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SICK SAINTS.

BY REV. B. T. ROBERTS.

"Sin brought death into the world, and all our wo."

It is the primary cause of sickness. Had man never broken God's law, then he had never known ache nor pain nor death. But everywhere sin and sickness abound.

Christ came to "Save his people from their sins."—Mat. i, 23. As sickness results from sin, we should naturally look to see Christ not only restore the patient to virtue, but to health. Hence we do find that the Evangelists mention more cases of sick that Christ healed than of sinners that he converted; unless, as is probable, he restored to spiritual health those whose bodies he healed. Mathew says this was foretold of Him. "Himself took our infirmities and bore our sicknesses."

The power to heal the sick, Christ gave to his disciples.

There is not a single passage that intimates that it was to be confined to the apostolic age. On the contrary, the gift of healing was to remain a permanent endowment of His church. "To another the gifts of healing by the same Spirit."—1 Cor. xii, 9.

Unfounded claims to its possession, and extravagant methods adopted by many in exercising it, have many times brought this gift of healing into contempt. The Gospel makes ample provision for the salvation of all. The ignorant, as well as the learned, those of strong, and those of weak judgment, the conceited and the headstrong, all may, if they will, be saved from their sins. Those who are deficient in sound sense and good judgment are sometimes specially gifted in certain directions; and the indiscreet, and often extravagant exercise of their gifts makes others afraid of those very gifts which Christ designed should remain in His Church to the end of the world. But we should allow nothing to unsettle our faith in any of God's promises, or cause us to discredit their fulfillment. Let us endeavor to ascertain the true meaning, conditions and limitations of the promise made to the saints about the healing of the body. James says, "*Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up;*

and if he have committed sins they shall be forgiven him."—James v, 14, 15.

1. Let us consider the persons to whom this promise is made. It is not made to all who are sick, but only to sick believers. "*Is any sick among you?*" not among scoffers and skeptics, and unbelievers and doubters. True saints are less liable to become affected with diseases than are sinners; but still saints may be sick. Paul's "thorn in the flesh" is supposed by many to have been a bodily weakness. Epaphrodotus was sick, nigh unto death. Holy men of God have died of disease at a comparatively early age. It is true that those who obey all of the laws of God, physical as well as moral, are less liable to be sick than others. Many are weak and sick because they overdo, while others die for want of proper exercise. Some expose themselves to colds, some destroy their constitutions by self-indulgence, and some eat too much, or take food unsuitable to them. Still, one who eats and drinks and lives to the glory of God may not in all cases remain in health. It is to one who is wholly given to God, if he gets sick, that this text especially refers.

What is a sick saint to do?

We consider the language of this text as partaking more of the nature of an exhortation than of a command. There is nothing in it that forbids a saint when sick to employ means for his recovery. But these are often unsatisfactory in their results, and they frequently fail. Use whatever means we may, still it is

God "who healeth all our diseases" as well as "forgiveth all our iniquities."—Ps. ciii, 3. But God commands men to pray, and encourages them in the discharge of this duty. Then, "*Is any sick among you?*"

1. *Let him call for the elders of the church.* This implies that the sick person has faith in the Head of the church, that he will answer the prayers of his servants. This is an essential element in the case. Concerning a cripple who had never walked it is said: "Paul perceiving that he had faith to be healed, said with a loud voice, stand upright on thy feet. And he leaped and walked."—Acts xiv, 9, 10. For one who would have God heal him, it is as necessary now as then, that he have faith to be healed. We would not say that he who is sick is not benefited by the faith of others. If this were the case he would need no help. The heathen king had faith in God when he asked Abraham to pray for his afflicted people.

Who are meant by "the elders of the church?" They are persons of mature age, ripe experience, sound doctrine, holy in heart and blameless in life, selected because of these qualities to take the oversight of the church.—Titus i, 5-9. Upon such, the Spirit of God rests in an extraordinary degree. They have had a Pentecost in their experience and know the inward whisperings of God's Spirit.—Acts ii, 17, 18. Men who are spiritually dead, though of ripe age and high position do not answer to this description. Those fitted for

such an emergency must be deeply acquainted with the Holy Spirit. They must know his voice and follow his leadings.

2. *Let them pray over him.* Reading a prayer or "making a prayer" does not meet the requirement. There must be the pouring out of the soul to God. Much more than this. They must pray in the Spirit. The prayer must be inspired. In such a case as this, especially, the Scripture applies. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Rom. viii, 26. He who prays in this way cannot pray according to his natural inclination. We know what natural sympathy and affection would incline us to pray for. But when the prayer is prompted by the Spirit it is in harmony with the will of God. Those who make formal prayers can pray for anything they are requested to; but those who pray in the Spirit are sometimes led to pray exactly the opposite of that which was intended. They follow where God leads. They give voice to the inward whispers of the Spirit. They cannot be intimidated or bribed. "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more."—Numb. xxii, 18.

3. *Anointing him with oil in the name of the Lord.* At a very early age, people anointed themselves with oil for sanitary purposes. The practice is without doubt of great phy-

sical benefit. It oftentimes restores to health, and oftentimes keeps off disease. It is a matter of history that in the time when the Plague prevailed, those escaped who anointed themselves with oil.

Oil was also used in setting a person apart for some special service in the cause of God. "And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office."—Ex. xxx, 30. Priests and kings were anointed. Of David it is said: "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward."—1 Sam. xvi, 13.

It is not to cure the sick, but to set him apart in a much deeper sense than is implied in an ordinary consecration that the elders are to anoint him with oil. It is an outward sign that he gives himself to God as one raised from the dead to do his will. He is to be, in the fullest possible sense, set apart the rest of his days to be a king and a priest unto God. The health restored to him is to be used—not for selfish or secular ends—not to gratify pride, or a love of pleasure, or a love of the world, but in doing good to the souls and to the bodies of men. All this is implied in being "anointed with oil in the name of the Lord." It is not the administering of an appropriate remedy—it is not the comely performance of a meaningless ceremony.

4. *And the prayer of faith shall save the sick, and the Lord shall raise*

him up. The oil shall not save him—therefore it is not used as a remedy. The elders shall not raise him up—therefore it is not their skill or power that restores him to health. Neither is it because the elders pray that the sick get well. But the prayer OF FAITH shall save the sick. And THE LORD shall raise him up. Those who pray in the Spirit cannot, in any given instance, pray the prayer of faith unless the Lord gives it to them *for that particular case.* They cannot at their own good pleasure, or to gratify friends, exercise faith for the healing of the sick, at their own will.

The Apostles had, in a high degree, the gift of healing. Paul healed at Lystra a cripple whose case was so hopeless that the people firmly believed that he who had made him walk was nothing less than a god.—Acts xiv, 10, 11. At Corinth as he laid his hands on the believers, "The Holy Ghost came on them: and they spake with tongues and prophesied."—Acts xix, 6. "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."—Acts xix, 11, 12. Yet this same Paul writes: "Trophimus have I left at Miletum sick."—1 Tim. iv, 20. And for Timothy's physical infirmity he writes a very ordinary prescription. This shows that even Paul did not have power to heal at his own will. He had no enchanter's wand that he could wave at pleasure and produce astounding re-

sults. He could simply work as God, on each separate occasion, gave the ability. The Scriptures plainly teach:

1. That the grace of God that bringeth salvation is free for all. The faith through which we are saved is voluntary on our part. We disbelieve at our peril.

2. The supernatural gifts of the Spirit are bestowed by God on whomsoever He pleases according to the pleasure of His own will.

3. The exercise of these gifts on any particular occasion depends upon the help which God in His Sovereign will is pleased to give. If He is pleased to heal any particular person at any time, and his saints are called to pray for them, He will give THE FAITH for the occasion. "For to one is given by the Spirit the word of wisdom; *

* To another faith by the same Spirit; to another the gifts of healing by the same Spirit."—1 Cor. xii, 8, 9. No degree of piety can secure these gifts. "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."—1 Cor. xii, 11. That is as God wills. He dispenses the supernatural gifts of the Spirit on whomsoever he pleases.

PRACTICAL REMARKS.

1. We should avoid sickness as far as possible, by living in moderation, and being temperate and methodical in all our actions. Eminent medical writers say that the best sanitary rules are found in the Bible. We should pay heed to these.

2. If we should become sick we should go to God in prayer for the

healing of the body. If led to use any simple remedy within our reach, we should not scruple to do it.

3. If the case becomes serious we should not hesitate to carry out literally the directions which the Apostle gives. If it is God's good pleasure to do it, He will raise us up. But if our work is done, He will give us an abundant entrance into His Heavenly kingdom.

4. If God has given us, in any measure, the gifts of healing, we should exercise them in all humility. We should never even appear to assume that we can cure anybody. If God is pleased to heal anyone in answer to our prayers, we should be careful and not speak of it "as though by our own power or holiness" we had made him well.—Acts iii, 12.

5. If God permits us, or others of his children to suffer from bodily affliction, we should not hastily conclude that it is a work of his displeasure. Job's friends committed this error. God's most highly cherished saints are sometimes permitted to suffer. Paul tells us of those who through faith "stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong; women received their dead raised to life again." But it was through the same faith that "others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings." Yet these latter equally with the

others "obtained a good report through faith," and were just as much beloved of God. He that endures, triumphs as gloriously in the sight of Heaven as he that conquers.

"MIND NOT HIGH THINGS."

Some love to rule and manage. So did Diotrephes.—3 John ix. They are not happy unless they are at the head of everything. Beware of this love of pre-eminence, as ruinous to your own soul, and injurious to the church of God. If God puts work into your hands, do it; and do it faithfully, through good report or bad report. Bear to be contradicted and spoken against; don't fret when things go wrong with your schemes; don't get "petted" like a spoiled child, when you don't get your own way; don't fling up everything in disgust when you happen to be thwarted; don't take yourself for Solomon, or suppose that wisdom will die with you.—Job xii, 2. If called to manage or preside, do it; and do it with energy or authority, as one who has a trust to fulfill. But "mind not high things."—Rom. xii, 15; "seek not great things for thyself."—Jer. xlv, 5; "he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve."—Luke xxii, 26; "All of you be subject one to another."—1 Pet. v, 5; "in honor preferring one another."—Rom. xii, 10.—*Horatius Bonar, D. D.*

—For the Lord God is a light and a defense; the Lord will give grace and glory; and no good thing shall he withhold from them that live a godly life.

—Little things sometimes cause much trouble. A single spark may fire a whole building; a word may turn a kind friend into a bitter enemy, and a tongue may set a whole church in commotion.

STILLNESS.

"Their strength is to *sit still*."

How these words oblige us as it were to take breath, to pause in the midst of the many thoughts and plans and duties of our busy days.—They are God's words, very different from what man would say; for would not the thought of the natural heart be, What is to be gained by sitting still? God says it is "their strength."

