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GOD'S LOVE FOR SINNERS.

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Love begets love. Even its semblance awakens interest. Many a heart has been broken because its affections were given to one who merely assumed, to gain selfish ends, an appearance of love. When the mask was thrown off, a being was revealed entirely different from that which first appeared.

For a child to treat the love of a parent with ingratitude is a mark of the deepest depravity. One who can do that is capable, if opportunity offers, of almost any crime.

God is love. His tender mercies are over all his works. He is not pleased with sinners. He is intensely displeased with them. "God is angry with the wicked every day."

Not that there is any passion, but a state of perfect displeasure. At the same time He loves them with a love of the deepest compassion. He is full of pity for them.

A Christian man, the Governor of one of our States, was called, in the discharge of his official duties, to sign the death-warrant of a notorious murderer. He examined the case with great care in the hope of finding it a proper one for the exer-

cise of executive clemency. But he saw that there was no ground for pardon. The law must have its course. He signed the document which sealed the murderer's doom. He then sought the prisoner's cell. There for hours he talked and wept and read the Bible and prayed with the hardened criminal. When he left, the prisoner inquired of the jailer who that man was who had showed more than a brother's solicitude for his welfare. So God loves the sinner even when he is compelled to condemn him.

O, wanderer from God, stop and consider the wonderful love and compassion He has for you. If you would only consider, you must, it would seem, turn unto Him with heartfelt repentance and tears.

1. The love of God for sinners is clearly stated in the Bible.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways: for why will ye die, O house of Israel."
—Ezek. xxxiii, 11.

Here we have: (1) The plain declaration, nay more, the solemn oath, of the Almighty. He swears by Himself that He has no pleasure in the death of the wicked.

(2) The fact that God's people when they backslide stand in the same relation to Him that other sinners do. This text was addressed to the "House of Israel"—God's covenant people; but he calls them wicked, and assures them that they will die unless they repent.

(3) Backsliders and sinners—the wicked—will readily obtain forgiveness of the Lord if they will only turn to Him with all their heart. He has pleasure in their return to Him. "There is joy in the presence of the angels of God over one sinner that repenteth."

Again: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)"—Eph. ii, 4, 5.

God owns the universe. It is His by the right of creation. Millions of worlds, we know not how many, belong to Him. But he is never said to be rich in material possessions. But he is RICH IN MERCY.—You can count money, you can weigh gold, you can measure land—but you cannot count nor measure, nor weigh the mercy of God. It is as high as Heaven—it is as deep as hell—it is as boundless as the universe. The nearest computation the Psalmist could make was—"The multitude of thy tender mercies."

You will notice that this love was for us when we were sinners. Not only that, but far gone in sin—gone to the farthest extent—"dead in sins." No words can be found that express more forcibly than these, the utter hopelessness and helplessness of a sinner. When one is sick

there may be some slight hope of recovery. But when he is dead, hope dies. So when one is "dead in sins" he is past all human help.—But even in this state God loved us with a GREAT LOVE. How great, no human tongue can tell.

2. The love of God for sinners is shown in the provision that He has made for their salvation. The sacrifices that we make for others measure the love that we have for them. A mother sacrifices her sleep, her pleasures, and her health and strength for her child. But the love of God for sinners was infinitely greater. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in Him should not perish but have everlasting life."—Jno. iii, 16. This was the highest possible expression of the love of God for fallen man. Infinite compassion had no greater gift to offer. Fathomless love could go to no lower depth. The possibilities of love are exhausted. None then, need despair. No matter how far one has gone in sin if he will accept of mercy, it is freely offered him. "Whosoever," includes all. A Manasseh who has not only sinned, but led his people into gross idolatry may, if he repent and ask mercy, be restored to the favor of God. A Saul of Tarsus leading a bloody band of persecutors to put God's saints to death, when he obeys the heavenly visions and seeks for mercy, find joy and peace in believing in Christ.

No wonder that the angel messenger from Heaven proclaimed, "Behold, I bring you good tidings of

great joy which shall be to all people."—Luke ii, 10.

3. But there are two things that Infinite Love cannot do. (1.) It cannot compel an unholy person to become holy. Compulsory holiness is impossible.

A godly mother had a wayward son. He was strong, affectionate and talented. No pains nor expense had been spared in giving him a good education. But he learned to smoke—then to drink, and gradually fell into other vices. Though an honorable career was open before him, though an affectionate wife and beautiful, confiding children bound him with strong ties to a life of virtue, yet he became dissipated and abandoned.—When he reached, in early manhood, the lowest depths, his fond mother still clung to him and, when he was brought home helpless from dissipation, would weep over him, exclaiming, "My poor boy; my poor boy." But her never-failing love could not save him from a drunkard's grave. Multiply that love by infinity and the result would have been the same. So God's love may draw and constrain, but it cannot compel. The character of every human being is what that being makes it. The capacity for virtue, for morality, lies in the power of choice. A watch obtains no credit for keeping time. It is a mere machine. The credit for the accuracy of its movements is given to its maker. But man is not a machine. He has the power of choice. Good and evil are before him. He takes whichever he will. If he decides to

obey God he becomes a saint—if he decides to follow his own inclinations and gratify his pride and passion he becomes a confirmed sinner. God tries in every conceivable way to turn him; but still the decision is with himself. Says one whose conversion came the nearest to being a compulsory one of any of which we have a record: "*I was not disobedient to the Heavenly vision.*" He might have been disobedient, but was not. He made his choice. He came to a decision. I *determined* is his own statement of the matter. So every person determines for himself.

