died at her home near Masonville, Iowa, Nov. 13th, 1881, after a short illness of seven days. The immediate cause of her death was erysipelas. Her companion preceded her nearly two years. She leaves a son and daughter to mourn her loss. "For to me to live is Christ, and to die is gain." When informed by her physician that she could not recover, she seemed very much composed and said, "Thy will be done."

ALICE S. DRAPER.

MARY OLIVE ALLEN, daughter of John C. and Eliza S. Allen, of Harmony, Pa., died of typhus fever, Nov. 4th, 1881, aged nine years, six months and seven days.

Little Mary then has left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal.

LOVE FEAST.

N. J. TAFT.—Praise God O my soul! And all that is within me, bless his name. I have come to behold and enjoy my privilege in Jesus of late as never in the past. And oh how my soul has become united to him and to all such as are truly sanctified through him, for I see that there is no real safety or freedom for me with anything short of this state of grace. And as we often sing there is victory in the cross, I will go that way for I prize the presence and approbation of God more than all the friendship and applause of this world.

MRS. JULIA A. HUFTON.—Jesus saves me now, out here in Nebraska. Praise his holy name! Although I am away from the Pilgrims and deprived of the means of grace, yet his spiritual arms are around me. He completely saves me from the foolish and trifling things of this ungodly world.

EDWARD SWAN.—I bless God for perfect deliverance from all that the devil can do against me. Hallelujah!

MARY SHELDON.—I enjoy full salvation' I am all shut in with God, and have the glory in my soul. Praise his name!
East Randolph.

MARY SHAW.—I know I am all the the Lord's to night; soul, body and spirit. I meet with so many persecutions that it takes all the grace I have to stand; but when I say, "Lord help me!" he does help me. Glory to God! I am going through to the end.