Stillness, and yet power, is not this God's way? We see it in the wonderful works of his creation, all going on so silently, and yet manifesting through the very silence that he, the Creator, is "strong in Power." Surely we need to remember the teaching in this, and the companion verse of this chapter (Isa. xxx., 7, 15), for, too often perhaps, we mar the work of God in our own souls, in his vineyard, by our hurry, our neglect of sitting still. "Commune with your own heart upon your bed, and be still;" then only can we offer acceptable "sacrifices of righteousness" (Ps. iv. 4, 5). We must be still, to hear the "still small voice." May not this sometimes be the reason why we are puzzled as to this or that plan of work? We would not for a moment undertake it without consulting him; but has there been stillness of heart before him first, stillness such as there must have been upon the mountain top, when our Lord Jesus spent the night in communion with his Father (Luke vi. 12), or when he rose up a great while before day, and went into a solitary place to pray (Mark i. 34). Mary was learning the lesson as she "sat at Jesus' feet, and heard his word;" and we read of her afterwards, that in her sorrow she "sat still in the house" till the message came, "The Master is come, and calleth for thee;" then O how she must have loved to arise quickly and go to him! And so it will always be, for God's "sit-

ting still" is not idleness, it is not holding back when he calls us to arise.

There is the other aspect of "sitting still," brought before us in 2 Kings vii, 4, when the lepers of Samaria said one to another, "If we sit still here we die." Again, in Judges xviii, 9, the question is asked, "Are ye still? be not slothful to go, and to enter to possess the land."

Then, stillness of heart seems to be part of the very preparation God looks for in us before he can use us in his service; our voice, our thoughts even, must be hushed, while we hear him say: "Be still, and know that I am God."—Ps. xlvii, 10. The work is his, and it is his way we want to take, if we are loyal to him; let us hear his thoughts about it—not be so full of our own; "the meek will he teach in his way." We all wish to be strong, "ready prepared for the war," like David's mighty men, let us take God's way to become so.

And how are we to reach this point of stillness, of quietness before God, we who are so full of self-energy, of thinking and planning? Surely we have the answer in Ps. cvii, 29, "He maketh the storm a calm, so that the waves thereof are still." And in Mark iv, 39, "He arose and rebuked the wind, and said unto the sea, 'Peace, be still.' And the wind ceased, and there was a great calm." Will he, who did this for the disciples then, refuse to do it for us now—refuse to send this "great calm" into our stormy, restless hearts? Oh no, rather does not the responsibility rest with ourselves? He is saying to us—and if we know anything of this heart-stillness, we shall hear him saying it—"Believe ye that I am able to do this?" And he waits for our answer—what shall it be?

"They said unto him, Yea, Lord."

"According to your faith be it unto you."—*Layman's Christian Advocate*.

EDWARD PERRONET.

The favorite hymn, "All hail the power of Jesu's name," was written by Edward Perronet, the son of Rev. Vincent Perronet, M. A., who was for more than fifty years vicar of Shoreham in Kent, and so closely associated with the Wesleys and their work that Charles Wesley called him the "Archbishop of the Methodists." It has been ascribed to Shrubsole, who was for many years organist of Spafeld's Chapel, London; but the error probably arose from his having composed the tune of "Miles' Lane" especially to suit the metre, and be sung with it.

The full poem is contained in Edward Perronet's collection of original pieces, published in London in 1785, entitled "Occasional Verses, moral and sacred, published for the instruction of the candidly serious end religious." Mr. J. Gadsby in his "Account of the Hymn-writers of the Seventeenth, Eighteenth and Nineteenth Centuries," describes how he met with a copy of it at Mr. Clarke's, the celebrated organist at Canterbury. "Indeed," he says, "I went to Canterbury purposely to see the book, having heard that it was there; and I persuaded Mr. Clarke to present it to the British Museum library. In that library, therefore, it may be seen. When Perronet died, he left Shrubsole a large sum of money." The hymn first appeared without signature in 1780, in the "Gospel Magazine." It has attained a world-wide celebrity, and there is scarcely a collection of hymns in which it does not appear; it is a great favorite wherever hymns are sung in the English language. Yet it is commonly known in an abridged form, and, like many another production, has received various alterations in course of re-publication. The hymn has obtained so wide a popularity that the exact original version is a matter

of considerable interest. The hymn bears the title:

"ON THE RESURRECTION.

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
To crown him Lord of all.

"Let high born seraphs tune the lyre,
And, as they tune it, fall
Before his face who tunes their choir,
And crown him Lord of all.

"Crown him, ye morning stars of light,
Who fix'd this floating ball;
Now hail the strength of Israel's might,
And crown him Lord of all.

"Crown him, ye martyrs of your God,
Who from his altar call;
Extol the stem of Jesse's rod,
And crown him Lord of all.

"Ye seed of Israel's chosen race,
Ye ransomed of the fall,
Hail him who saves you by his grace,
And crown him Lord of all.

"Hail him, ye heirs of David's line,
Whom David, Lord did call,
The God Incarnate, Man Divine;
And crown him Lord of all.

"Sinners! whose love can ne'er forget
The wormwood and the gall,
Go—spread your trophies at his feet,
And crown him Lord of all.

"Let every tribe and every tongue,
That bound creation's call,
Now shout in universal song,
The Crowned Lord of all!"

"Edward Peronnet was married, but had no children; he died in 1792, at Canterbury.

His dying words were:

"Glory to God in the height of his divinity; glory to God in the depth of his humanity; glory to God in his all-sufficiency; and into his hands I commend my spirit."

—Counsel with caution—few are thanked for advice which they are forward to give.

—Directly contradict none, except such as deal in bold and groundless assertions.

GOD'S WAYS ABOVE MEN'S.

In devising and in providing a Saviour, God's thoughts and ways are very different from ours, and far, very far above them. We should have thought, that if God intended to save sinners he would bring them to repentance at once; or at least, after suffering them to endure for a season the bitter consequences of their own folly and disobedience. We never should have thought of providing for them a Redeemer; still less should we have thought of proposing that God's only Son, the Creator and Preserver of all things, should undertake this office; and least of all should we have expected, that he would for this purpose think it necessary to become a man. If we had been informed that this was necessary, and it had been left for us to fix the time and manner of his appearing, we should have concluded that he ought to have come soon after the fall; to be born of illustrious parents; to make his appearance on earth in all splendor, pomp and glory imaginable; to overcome all opposition by a display of irresistible power; to ride through the world in triumph, conquering and to conquer. Such were the expectations of the Jews; and such most probably would have been ours. But never should we have thought of his being born of a virgin in abject circumstances—born in a stable, cradled in a manger, living for many years as a humble artificer; wandering, despised and rejected of men, without a place to lay his head, and finally arraigned, tried, condemned and crucified as a vile malefactor, that he might thus expiate our sins, and by his death give life to the world. Had we been forewarned of these things, we should have considered them as too foolish, incredible and absurd to obtain the smallest credit; and instead of

thinking them cunningly devised, should have thought them very clumsily-contrived fables, unworthy of the least notice or regard. And thus in fact they have appeared, and do still appear, to the wise men of this world, for, says the apostle, "The cross of Christ is foolishness to them that perish." When the self-righteous Jews and the vain-glorious Gentiles were told that the one who had been crucified as a malefactor was the Son of God, the Creator of the world, the only Saviour of men; that his blood cleanses from all sin, and without an interest in his merits they must perish forever; they could find no language sufficiently strong to express their contempt and indignation, and the aid of the stake, the rack and the cross, was called in to express what language could not. Yet this was the way which God thought proper to choose, and all things which appear in the view of men so ridiculous, irrational and absurd, are in his view, infinitely proper, wise and amiable; and display far more wisdom than all the works of creation, wonderful as they are. Surely then, as the heavens are higher than the earth, so are his ways and thoughts higher than ours.

God's thoughts and ways differ widely from ours in his choice of means and instruments for propagating the religion of Christ. We should have thought that a religion whose author had been crucified as a malefactor; a religion which, instead of flattering the ruling passions, prejudices and propensities of men, directly opposed them all, and which was therefore exceedingly hateful to them—would have needed the assistance of angels, or at least of the most powerful monarchs, the most enlightened sages, the most splendid natural and acquired abilities to procure it success. But instead of such instruments, which we should have chosen,

God saw fit to employ a handful of ignorant fishermen to effect this purpose, and even forbade them to use any human artifices to procure them success, but charged them to rely entirely on the effect of a faithful, simple, unadorned statement of the great truths of Christianity. Hence the language of the apostle, "God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the mighty; and the base things of the world, and the things that are despised hath God chosen; yea, and the things that are not, to bring to nought the things which are, that no flesh should glory in his presence. For when, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

A wide difference between God's thoughts and ways, and our own, appears when we consider the manner in which he dispenses the benefits which Christ has purchased, and the character and situation of those whom he chooses to make wise unto salvation. We should expect that if such a Saviour were provided, all would be saved; and that if for any reasons this were impossible, the most noble, wise, rich and learned, or at least, the most moral and amiable would always be called. But this we see is not the case. It is evident from Scripture, if anything can be, that all will not be saved, and it is also evident from observation, so far as we can see; for we find that multitudes appear to live and die without any spiritual knowledge of the Saviour or preparation for heaven. We also find from scripture and observation that it is not always the most wealthy, wise or learned, nor even the most moral and amiable who are called to embrace the Gospel. Christ told the moral but self-righteous Pharisees that the publicans and harlots would

go into the kingdom of God before them. "Hath not God," says St. James, "chosen the poor of the world to be rich in faith and heirs of the kingdom?" Ministers and private Christians very often find reason to acknowledge that God's thoughts and ways are not like theirs; for he rarely converts such as they think the most probable subjects of conversion, and while they are watching such persons and daily hoping and expecting to see them embrace the truth, others, of whom perhaps they never thought, start up and seize the prize.

God's thoughts respecting the way in which men become partakers of the salvation of the Gospel, differ widely from ours. We all naturally suppose that men are to be saved by their good works; by obeying the law; by subduing their sins by alms and prayers. But the Gospel teaches us that men are to be saved not by working, but by believing; that we are saved by grace, through faith, and that to him that worketh not but believeth on him who justifieth the ungodly, his faith is counted to him for righteousness. This truth men neither love nor understand, and even after they are awakened and convinced of sin, it is one of the most difficult things imaginable to convince them that their pretended good works are no better than sins; and that if they ever obtain salvation, it must be by simply believing in the Son of God. In scarcely anything do God's thoughts and ways differ so widely from ours as in this great doctrine of salvation through grace—of justification by faith in the righteousness of Christ.

Lastly. God's thoughts and ways are not as ours respecting the best methods of dealing with his people, and carrying on the work of grace in their souls after it is begun. When God delivered his people from Egyptian bondage, if he had led them by the nearest and most direct way to Canaan, they might have

reached it in a few days; and had they been consulted, they would probably have thought the nearest way the best. But God thought otherwise. So when God converts his people from sin to holiness, he could, if he pleased, render them perfectly holy at once; and they are often ready to imagine that this would be much the better way, both for his glory and their own good. But instead of adopting this method he grants them, at first, but small degrees of grace, and increases it in a very slow and gradual manner. He leads them round for many years through a wilderness beset with temptations, trials and sufferings, with a view to humble them, prove them, and show them all that is in their hearts.

By the discoveries which they make of their own weakness, ignorance and propensity to sin, their pride is humbled; their self-confidence destroyed; their patience, meekness and candor are increased; the Saviour and method of salvation rendered more precious, and all ground for boasting forever excluded.

All these happy effects, however, are produced in a way which they would never have thought of; and it is a long time before they can be made to understand God's method of proceeding, so that they are often ready to say with Jacob, "All these things are against me!" when in fact everything is working for their good. Even when God answers their prayers, he very often does it in ways and by means which they do not expect; and as often as they attempt to mark out a path for him in their own minds, so often do they find themselves disappointed, and are constrained to confess that his ways are not like theirs. Often, too, when they contemplate their own unworthiness, their stupidity, their obstinacy, their inconsistencies, their propensity to backslide, to grieve their Saviour, and requite

him evil for good, notwithstanding the innumerable pardons and mercies they have received—are they constrained to use the same language and to cry, "Lord, why am I saved? Why are such favors heaped on a wretch so unworthy? Surely this is not the manner of men—to adopt rebels and traitors, as children, and heap such honors and blessings upon them! What manner of love is this that we should be called the sons of God? Who is a God like unto thee, that forgivest iniquity, transgression and sin, and overcomest evil with good. If thy ways were not above ours, as the heavens are higher than the earth, we must have perished forever!"—*Payson.*

THE CHILD OF A KING.

My father is rich in houses and lands,
And he holdeth the wealth of the world
in his hands;
Of rubies and diamonds, of silver and
gold,
His coffers are full—he has treasures untold.

Chorus.—

I'm the child of a King,
The child of a King;
With Jesus my Saviour,
I'm the child of a King.

My Father's own Son, the Saviour of
men,
Once wandered on earth as the poorest
of them:
But now he is reigning forever on high,
And will give us a home in the sweet
bye-and-bye."

I once was an outcast, a stranger on
earth,
A sinner by choice, and an alien by birth;
But I've been adopted, my name's written
down,
I'm an heir to a mansion, a robe and a
crown.

A tent or a cottage, then, why should I
care,
Since they're building a mansion for me
over there?
An exile from home and yet will I sing,
O, glory to God! I'm the child of a King!

NICOLAS HERNAN.

About two hundred years ago there was living in the City of Paris an old man who was so holy, and in his holiness so happy, that the people came from far and near to learn the story of his life. He lived in a great house with a company of religious men. Among those men his place was a very lowly one. He was their cook, and it was down in the kitchen of their great house that he had to spend his days. For more than forty years this man lived in that house, doing this lowly service, and through all those years the one desire and joy of his heart was to be always with God, and to do nothing, say nothing, and to think nothing which might be displeasing to Him. He had set his heart on being like the friend in whose presence he loved so much to be. And he had learned that the nearest and best way to this likeness was to let this divine Friend rule him in everything. So he placed himself altogether under the will of God; he gave himself; he gave body and soul; he gave will and wish. He kept nothing back. It was not easy to do this at first. But he prayed for help, and all difficulty came to an end. It became both easy and pleasant, until, at last, next to the joy of being in the presence of his divine Friend, was the joy of giving up everything for that Friend's sake. To this old man the kitchen was as holy a place as the church. He was with God there. Daily he had sweet talk with Him as he went about his humble duties. And the fireside, with its pots, and pans, its heats and smells, became like a gate of heaven to his soul; and this was more beautiful in him, because, naturally, he did not like the work of the kitchen. But he put his dislike of the work aside, and did it joyfully out of love to God. He begun every part of his duties with silent prayer. As

the work went forward he would lift up his heart again in prayer, and when it was finished he would give thanks to God for helping him; if he failed he would ask God to pardon him. In this way his distasteful work became a joy to him, and easy.

Nicolas believed that a holy life did not depend upon finding some high and heavenly work to do; but in doing common work, the work of every day for the love of God. It is a holy life, he held, to do for God's sake the things we commonly do for our own. He put great stress on the doing of little things for God. "It's not the greatness of the work which God regards," he would say, "but the love with which it is performed." A friend who saw him at work in the kitchen has borne witness how truly it was work for God. "His very countenance was edifying. There was such a sweet and calm devotion appearing in it as could not fail to affect beholders. In the greatest hurry he still preserved his heavenly-mindedness. He was never hasty nor loitering, but did each thing in its season, with an even, uninterrupted composure and tranquillity of spirit." Nicolas had such perfect faith in God, that when he brought any difficulty before Him in prayer, when he came with some burden, or sorrow, or care, he really left it with God. After laying it on God, he did not suffer it to trouble him any more. And it was the same with his sins. When he had once asked God to forgive him for some particular sin, he left the sin with God, and believed that he was forgiven, and went on to the next duty in his path. In this way he had an almost unbroken peace and joy of mind. To people who came to ask him about the way of happiness he was accustomed to say: "Cast everything out of your hearts that God may have the whole room to himself. And when God has taken up His abode there, trust Him

in everything to the end of your lives." When he was about eighty years of age he wrote, "I hope from God's mercy and favor to see him in a few days." And within a few days he went home to be with God forever.

GEMS FROM BRAMWELL.

BY R. GILBERT.

When churches—Free Methodists and all—are liable to drift away from the simplicity and spirituality of the dispensation of the Spirit, it is well, yes, a duty, to examine our moral latitude, and accurately determine our spiritual condition, by the light of the Holy Scriptures. It is also advantageous to compare our views and experience with the mature views of eminent Christians, whose practical faith, holy example, God-honored ministry and heightened communion with the ever-blessed Trinity, entitle their burning thoughts to very great deference. Next to the sublime teachings of the Bible, nothing sways a pious heart with greater moral force than the heart-sayings of eminent Christians, whose depth of experience and holy utterances unmistakably show that they live on the very verge of heaven.

In 1808 Bramwell wrote to Rev. J. Drake :

"MY DEAR DRAKE : I have the same views as I always had, and the same feeling of the power, with increase. I was never more tempted ; I am followed by Satan continually. The Lord save me forever ! I have lately had some deep views of the glory of our dispensation, and am now striving. I see all must be given up every moment. There must be continual prayer and patience with all. O may we live in all the salvation ! You may depend upon it, my dear Brother Drake, that to preach and pray in

the Holy Ghost and to have strong faith in God, is the way to see Satan fall before us. Go on, never sink ; never give it up. The Lord will be with you and bless you. I was never less—never weaker ; yet God is almighty to save. I have thought much of glory and of those who are called to enjoy it. I long to be with them. But I wait—I can wait. I can say, Willing to stay—willing to go."

It is not the fascination of style that makes the words of Bramwell attractive ; it is the momentum of truth and the depth of emotion that capture the heart. Sympathy is the soul of eloquence. Occasionally a professed Christian is found—so ignorant of his own heart and the teaching of the infallible Word—that he imagines he sails so high in the empyrean heights of a heavenly experience, that the power of temptation—the hellish darts of Satan—cannot reach him. Bramwell had no confidence in a faith that supersedes holy living. As in physiology, it requires both a soul and a body to constitute a living man, so a lively faith and energetic action make a Bible Christian. The cold heartless professor, who does not, like Bramwell, think much of heaven, and of the immaculate society there, is quite sure to become attached to the fascinations of the world. He who obeys Jesus by laying up his treasures in heaven—must, in the nature of things—give his attention to heavenly things. To be transported to heaven, without a holy fitness, would be as incongruous as to take an unwashed Esquimaux Indian, clothed with the unsavory skins of wild beasts, and place him in the company of the fastidious wealthy, arrayed in silks and broadcloths, and glittering with diamonds. The law of affinity, as changeless as the nature of God himself, would make unholy men voluntarily retreat from heaven, should the angels, through mistake, take such a one there.

Writing to Rev. R. Pilter, in 1808, Bramwell said :

"Our work, as ministers of the Gospel, is of such importance that I frequently tremble exceedingly before I go into the pulpit. Yea, I wonder how I ever dared to enter into such a work. Yet, when I am laboring to speak a little, I am frequently so much overpowered with the Divine presence, that I would not leave my work for all the world."

What a contrast between the spirit of Bramwell and that of self-called ministers, who minister in sacred things with as little real concern as stage-actors. On this point Bramwell wrote : "It is quite possible for us to make this a worldly business ; that it may become so formal, as to create in us no more concern than any common business in life."

Writing to Rev. Mr. Preston, in 1809, Bramwell said : "It is astonishing how the Devil is cheating us, and at the same time filling for a moment our heads and emptying our hearts." The rulers of the darkness of this world can have but little objection to the mere abstract expansion of the intellect, provided the heart or passions be left a moral desert. Doubtless, in the counsels of Pandemonium, an intellectual sinner is deemed better than an ignorant one. But why should churches in their moral determination cling to education, and yet neglect holiness of heart ? Simply because man naturally loves knowledge, but innately hates moral purity or holiness. There was a time when Methodism placed knowledge as secondary to holiness. Now the great rush is to "fill the head" with external splendor, and empty the heart of internal glory.

He that dares to be wicked sometimes for his advantages, will be always so, if his interest requires it.

—Let thy estate serve thy occasions ; thy occasions thyself ; thyself thy soul ; thy soul thy God.

EVIL RESULTS OF SMOKING.

My debut as a smoker was like everybody's. My first pipe made me very ill, and it was only by degrees that I managed to become a third-rate smoker—that is, I disposed of eight or ten pipes a day without inconvenience. But whenever I exceeded that average I suffered from violent sick headaches, ushered in by indistinctness of vision, and numbness of one side of the face, the tongue, and one arm, most often on the left side. These preliminary symptoms lasted about ten minutes, after which the headache came on in full force. The most refractory organ, however, was my stomach. After having smoked too much I used to experience the symptom known as dysrosis or heartburn to a very trying extent, though as any alkaline water speedily caused these phenomena to vanish I did not care to give up my tobacco.

About a year ago, having smoked for some months, more than usual, I suddenly found myself affected by a peculiar and terrific pain over the region of the heart ; in short, I had a violent attack of angina pectoris. It put a stop to my smoking, as, though I have since tried it once or twice, I have always found my cigar or pipe detestable, and, to sum up, I am radically converted. I do not wish to discuss scientifically the nicotinic origin of my sufferings, but am sure they all sprang from the same cause—the excessive use of tobacco. Degeneration of the cardiac muscle is often caused by tobacco. So long as the rest of his organism remains in good working order the smoker only experiences intermittent palpitation, and the grave injury done the heart remains unperceived until some trifling cause brings into relief the irremediable disorders produced by the prolonged use of tobacco.—*Dr. Deschamps.*

—Honor thy father and mother.

IMPORTUNATE PRAYER.

One reason why Christians fail to get answers to their prayers is because of their lack of earnestness and importunity. Of course they would like to have the thing asked for given, but their desire for it has never been so strong, and their sense of need so urgent, as to come under the title of hungering and thirsting.

"Ye shall seek me, and find me, when (?) ye search for me with all your heart." When our desire for anything promised in the Word takes on that intensity which we see manifested in Jacob at Bethel, when he wrestled all night in prayer; or the Syrophenician woman who would take no denial, then there is begotten of the Spirit in the soul a longing so intense, that the suppliant cries out in the very pain of desire, "I will not let thee go unless thou bless me."

Let us remember that "The kingdom of heaven suffereth violence, and the violent take it by force."—Matt. xi, 12. Let us also remember the case of Elijah praying for rain on Carmel; lest we be weary and faint in our minds; six times he sent his servant to see if the answer was given, and not until the seventh time did he prove that "He is faithful that promised." Many become disappointed, and cease importuning if they fail to get an immediate answer to their first call, forgetting that it is only "the earnest, effectual prayer of a righteous man," that "availeth much." See Jas. v. 16.

What we all need is the grace of perseverance, and with this a concentration of our whole desire upon the one thing asked for—the being able to say, "this one thing I do," with all my mind, soul and strength, I reach forward after this thing that is set before me."

Rest assured that if the enemy can, he will scatter your desires, and turn them to something else that he represents of greater necessity for

you to possess. If he succeeds in doing this you will find the Spirit quenched, and the spirit of prayer too weak to take hold. An excellent servant of the Lord has well said, "When you find a holy desire in your mind, take care of two things. 1st. Don't quench the Spirit. 2nd. Don't be diverted by other objects."

Follow the leadings of the Spirit until you have offered that effectual, fervent prayer that availeth much. Therefore, "in everything by prayer and supplication with thanksgiving let your requests be made known unto God." But above all, "continue in prayer, and watch in the same with thanksgiving," and as sure as the Lord liveth, you shall "reap in due time if you faint not; for everyone that asketh, (according to his will,) receiveth; and to him that knocketh, it shall be opened;" for "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Be earnest, be importunate, be patient, and you shall see the salvation of God."—*Words of Faith.*

EXTRACTS FROM THE JOURNAL OF REV. FRANCIS ASBURY.

Jan. 1, 1801.—We began our Conference with the new year. Sat from nine to twelve o'clock in the forenoon, and two hours in the afternoon; the band meeting was held between the hours of seven and eight. We had great union; it is true some talked loud; but I dare not say there was any improper heat. Our sitting continued five days, and we rested one Sabbath. We were richly accommodated at Smith's and Carpenter's, and two other houses. We only failed forty-eight dollars in paying all the preachers their demands.

26th.—We rode twenty miles to Bennet Flower's. The men were

from home, but the women gave notice of a meeting for the morrow at the old meeting house. After our meeting, about one o'clock, we came off and travelled down to G. Sweet's, Bull Swamp, Liberty county; we sent our host to call a congregation for Thursday. We now had time to read and write. I find reasons enough in my own mind to justify myself against the low murmurs of partiality in which some have indulged. We are impartial. We spend as much time in the extremities. We know not Maryland, or Delaware, after the flesh, more than Kentucky, Cumberland, Georgia, or the Carolinas. It is our duty to save the health of preachers where we can; to make particular appointments for some important charges; and it is our duty to embrace all parts of the continent and union, after the example of primitive times and the first and faithful preachers in America.

29th.—At six o'clock I gave a discourse at Wilmington, on 1 Peter, v, 7: "Casting all your care upon him, for he careth for you." First, we should have no care, as ministers or as Christians, but what is proper.—Such care, as may with humble confidence, be cast upon the Lord—by faith, by prayer, by patience, and resignation. "That the Lord careth for us" as a God.

March 1.—We began and held close conference four days; and had preaching each day. There was great strictness observed in the examination of the preachers' characters. Some were reproved before the Conference for their lightness and other follies.

5th.—We had a day of fasting, and humiliation for the Conference, the continent and the church of God. I improved the occasion and spoke from Acts xiv, 23. On Monday evening the Conference rose; all the demands of the preachers were answered. Money was advanced towards the purchase of horses; to

those who had distant circuits and far to go, donations were made, and nearly two hundred dollars very liberally sent to the Monmouth Conference, which is to meet in July next.

17th.—Through heavy, continued rain we came on to Cross Weeks.—We dined with Mr. L——; and after drying our clothes, about two o'clock went to the meeting house. Here we found a fire and a stove, and warmth and comfort; how different this from visiting an open house in the woods, with wind and rain beating upon you, and sitting in your damp dress, and a damp house, for three hours, after which you are to ride five or ten miles to a bad lodging, where you are to dry yourself and find comfort if you can!

23d.—Whilst at Milford I read the inscription on the grave-stone of Ann Hutchinson; her maiden name was Simpson; she was born upon Long Island, and married in the county of Middlesex, State of New Jersey. She was the mother of thirteen children, and the great-great-grandmother of upwards of three hundred children. She died, aged a hundred and one years, nine months and seven days, in January, 1801.—About eighty, she in a great degree lost her sight—about ninety, it returned; her hair changed a few years ago from white to a dark brown. I have seen her and conversed with her; at this advanced age she did not appear to be weary of the world. My soul hath been oppressed with deep and sore temptations; it may be thus that I should not be lifted up at the prosperity of the church, and increase of ministers and members. I have a variety of letters, conveying the pleasing intelligence of the work of God in every State, district, and in most of the circuits in the Union. Ride on, blessed Redeemer, until all the States and nations of the earth are subdued unto thy sacred sway.

June 1st.—We opened our yearly

Conference in John street meeting-house, and continued our labors in great peace and union. We have a large admission of preachers upon trial as travelers; at this Conference there are twenty-two; and in six Conferences, sixty-three.

5th.—We had a day of solemn fasting and prayer for the church, the Conference, the continent and for the world; upon the eve of which I preached from 2 Cor., xi, 14-15, with so much plainness and so much fire, as made my earthly tabernacle very restless through the night.

7th.—One preacher wishes to go where another dreads to be sent, and smiles at the fears of his more timid brother. "But," say the citizens, "how shall we be supplied?—Such a one will be too strict, and may put us out of order; a second will not keep the congregation together, and our collections will not be made; a third will not please, because he is not a lively preacher, and we want a revival of religion."

BELIEVING GOD.

BY MRS. T. S. HUTTON.

I have been very much blessed of late as I have come to understand more perfectly what is meant by taking God at his word.

Not long since I was clearly led of the Spirit to ask for the healing of a throat difficulty. I felt it was not only my privilege, but also my duty to come to God for this. And as I was led to claim the victory, I was surprised that I did not have the assurance and blessing that always before had followed my faith, but instead, I was very much withstood by Satan. Not understanding the experience, I let go, thinking, perhaps, I was mistaken in my leadings, but I was led again to the same point, and by faith obtained the blessing.

Some time after this I was passing through a similar experience, and not understanding it, was much troubled, because I was so pressed by the enemy, and because I seemed to have so little of the Spirit's help in claiming the promises. I took it to the Lord. I told him how it was, and asked him to show me if there was any failure on my part that hindered the Spirit. Immediately I was referred to the experience in healing which was obtained by believing God's word, independent of emotion of any kind. I was made to see very clearly that God was teaching me to believe his Word independent of inward assurance and comfort, and regardless of temptation. Then came the blessing. I saw so plainly what God was trying to teach me; namely, to believe his Word; not looking or expecting support from any other source. Bless his name. I found great strength in thus taking God at his word. And why should we not? We believe the word of earthly friends, unless they prove themselves untrue, and why should we require evidence before we believe God, who has never failed us?

—Hearken to the warnings of conscience, if you would not feel its wounds.

—Get this principle wrought in your heart—That there is nothing got by sin, but misery—nothing lost by holiness, but hell.

—Let your prayers be as frequent as your wants, and your thanksgivings as your blessings.

—In the morning think what you have to do, for which ask God's blessing; at night, what you have done; for which you must ask pardon.

—I never listen to calumnies, because, if they are untrue, I run the risk of being deceived; and if they be true, of hating persons not worth thinking about.

INHERITANCE OF THE PURE.

"They shall see God." Here is blessedness above all other bliss. This is the earnest, consuming desire of every heart. When Philip said to the Master, "Lord, show us the Father and it sufficeth us," he gave utterance to the prayer which has burned in the hearts of patriarchs and prophets, saints and apostles, in all ages of the world.

This is the irrepressible demand of our intellectual and moral nature; we cannot come to anchor in this universe without Him. We drift on the tide of our restless yearnings and painful experiences, until there comes the vision of that presence whom the eye never saw, the ear never heard, the hand never felt, that invisible presence, named "God." It was the passionate longing of Moses in the Mount, "I beseech Thee show me Thy glory!" It was the breathing of the Psalmist's life, "My soul thirsteth for God, yea, for the living God; when shall I come and appear before Him?" It was the second vision of Isaiah when he "saw the Lord sitting upon a throne high and lifted up, and his truth filled the temple." It was the glory of Ezekiel's rapture; it was the promised bliss of Simeon that he should see the Lord's anointed. It was the peculiar favor bestowed upon the apostles. "They beheld his glory, the glory of the only begotten of the Father, full of grace and truth." It is our blessedness, if we are pure in heart. Purity of heart gives the vision of God. How else can we see Him?

1. Not by the senses: Sight, the purest of sensational raptures, cannot take in the essence of things. The eye takes note of form and color, not of the inward and spiritual. You cannot see gravitation as it steadies the mountains. You cannot see life. You may behold its manifestations, throbbing in the insect, beating in the pulses of the sparrow,

and in the flushed cheek and beaming eye and bounding step of one you love; but the mystic principle itself you cannot see. So you cannot see God by the senses, for the Infinite One does not appear in finite form. He has not shape and color, and can be seen only by the spirit.

2. Not by physical analysis. In Shakespeare's brain the knife finds no Othello or Hamlet. In Michael Angelo's, no grand cathedral with its glittering pinnacles and majestic dome. No wonder that scientists cannot find God with the scalpel, or pull Him out from His hiding place with a pair of forceps, or discover Him by scales and lenses. Science busies itself with matter, and that is just what God is not. He is Spirit.

3. How then can we see him? Through our highest nature, the far, deep sight of the soul. Impurity cannot see Him. The blind see not the glory of form or color. The deaf hear not the strains of music or the loud chorus of the sea. The selfish see not the beauty of benevolence, nor the unchaste the beauty of purity; so the heart that is unholy sees not the Divine. The eternal purity fades from the view of him whose soul loves only the carnal. But to the pure, the vision is given, and the poorest, the humblest, may come to this sublimest knowledge in the universe—the knowledge of God. This is a present inheritance, "Shall see God." When the divine man of Nazareth said, "Blessed are they that mourn, for they shall be comforted; blessed are the meek, for they shall inherit the earth; blessed are they which do hunger and thirst after righteousness for they shall be filled," He does not mean in the next life merely, but in this; so the pure in heart, by virtue of their purity, come at once to the vision of God. What! see God? That cannot be; for we recall Moses hid in the cleft of the rock, and Jacob at Penuel, who went halting at God's touch, and Isaiah and Manoa-

who said, "We shall die, for we have seen him face to face." Yes, shall see God. Yes, for the heart sees that which it loves, and to the pure the veil is rent which shuts out the Divine, and he sees through the light the countenance of God.

1. The pure in heart see God in all His works. The visible creation embodies the thought of God, and His autograph is written on the stars, written in the sun, written in the sea, written everywhere. The dervish in the eastern tale, when he had rubbed his eyes in a fine ointment given him by the genii, saw flashing diamonds, and glaring rubies and emeralds, where before he had seen nothing but bare rocks and dull earth. So the pure in heart see what others cannot see, and walk through the world as a home where the Father's portrait hangs even upon the walls, and where upon every stairway and every corridor are the memorials of His tender care. The heavens above, tapestried with light, fretted with sunbeam and cloud, but declare His glory. And the adorned earth looks fair in His beauty, with its far reaching landscapes broken into vales, heaved into soaring peaks of mountain grandeur, carpeted with emerald and cloth of gold, and girdled by the ancient ocean.

2. The pure in heart see God in his word. The book of nature not only reveals Him, but the book of living inspiration makes known the secret of His presence. The spiritual hearts alone can understand the language of the Spirit. Every page sparkles with illumination, every sentence is quickened into meaning, and the awful law, the wonder-laden history, the majestic prophecy, the gospel of truth and love, all beam with a wondrous light.

3. The pure in heart see God in His ordinances. In closet solitude, in sanctuary fullness, in the crystal waters of baptism, and especially in the broken body and shed blood of the Holy Communion. One dark

night, after a dreadful battle in England, the queen, with attendants, left her royal palace, and went to the bloody field in search of her husband, who had bravely fallen fighting for her crown and his own. With a flaming torch in hand she walked along the line of death, and lighted up the pale, and blood-stained faces of the slain, looking earnestly for the marks of wounds he had received in former engagements, by which she hoped to identify him. After gazing intently into this face and that, suddenly the torch dropped from her palsied fingers, and she fell prostrate on the form of her beloved exclaiming with strong crying and tears, "I have found him! I have found him! I know him by his scars! I know him by his scars!" So the pure in heart know our Jesus by the bleeding wounds he received on Calvary, and in the symbols of the broken body and shed blood they see the mystery of the awful sacrifice of the cross.

4. They see God in Providence. To the pure in heart there comes the vision of God carrying the world in His arms, as a mother carries her babe in her bosom, leading all things, controlling all things, directing all things, to that great, far-off, Divine event to which the whole creation moves. He numbers the stars, He binds up the broken heart.

They see Him in His afflictive dispensations. Queen Elizabeth, sitting for her portrait, commanded that it should be painted without shadows. "Without shadows!" exclaimed the astonished artist. "I am afraid your Majesty is not acquainted with the laws of light; there can be no good portrait without shading."

No more can there be a good Christian without sorrow; and so to the pure in heart the vision still brightens through the clouds; and with fondest aspirations smitten, its dearest flowers blighted in sorrows such as make the heart quiver to think of, alone and comfortless amid

crushed and shattered hopes, the soul is able to say, like the sweet Christian poetess, Mrs. Sigourney, when bereft of her only son, "God's time and will are beautiful, and through blinding tears I would fain give Him praise."

5. The pure in heart see God in their own inward experience. To see God, is to know Him—to realize Him. "He that believeth hath the witness in himself, for the belief is transformed into a perception and a sense. His presence is a Divine reality; something to be tasted and enjoyed; Jesus, the Master, says, "He that loveth Me, shall be loved of My Father, and I will love him, and will manifest Myself to him." We cannot have God in the heart without knowing He is there. The purity wrought is through the hallowing presence of the Godhead reconciled. Christ is manifested through the Spirit to the inward sense. He hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ." He is not far off and inapproachable, but enthroned within.

"A bundle of myrrh is my well beloved unto me, a cluster of camphire, a hill of frankincense and mounds of spices." The sweet perfume of His name is "as ointment poured forth." To talk with Him, to exalt in fellowship with Him, to feel His dear presence in the springs of our being, is the highest perception of God. The knowledge of sight or hearing is not the surest and best, but rather that inward apprehension in which knowledge and possession are one. He knows Him not only by sensible perception or miraculous vision, but by a deep inward possession. He knows the truth who feels it, and he knows there is a God who dwells in the secret place of the Most High; and to the spirit that is penetrated by His presence and love, no argument can be brought against the being of God.

We go over the whole of His earth-

ly life, and say, Oh if Christ were visible now, I would go to the end of the earth to see Him! Were He in Palestine, I would risk the dangers of the sea, I would climb the mountains, cross the desert, to find Him. I would join Him in His walks in and out of Jerusalem; sit with Him under the olive-trees and look up into His august face; I would kiss the very footprints of the earth which he trod; I would touch the hands which blessed the children and were pierced for me. Yet He said, "Blessed are they which have not seen, yet have believed."

But, there is yet, besides the personal manifestation of the glorified Christ, a revelation of the Divine essence of pure essential Deity. When the heavens were opened to Stephen, he saw Jesus "standing on the right hand of God," and Saint John, describing the beautiful city, said, I saw no temple therein "for the Lord God Almighty and the Lamb are the temple of it." "The Throne of God and the Lamb shall be in it." And the name of the city from that day shall be, "The Lord is there." It is distinctly promised that His servants shall see His face. There shall be such an unveiling of the uncreated God as no man in his unchanged flesh and blood could see and live. The vision is not of bodily sight, yet it does not fall short of God in His pure essence. The pure in heart shall see Him not by outward gaze, for angels and seraphs behold the uncreated One, less by a gazing than by a living in Him. The vision is by union with his nature. To the eyes of His saints, the presence of the Infinite may be exhibited by heavenly tokens and by a manifested glory, but it is the brightness that is dark from excess of light. No eye of sense may ever penetrate it; it is some power of vision higher than sight. The heart shall see Him, and this is the most true and perfect light.—*Times of Refreshing.*

THE INWARD LIFE.

"The kingdom of God is within you," saith the Lord. Turn thee with thy whole heart unto the Lord, and forsake this wretched world, and thy soul shall find rest.

Learn to despise outward things, and to give thyself to things inward, and thou shalt perceive the kingdom of God to come in thee.

"For the kingdom of God is righteousness and peace and joy in the Holy Ghost," which is not given to the unholy.

Christ will come unto thee, and show thee his own consolation, if thou preparest for him a worthy mansion within thee.

All his glory and beauty is from within, and there he delighteth himself.

The inward man he often visiteth ; and hath with him sweet discourses, pleasant solace, much peace, familiarity exceedingly wonderful. O faithful soul, make ready thy heart for this Bridegroom, that he may vouchsafe to come unto thee, and to dwell within thee.

For thus saith he, "If any man love me, he will keep my words, and we will come unto him, and make our abode with him." Give, therefore, admittance unto Christ, and deny entrance to all others.

When thou hast Christ, thou art rich, and hast enough. He will be thy faithful and provident helper in all things, so that thou shalt not need to trust in men. For men soon change, and quickly fail ; but Christ remaineth for ever, and standeth by us firmly unto the end.

Put all thy trust in God ; let him be thy fear and thy love. He shall answer for thee, and will do all things well, and as is best for thee. If thou fliest devoutly to the wounds and precious marks of the Lord Jesus, thou shalt feel great comfort in tribulation ; neither wilt thou much care for the slights of men, and wilt easily bear the words of

those that reproach thee. Christ was also in the world, despised of men, and in his greatest necessity forsaken by his acquaintances and friends in the midst of reproaches.

Christ was willing to suffer and be despised ; and darest thou complain of anything ? Christ had adversaries and backbiters ; and dost thou wish to have all men thy friends and benefactors ? Whence shall thy patience attain her crown if no adversity befall thee ? If thou art willing to suffer no contradiction, how wilt thou be the friend of Christ ? Suffer with Christ, and for Christ, if thou desirest to reign with Christ. If thou hadst but once perfectly entered into the secrets of the Lord Jesus, and tasted a little of his ardent love, then wouldst thou not regard thine own convenience or inconvenience, but rather wouldst rejoice in reproaches, if they should be cast upon thee ; for the love of Jesus maketh a man to despise himself.

A lover of Jesus and of the truth, and a true inward Christian, and one free from inordinate affections, can freely turn himself unto God, and lift himself above himself in spirit, and rest in full enjoyment. He that judgeth of all things as they are, and not as they are said or esteemed to be, is truly wise, and taught rather of God than of men. He that knoweth how to live inwardly, and to make small reckoning of things without, neither requireth places, nor awaiteth times for performing of religious services.

A spiritual man is not hindered by outward labor or business, which may be necessary for the time ; but as things fall out, so he suits himself to them.

If it were well with thee, and thou wert thoroughly purified from sin, all things would fall out to thee for good, and to thy progress.

But many things displease and often trouble thee, because thou art not yet perfectly dead unto thyself, nor separated from all earthly things.

Nothing so defileth and entangleth the heart of man as the impure love of things created.—*Kempis.*

EXTRACTS FROM THE LIFE OF JOHN BUNYAN.

“Now was God and Christ continually before my face, though not in a way of comfort, but in a way of exceeding dread and terror. The glory of the holiness of God did at this time break me to pieces; and the bowels and compassion of Christ did break me as on the wheel; for I could not consider him but as a lost and rejected Christ, the remembrance of which was as the continual breaking of my bones.

The Scriptures also were wonderful things to me; I saw that the truth and verity of them were the keys of the kingdom of Heaven; those that the Scriptures favor, they must inherit bliss; but those that they oppose and condemn, must perish forevermore.—Oh! one sentence of the Scripture did more afflict and terrify my mind, I mean those sentences that stood against me (as sometimes I thought they every one did)—more, I say, than an army of forty thousand men that might come against me. Wo be to him against whom the Scriptures bend themselves!

This made me with careful heart and watchful eye, with great fearfulness, to turn over every leaf, and with much diligence mixed with trembling to consider every sentence, together with its natural force and attitude. By this also I was greatly holden off my former foolish practice of putting by the Word of promise when it came into my mind; for now, though I could not seek that comfort and sweetness from the promise as I had done at other times, yea, like to a man a-sinking, I could catch at all I saw; formerly I thought I might not meddle with the promise, unless I felt its comfort; but now turns no time thus to do, the

Avenger of Blood too hardly did pursue me. Now therefore was I glad to catch at that Word, which yet I had no ground or right to own; and even to leap into the bosom of that promise that yet I feared did shut its heart against me. Now, also I should labor to take the Word as God hath laid it down, without restraining the natural force of one syllable thereof. Oh! what did I now see in that blessed sixth of John, “And him that comes to me I will in no wise cast out.”

Oh, many a pull hath my heart had with Satan for that blessed sixth of John! I did not now, as at other times, look principally for comfort, (though, O how welcome would it have been unto me!) but now a Word, a Word to lean a weary soul upon, that it might not sink forever! ’twas that I hunted for! I had two or three times, at or about my deliverance from this strange temptation, such strange apprehensions of the Grace of God that I could hardly bear up under it; it was so out of measure amazing when I thought it would reach me, that I do think if that sense of it had abode long upon me, it would have made me incapable of business.”

When threatened with consumption at one time, he was delivered from the fear of dissolution, by faith, and the strong desire of entering upon eternal life; and in another illness when the thought of approaching death for awhile overcame him; “behold,” he says, “as I was in the midst of those fears, the words of the angels carrying Lazarus into Abraham’s bosom, darted in upon me, as who should say, ‘so shall it be with thee when thou dost leave this world!’ This did sweetly revive my spirits, and help me to hope in God; which, when I had with comfort mused on awhile, that Word fell with great weight upon my mind:

‘O Death where is thy sting?

O Grave, where is thy victory?’

At this I became both well in body and mind at once ; for my sickness did presently vanish, and I walked comfortably in my work for God again."

RICHARD CAMERON, THE
SCOTCH MARTYR.

It is a painful fact, that the spiritual, vital force, like the physical, declines and withers by disuse, and that in days of prosperity and ease we are liable to sink into such indolence as results in spiritual effeminacy ; and it is well sometimes to call to mind what men and women suffered and did two hundred years ago, in the time of bloody persecution in Scotland, when dragoons were stationed in every hamlet to hunt out the humble worshipers of God. How every house was an asylum for those who were driven from their homes, and all it contained was as free for their use as for the owners ; and what strength, what vitality, was wrought in those persecuted Christians.

Richard Cameron, hunted like a deer upon the mountains, went by night from place to place, wherever he could find some of the scattered sheep, till he came to Hyndbottom, where he preached to a large congregation, while a guard was set to give notice if the soldiers approached. After pressing Christ upon his hearers with the most thrilling eloquence, he closed by saying :

"We offer him to all you that dwell hereabout ; and what say ye ? Will ye take him ? We take as testimony these hills and mountains, that we offered Him to you this day. Look at them now, for they are all witnesses, and when ye are dying, they shall come before your face. And we take you to be witnesses, one against another, that we have invited and urged you to come to Christ, and yet ye would not."

The whole congregation began to weep. Pausing again a few minutes,

he added with great sweetness and solemnity :

"Angels are going up to report before the throne, what every one's choice has been this day, and will say, 'There are some in these parishes that have received the Lord Jesus Christ, and he has become their Lord ;' then there will be a great shout, for this will be welcome news there."

The whole congregation wept. Strong men, as well as women and children, stood, as one said, as if their faces had been washed with a shower of rain. And many that day declared themselves on the Lord's side.

It was his last sermon. As he passed away across the moors, in company with two friends, the troopers overtook them. They ran till he fell down exhausted, and as they raised him up the soldiers fired and he fell, and they plunged into a ravine. The soldiers passed on and left him, and his friends returned. They found him alive ; he knew them and said :

"I am dying, I am dying ; but I am happy, *happy*, yea, *HAPPY* ; and if I had a thousand lives, I would willingly lay them all down, one after another, for Christ's sake. Oh, it is sweet to suffer for Christ ! Many a pleasant hour have I spent in religious ordinances ; but I have never spent a happier season than since these balls passed through my body ! I shall soon see Him whom my soul loveth and who gave himself for me. I know that God has received me for Jesus' sake. I feel it, I feel it in my heart. He has sealed me unto the day of redemption. I now die as a witness for Christ, and what a privilege is that. Bear my love to my dear parents and sister Marion. Tell them not to weep, but continue steadfast in the faith, and not to fear a suffering lot for Christ.

"Oh, he is near me. I think I see him. I am just coming, Lord Jesus. I leave my love to all my suffering

brothers and sisters. I forgive my murderers. Father, forgive them for they know not what they do."

Two or three hard breaths, and he was with Christ. They gathered the blooming heather and strewed it in his grave—gently laid him down on the moor where he fell, and strewed more heather blossoms over his loved form and left him alone, and went on their way, to do and suffer the like for Christ.

Oh, how far we are from the vigor of that piety! Is it not possible, by a voluntary offering of ourselves to Christ, to cultivate something of such strength and energy? Now, almost universally, outward prosperity generates indolence, and indolence weakness, till the very life of religion perishes from the soul and the church.—*The Word of Life.*

—Seek holiness rather than consolation.

—We are all exerting a positive influence for good or evil. No half-way business in this matter. If our lives are harboring sin in secret the outgoings are had. No attempt at deception, however skillfully managed, can prevent this, and if our inner life is shut in with God in the life hid with Christ, the outgoings are for good, and produce good results, no matter what the circumstances by which we are surrounded, however narrowed by poverty or exalted by wealth.—*M. H. S.*

—What greater misery could be imposed upon the Christian than to place him in the society of wicked, lying, deceitful people; and on the contrary, what greater misery can you inflict on wicked people than to compel them to live with holy, pure, and godly people. I once was in the habit of visiting an old, pious, good woman, who loved sermons and everything good. Her husband was a bad man, and he would pace the room and stamp his cane on the floor, and grin like a demon when we talked of God and Christ.—*M. H. S.*

HIS NAME.

A minister of Christ was asked to conduct the funeral services of a gentleman whose name had never been mentioned in his presence. Arriving at the house which death had entered, he was ushered into a large room where the body lay in a coffin, surrounded by a number of acquaintances and friends. He glanced at the dead man, but had no recollection of ever having seen him, and wondered why he had been requested to go to such a distant part of the city.

In a little while he was conducted to another apartment to see the widow, who at once explained why she had sent for him in her sorrow. She told him, with tears, that it was her husband's last wish to have him present at the burial, because the servant of the Lord had talked with him two or three times during the progress of a great revival more than seven years before. "I had forgotten all about it," was the reply, "and have no recollection whatever of seeing your husband at any time. But amid the large number with whom conversation was held while the meetings continued, it is not strange that memory failed to recall one whom I did not know."

"I am not sure," she said, that your words helped him out of darkness and distress into the light and liberty of the gospel, but the word of God did in a marvellous way." Then asking her sister to bring the family Bible, she took from it a little slip of paper on which was printed a single verse. "A lady," she continued, "whom I had never seen before, and whom I have never seen since, approached us one evening as we were leaving the building in which the meeting was held, and gently asked my husband to accept that little piece of paper, and then she immediately disappeared, and I would not know her if we were to meet again face to face."

At this the minister took the paper, and noticed the words, "I have blotted out as a thick cloud thy transgressions, and, as a cloud, thy sins."—Isa. xlv. 22.—But these were not the only words. Just beneath on the margin was written, "John Wingate, March 4, 1874." The paper was cheap and faded, and many such slips with a verse of scripture could be purchased for almost nothing. Perhaps the lady who gave the text to the man had paid nothing at all for it, and it required very little effort to place it in his hand, but the fruit of so small a service will be seen while an eternity of glory endures.

"My husband," said the weeping widow, "was in deep gloom that evening, and told me it seemed he could never be saved. But when he reached home, he thought of the paper, and taking it from his vest pocket he slowly read, 'I have blotted out as a thick cloud, thy transgressions, and, as a cloud, thy sins.' He was silent for a while; then turning to me with a trembling voice he asked if it could be true. I replied that it must be true, because God said it in His word, and after a moment more of silence, his face lighted up with joy, and he exclaimed, 'I will sign my name to it as true, and true for me.' From that moment all was peace, and he lived for more than seven years in the faith that God of His own grace had blotted out his transgressions and sins with the precious blood of Christ."—*The Word of Life.*

—When sin becomes odious, then we are on the way towards sanctification. Press forward.—*M. H. S.*

—Don't idle away the moments, for once gone they can never be recalled. This is only the vestibule to eternity. Adorn it well by acts of loving charity, and let its posts be carved in colors of loveliness that a long eternity can never dim.—*M. H. S.*

GIVE AND RECEIVE.

BY MRS. ELLEN L. ROBERTS.

In the Christian life, we are led to give and receive. The giving and receiving go hand in hand. Often spiritual leanness and hunger are upon us, because we have failed in yielding all God has called for. In our first entrance upon the road that leads to Heaven, we are called to surrender. And giving precedes every advanced step from conversion to the crowning day. It is not agonizing prayer and long waiting that God calls for. It is ourselves, our temporal things, and friends. Once, when pleading for the baptism of the Spirit, I was questioned about my children. Would I give them, even if I knew God would take them. When I was able to say, "Yes, Lord," from a full heart, I did not have to ask longer. No. The measure of the Spirit given was overpowering—almost as if taken into the realms of light and glory. The yearning love for souls was beyond the power of words to express. God came in deed and in truth. He took one child and let another come to the borders of the grave. But heaven's own light lighted my stricken heart and home. Give and receive. I had the power. I had the unction. Blessed were the results to me and to others.

Another time, years after, I asked for the anointing that abideth,—the gift of the Holy Ghost. At that time we were living in Buffalo. My husband felt we must get a place for worship in the heart of the city, where the gospel could be preached to the poor. He could see no way of doing it except he gave our home towards it. It was all we had. I looked the matter over. We had three children. I thought of the way the Disciples were led, at that marvellous outpouring of the Spirit, when they "sold their possessions and goods and parted them to all

men as every man had need." I was praying for the same spirit. I dared not hold back. As home was yielded, my prayer was answered.—I had the abiding, the girding of the Holy Ghost. No lack. There is a cause for the weakness of faith, of which many complain, when they come to God for his blessings. If we are ready to meet the demand that God makes upon us, if we really yield and give whatever he asks for, it seems to me we can easily believe that "what things soever" we "desire when we pray we shall have." Some who want the Holy Ghost may need to enlarge their borders, as well as "strengthen their stakes." God's Spirit will not dwell in a narrow heart or house. He must have length and breadth, height and depth. Let those who have prayed long for blessings not received, begin to feed the poor, clothe the naked, and yield themselves and substance to the Lord as if they meant it, and he will pour them out blessings that will measure beyond their desires and expectations. Perhaps you say, "I know of nothing I withhold."—The thing you reason over, and do not believe God wants, is doubtless the very thing you keep back. As we reach out for more, God calls for more. Give and receive.

—It is an excellent saying of the celebrated Fenelon, "It is only imperfection that complains of what is imperfect."

—The secret sorrow known only by God would be unbearable but for the thought that God knows all about it. Hopeless grief, so deep, so silent, has but one panacea:—"God knows best."—*M. H. S.*

—A bitter word may make a wound that will never heal. A kind word win a friend that will never turn. A caution may save a soul; and yet silence is sometimes more stinging, and at other times more soothing than any word.

FAITH.

1.—Faith : what is it.

Positively, faith is confidence that God will act according to what He has declared in His Word. It is reliance on God's word, through the assurance that he will act truthfully. It is based altogether upon his character. Negatively, faith is not any impression, whether strong or weak.

We believe because God has spoken, and not because we have impressions. Neither is it any degree of feeling or emotion. It has nothing to do with probabilities. Faith begins where probability ends.

Many go under a cloud when they might be in a clear light, because they are looking at their own impressions or feelings, or are weighing probabilities.

2.—Faith : how to increase it.

(1). Welcome all the trials of faith.

It grows by the exercise trial gives.

But if we do not welcome the discipline, we get little from it but the suffering.

To repine at affliction is to miss the most ennobling joy, to incur needless distress, and to lose faith culture beside.

(2). Seek acquaintance with God, as He is revealed in the Bible. Trust will be spontaneous if we really know Him. The notions about God which the world, and even many in the churches entertain, are not true. God is the most lovable being. Is this the language of your inmost souls? If not, you are not acquainted with God as He is revealed in the Scriptures. Seek, above all, to know God, so that you shall, from your inmost souls say, "Though He slay me, yet will I trust Him."

"They that know thy name will put their trust in Thee."—Psalms ix. 10.—If one is really acquainted with God—not of the world nor of many in the churches—but the God of the Bible, he is so sanctified that he will not complain of anything, but will

rejoice in all. I say deliberately, from my knowledge of tens and tens of thousands of Christians in all parts of the world, that many of them are not acquainted with the God of the Bible. My soul longs to have others know what I have found by getting acquainted with God. A brother from America twenty years ago, expected to see me a decrepid old man. But I am as clear in mind as I was fifty years ago. Why? I roll all the burden on God. A hundredth part would crush me.

REJOICING IN GOD.

BY EDITH HURLBUT.

Much is said in the Scripture about rejoicing in the Lord. Many commands and exhortations are given, and yet how little of it do we see among professing Christians! Most of those professing godliness, and even those who are considered very good people, seem to think if they can manage to "keep the victory," as they call it, this is all they can do, and think this a very high state of grace. Whereas, we are told to "rejoice in the Lord always," which takes a considerable more grace to do. We are taught all through the Word of God, that the child of God should rejoice evermore, at all times, and under all circumstances, and it is the only sure way of growth in grace and advancement in the divine life. Rejoicing keeps the soul alive, whereas the sorrow of the world worketh death. I remember, at one time, something transpired which caused me to feel badly. I yielded to a grief that for a few moments nearly overwhelmed me. Soon these words were given to me, "The sorrow of the world worketh death." I saw at once I could no longer yield to this sorrow that had come over me, without bringing death and desolation to my soul, and I was glad to put it away, and go on rejoicing, although the thing that caused me grief remained

the same—yet as I could do nothing to remove it, it was my duty as well as privilege, to rejoice in God, and not be cast down over anything I could not help. We are told the "Joy of the Lord is your strength." If then we would be strong in the Lord, we must have the Kingdom so set up in us that nothing can move it. This Kingdom is not only Righteousness and Peace, but Joy in the Holy Ghost.

REPENTANCE.

BY REV. A. SIMS.

1. You may have terror of conscience and not be a true penitent. Felix trembled under Paul's preaching, but he still went on in sin. Judas had great anguish of mind when he had sold Christ for some paltry silver, but he did not repent, for he went and hanged himself.

2. You may have slight sorrow of heart, and not have repentance. Ahab had this—1 King's xxi, 27; but it was not real repentance.

3. Momentary impulses toward God is not repentance. Herod felt many good desires at the preaching of John the Baptist, but he was not a true penitent.

4. You may form good resolutions and not repent. Many seem to repent on a sick bed who forget their vows when health is restored.—Others appear to repent when their children are sick, and forget it when sickness goes.

5. Leaving off some sins is not repentance. Some will give up one sin and cling to another. There is no scriptural repentance until we are sorry for all our sins.

6. Fasting, afflicting the body, praying and even conviction is not repentance. We have known many deeply convicted for their sins, but would not yield to their convictions. True repentance implies a knowledge of sin, and confession of sin, but its chief characteristic is a

IMPERFECT RELIGION.

Very much of the religion of the day, is an easy-minded religion, without conflict and wrestling with self-denial and sacrifice—a religion which knows nothing of the pangs of the new birth at its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for the resurrection, deliverance, for the blinding of the adversary, and for the Lord's return. It is a second rate religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no all-constraining love. It is a hollow religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the conscientiousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of harder times, very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the reformation. It is an uncertain religion; that is to say, it is not the overflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is working for pardon, but not from pardon. All is thus bondage, heaviness, irksomeness; there is speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with a fettered hand; there is a movement in the way of his commands, but it is with a heavy drag upon our limbs. Hence the inefficient, influential character of our religion.

—*Banner of Holiness.*

turning from sin, from all sin, and a turning to God. The person who truly repents will forsake sin with abhorrence; every darling idol will be cast aside, unsaved associates, bad habits, the cup, the pipe, the dishonest dealing, the swearing, joking, Sabbath breaking, white lying and the fashions of the world will all be given up. Yes, gospel repentance stops a man's sinning. "Cease to do evil, learn to do well," is written upon his awakened soul, and he obeys. "The General Rules" of the M. E. Church, also of the Canada Methodist Church, after having mentioned a great variety of sins, both great and small, which the candidate for membership is required to avoid, says, "and all these we know his Spirit writes upon truly awakened hearts." According to these "general rules," hundreds of thousands in the Methodist Churches of to-day are not so much as "truly awakened."

True repentance also includes restitution. Those who have been wronged in any way will be sought after, their forgiveness will be asked. Instead of patching the thing over, he will rather feel like Zaccheus, "I restore him four fold." All old grudges and party feeling will be abandoned. There will be a square turn round, and reformation of the whole life. Such a soul is in a fair way to be saved. Reader, have you repented? "For godly sorrow worketh repentance unto salvation, but the sorrow of the world worketh death."—2 Cor. vii, 10.

—Prayer without faith is vain.

—Faith is the continuance as well as the beginning of the religious life.

—There are two sides to everything—a sunny side and a shady side. Where are you? Come out of the shadow and sit in the sunlight. There you have warmth and bird-songs all the year round.

EDITORIAL.

ZINZENDORFISM.

Zinzendorf was a German Count who lived in the days of Wesley. He was a deeply devoted Christian; the founder of the sect known as the *Unitas Fratrum* or United Brethren. In this country they are known as Moravians. They number in this country about four thousand. They have two of the oldest boarding schools in this country—one at Bethlehem, Pa., for girls—and one at Nazareth, a few miles from Bethlehem, for boys.

Zinzendorf taught that when a person was converted he was saved from all inward as well as from all outward sin—and was sanctified wholly. Wesley opposed this doctrine, and maintained that it was unscriptural and never heard of in the church until Zinzendorf taught it. Hence, the doctrine that when a soul is converted it is sanctified wholly—that there is no distinct work of grace after conversion, nothing but a growth, is called, from its author, "Zinzendorfism." The self-styled "National Holiness Association" professes to hold this doctrine in the greatest abhorrence. They cry out against it as a dangerous heresy.—They scent it from afar.

The few men who control, and in fact constitute this Association, are really able and keen-sighted. It seems to us strange that these men cannot see that they are themselves, zealous and successful promoters of this doctrine. And it appears to us that they must do this knowingly. They hold a meeting in a church, one-half of the members of which they are free to say, they do not think ever were converted. The other half are backsliders, according to the Methodist and the Bible standard. Possibly there may be from five to ten who show, by keeping his commandments, that they love Christ. Do these "holiness preachers" tell these people that they must repent

and obtain forgiveness? This is not their general course. They urge these backslidden or unconverted people to come forward and seek holiness at once. They are told to pray for holiness, and if they are consecrated to God, to profess holiness, even though they feel no change.

We attended, for about a week, a Camp Meeting held by the "National Holiness Association." During that time, and we paid particular attention to the point, we never heard repentance urged upon the people in a single sermon or exhortation from the stand. Lest any should think that we failed to do our duty, we add that, though there were several tents of our people on the ground, and we were invited upon the stand, the only service we were called upon to perform was to pronounce the benediction. Now, we ask, in all candor, is not this neglecting to preach repentance to a congregation of deceived professors, but urging them on at once to seek entire sanctification, teaching the rankest kind of Zinzendorfism? Teaching by action is the most effective mode of teaching.—Where it contradicts the words, the action is followed and the words disregarded. Thus many of the "holiness preachers" are spreading the very heresy which they profess to deplore.

When one of these preachers was asked if he did not know that the people were under condemnation and really needed to be justified, he frankly answered "Yes. But it will not do to tell them of it. They will not bear it."

How, in the name of Christ, we demand, can one enjoy Bible Holiness and yet, of set purpose, keep back from the people the very truths which they need to save them? If the people will not receive the naked truth, that is their concern and not ours, if we present it in a proper manner and with a proper spirit, and in the power of the Holy Ghost.—But many will receive the truth, and break down, and confess their deplorable

condition and get right with God. We have, in several cases, seen the most of the church reclaimed and many of the members fully sanctified, and filled with the Holy Ghost.

True holiness is thoroughly consistent. Above all things else it is loyal to God. It does not smooth down his word, or explain it away, or hold back the needed portion in order that a larger number of persons may be reported as saved through our instrumentality.

Let us follow the true and discard the false.

PRAISING GOD.

Praise is an essential part of worship. Its importance is but faintly realized.—The Bible lays greater stress upon it as an act of worship than it does upon preaching or praying. It is not only appropriate to public assemblies, but is equally in place when one is alone, or in the family, or in society. It is the worship of Heaven. There the sacraments are not administered—there no sermons are preached, and prayer, here so needful, is there merged in praise. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power and might be unto our God for ever and ever. Amen."—Rev. vii, 9-12. If we would have earth resemble heaven, we must do what we can to have it resound with the praises of God. We can not do much, it may be, but we can do our part. A single robin cannot, with its

cheery song in early spring, drive away the chilly breath of lingering winter, but it is the harbinger of brighter days to come. So saints in this world of sorrow and of death should be, by their inward triumph over outward troubles, constantly reminding a suffering world that there is a land where no bitter tears are shed, and where death is swallowed up in victory.

There seems to be something out of place for one who has "the promise of the life that now is and of that which is to come," to go about fretting and complaining as though he were left without comfort in the world. "Praise is comely for the upright." It does not become those who go in crooked paths and wandering ways; but for those whose lives are holy, and whose hearts are pure, bursts of praises to God are as much in keeping with their character as songs are to the birds of the air.

The Psalmist says: "Seven times a day will I praise thee." That is more than twice as often as he says he prayed to God. But again he declares: "I will bless the Lord at all times, his praise shall continually be in my mouth." This gives no time for moping and repining, for fault-finding and complaining.

Let us awake to the importance of the duty of praising God, and heartily set about its performance.

CAMP MEETINGS.

We have probably spent more time at Camp Meetings this season than ever before in a single summer. They have all been good. Not one was unfruitful in good results.

THE DUNKIRK DISTRICT meeting was held in the town of Gerry, Chautauqua Co., N. Y. Through the faithful labors of the preachers, there was a deep religious interest among the people prior to the Camp Meeting. This makes a wonderful difference in the apparent results. If the people are asleep, it takes about a week of the hardest kind of work

to awaken them. Then the Camp Meeting closes when it is just ready to begin. But here the preachers and people were alive. There was a large number of tents—over forty we should judge, and the people had a mind to work. At the first service a number came forward to seek salvation. There were frequently thirty or forty forward for prayers. Many came out into the light of full salvation, and a goodly number were converted.—One night, the power of the Lord so rested on the people that many remained up till break of day. It was glorious beyond description. Spectators were filled with awe and wonder.

On Tuesday morning after preaching at nine o'clock we started to take the cars for another meeting. The usual order was reversed, and a Love Feast was held after the sermon. Our stage was too late for the train and we returned. When we got back on the ground we witnessed a scene that beggars description. A contribution of ninety-five dollars had been offered to defray the expenses of the ground. This was in addition to a collection of fifty-six dollars, which had been taken up on the Sabbath for the preachers. As we came in sight, we saw Brother Emory Coleman standing up in the desk very much blessed. The people were going on with the Love Feast and with a subscription to the CHILI SEMINARY at the same time. The glory of God overshadowed them. Many shouted and some fell. One lady said, "I am a member of the M. E. Church, but am fully saved. I am heartily in sympathy with the work of God, and I believe this school to be the work of God. I have nothing to give, but I have faith in God, and feel that I must subscribe fifty dollars."

As she sat down a gentleman arose and said "I am a member of the M. E. Church, and do not enjoy justifying grace. But I want it, I want to be wholly sanctified to God. The lady who just spoke is my wife. I indorse her subscription." And stepping up to the

stand added: "And I will pay it now," and laid down the fifty dollars.

Other amounts were contributed, ranging from ten cents to a hundred dollars. This continued till 2 o'clock in the afternoon. It was found that over seven hundred dollars had been subscribed.

The interest of the meeting kept on increasing. Many were saved. A deep impression was left upon the community. The meeting was held in a country place and the congregations were large, intelligent and attentive. This Camp Meeting will not soon be forgotten.

AT LEWISTON, N. Y., the attendance was smaller than has been usual at the Camp Meetings of the Buffalo District. This was owing to its being held in the country, not convenient to any large town. But the interest was deep, and a great amount of good was done. The Spirit of the Lord was among the people. The saints were blessed and edified and many number of sinners were converted. In every respect the meeting was a successful one.

AT WOLCOTT, Wayne Co., N. Y., was held a very successful meeting. The pilgrims were greatly blessed. Many entered into the rest of perfect love. There were a good many conversions. It was held in a community where the people are accustomed only to formal preaching and worship, and it was several days before outsiders became fairly awakened. But the Spirit of the Lord was, in answer to fervent prayer, poured out upon the people, and conviction became general.—It takes the martyr spirit to act up to one's convictions in these days of pride and worldly conformity, but many yielded and came out fully on the Lord's side. It is an encouraging feature of the work to see so many young people taking the narrow way which alone leadeth unto life. If the Camp Meeting could have been followed up by a tent meeting carried on for some weeks, in faith and in the Holy Ghost, we have no doubt but

that great results would have been realized. A good influence was left upon the community.

THE OHIO CONFERENCE of the Free Methodist church was held at Big Prairie, O., Aug. 24-27th. The session throughout was pleasant and harmonious. The preachers are all fully committed to enjoy and promote scriptural holiness.—God is with them and his work is prospering in their hands. They have an interesting and inviting field among an intelligent and conscientious people, and the truth of God is taking effect in many hearts. We expect that the coming year will be one of unusual prosperity.

THE NEW YORK CONFERENCE held its tenth annual session at Windsor, N. Y., Aug. 30th to Sept. 6th.

A spirit of genuine piety and brotherly love prevailed. On several occasions the Spirit was poured out in a glorious manner upon the people. On Sabbath evening several were converted. A glorious revival began, which is still going on.

Three preachers were admitted to the Conference—two by transfer—and one on trial. One who located last year was readmitted.

Two travelling Chairmen were elected, Rev. Joseph Travis for the lower districts, and Rev. William Gould for the upper districts. All are full of courage and hope, and are looking for a year of prosperity. The prospects of the Conference never appeared better.

OBITUARY.

JENNIE C. HUNT, aged 18 years, departed this life June 3d, 1882. She was saved a little over a year ago, and maintained a life of faith in God.

She was of modest and retiring ways—sweet in her disposition, warm in her affections, and true in her heart to God and his cause.

It was a great cross for her to be hindered from the means of grace.

She cast her lot in with the Free Methodist class at Caton soon after her conversion, and worked in true fellowship and humble zeal for its prosperity until she went home.

The day before she left us, she called the brothers to her bedside, and gave them a dying sister's charge. They promised to seek God. She did her duty at her departure to all the family, and while they had tears she had none.

On the entrance of some of her friends in the Lord she wished them to sing, but she could out-sing them all.—Although her throat was so bad, she could not talk distinctly, yet she could pray and sing better than when in health.

But a little before she died she sang: "Only an armor-bearer, Proudly I stand, Waiting to follow at the King's command. Waiting to hear the thrilling battle cry. Ready then to answer, Master, here am I."

In a little, delirium settled upon her brain, and scarlet fever had done its work.

The text for her funeral was, John xi, 28.—"The Master is come," etc.

The following lines was her testimony written a few days before her decease:

"The Lord is my Shepherd; I shall not want.

Blessed is the name of the Lord.

The Lord says my yoke is easy, and my burden is light.

The Lord says that those who enter heaven must be pure in heart, and I am trying to live the best the Lord shows me.

Praise the name of the Lord; let us keep praying; let us not be ashamed of the name of the Lord.

Come unto me all ye that labor and are heavy laden. I am out on the promise and under the blood. Now I love to keep singing the praises of God.

I am taking new courage in the cause of God to-day. Glory to God! This is a good way. Praise the Lord for the light he lets shine on my soul.

The grace of the Lord Jesus Christ be with you all. Amen."

L. S. KING.

ELIS MATHIS, Sr., died at New Gretna, New Jersey, April 24th, 1882, in the 80th year of his age. In the year 1828 he was married to Mary Adams, an estimable Christian lady, who by her consistent life and fervent prayers was made the instrument under God of her husband's conversion. For more than fifty years they lived in the enjoyment of a religious experience. He lived "a life of faith on the Son of God," and passed peacefully to his home on high, leaving a widow and five children to mourn his loss. Before his departure he sang a favorite hymn, expressive of his readiness for the change:

"Jerusalem, my happy home;
Name ever dear to me," etc.

The writer improved the occasion by using an appropriate text:—2 Tim. iv, 6-8—"I have fought a good fight."

S. H. POTTER.

EDWARD SWAN.—My conversion was clear. My soul was as much filled with the love of God as at any time since my conversion; it was overflowing so that I gave vent to an irrepressible spirit of laughter. It seemed to me that God had done as much for me then as was possible, and it was not until ten months had elapsed that I was convicted for the blessing of sanctification. I was convicted for sanctification as clearly and deeply as for justification. I felt the seeds of sin cropping out, and yet my justification was clear. It was not till I gave away to the promptings of my nature, that I did realize the difference between sin committed and indwelling sin. I was plowing in the field; one horse was slow and the other fast; and very high spirited; the one would pull the plough clean out of the furrow, while the other would lean back in his traces and let the plow-beam strike his heels; whilst I, with an irritated "whoa and back," would have to draw them in again. This went on till it was difficult to tell whether I had any religion or not. It was not till I yielded to unholy temptation that I realized my true posi-

tion. I, of course, was condemned when I gave way, but as soon as I saw where I was, I got back to God again, and went on to seek sanctification, which blessing I obtained to the joy and satisfaction of my soul.

In course of time I felt my need of having still more done, and it was not till driven into the severest trials and conflicts with the enemy of my soul that I realized the need of the "endowment of power from on high." This was as definitely obtained as sanctification. The Holy Ghost, in its reception, was as clear as my justification. Since then I have rested with composure in the hands of God.

EDITH WOLCOTT.—I can say this morning I love the Lord with all my heart. The Lord is my Shepherd. I assure you, dear readers, it pays to serve the Lord. I am weak, and but thirteen years of age, but I thank the good Lord the children can live and enjoy this religion. Pray for me that I may prove faithful.

MRS. F. A. CALKINS.—I enjoy salvation this morning. I praise God for a salvation that saves to the uttermost, and keeps one saved under trying circumstances. I find God a refuge to my soul. Bless his name.

S. A. RINKER.—My testimony to-day is, by faith in the blood of Christ, I am sanctified and cleansed. I love the narrow way. By God's grace I expect to be faithful unto death, that I may receive a crown of life.

MRS. MARY C. WOLCOTT.—I love the Lord. He has done great things for me and my family, and I do praise his name for it. Although we live in this new country where sin abounds, where the Sabbath, of all days, is the most desecrated, yet we are trying to let our light shine, and to do something for our Master. Pilgrims, pray for us that we may be instrumental in God's hands of doing good.