Mercy offers him encouragement in the darkest night of despair, but mercy cannot control his own decision. Mercy may be ready, the instant he turns from a life of sin, to blot out the fearful record of his past transgressions, but mercy cannot prevent him from going on in sin. She may throw herself every day across his path, but he can push her aside and go on in the ways of sin and death. If the God of all grace could himself turn the rebellious without their consent, he would not cry to them, *Turn ye, turn ye for why will ye die.*

2. Mercy cannot take an unholy soul to Heaven. Those who are living in sin make a great mistake when they think that it would be an act of mercy to take them to Heaven. It would be the greatest cruelty. Heaven would be hell to a sinner. Take the proud, the intemperate, the licentious, the worldly to that place on earth which is the most like Heaven and they are not happy

They may be entertained until their curiosity is gratified, but they soon seek the place where their appetites may be appeased. It would be no favor to the fish to put him on the land or in the air — his nature is adapted only to the element in which he lives. So the nature of a sinner fits him alone for the company of sinners. He may tolerate real saints; he may associate with them for a time out of natural affection, but when he wants to enjoy himself he seeks the company of congenial sinners. Take two men of opposite characters to a city and leave them there to follow their own inclinations. The one finds places where saints assemble — he becomes acquainted with the various benevolent institutions which Christians maintain for the good of their fellow men. He had no idea before that the city contained so many good people. The other becomes acquainted with the places where men drink and gamble, and spend days and nights in dissipation and debauchery. He does not even know that there are any such places as the other has visited, or any such people as he has met. He thinks the people are all bad like himself. Thus in the same city one finds a Heaven the other finds a hell.

So in the final destiny of mankind, every one will go to the place for which he has fitted himself by the character which he has formed. The office of mercy is to change the destiny of a man by changing the man himself. But if one will not be changed, if he will not be persuaded to repent of his sins, to turn

from every evil way, if he is deaf to the entreaties of infinite love, and hardens his heart and stiffens his neck and refuses to yield to the sway of the Messiah, weeping Mercy is compelled at last to leave him to his chosen fate. It cannot be otherwise. The sinner is not sent to hell as the criminal is sent to prison with officers ever on the lookout lest he make his escape; he goes to hell as the drunkard goes from his weeping wife, who does all that is possible for human love to do to keep him with his sorrowful, loving family; spurning all this love he goes to that vestibule of hell, the drinking saloon, where are curses and groans and agonies untold and death. Thus the sinner goes hell, because he will. *And these shall go away into everlasting punishment; but the righteous into life eternal.* — Matt. xxv, 46.

—He who foresees calamities suffers them twice over.

—A man is divinely empowered for all he is divinely called to do.

—Live by the day; you will have daily trials, and strength according. Leave to-morrow to the Lord.

—However early in the morning you seek the gate of access you find it already open; and however deep the midnight hour when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near. — *James Hamilton.*

—If thou seek rest in this life, how wilt thou attain to the everlasting rest? Dispose not thyself for much rest, but for great patience. — Seek true peace, — not in earth, but in heaven; not in men, nor in any other creature, but in God alone. — *Thomas A. Kempis.*

GROUNDLESS FEARS.

There are frequent expressions of fear lest the prominence given to the subject of faith-healing as it concerns the body should have a tendency to draw men's attention, from that which is deemed of more vital and lasting importance—the salvation or healing of the soul.—Are these fears well grounded? Is there any real danger that such results will follow? We think not, and base our conclusion on the fact that we have never heard or read a single testimony of the restoration to physical health that has not had included within it an acknowledgment of a simultaneous quickening of the soul or spiritual nature by the power of the Holy Ghost. The divine touch covers the need of both soul and body; and while the once diseased body feels new life permeating and vivifying it, the restored one is led also to exclaim, "He restoreth my soul."

"It is a noted fact that even where there seems to be a failure, so far as physical recovery is concerned, there is no failure concerning the impartation of new life and strength to the soul.

Jesus Christ, the doer of the work, being "yesterday, to-day and forever the same," works to-day the same twofold work which he wrought eighteen hundred years ago. He both forgiveth all our iniquities and healeth our diseases. (See Luke v: 22, 23.) "Christ is the head of the Church: and he is the Saviour of the body."—Eph. v: 23). Do you take him as your sin-bearer? According to your faith it shall be unto you.—Do you venture a step farther and take him as the one who took our infirmities and bore our sicknesses? So, again, and just as surely, according to your faith it shall be unto you; for you shall prove that God has provided a salvation in him that covers our every need, whether it be spiritual or physical.

Does it not behoove us to beware lest we limit the Holy One of Israel's redemptive work, making the word of God of none effect through the traditions of men, in teaching that the gift of healing was conferred only upon the Christians of the first century and then withdrawn; which assertion has no Scripture to sustain it, and not having scriptural support it must fall. "To the law and to the testimony; if they speak not according to this word it is because there is no truth in them." It is dangerous work to either take from or add to the words of this Book. Let us, rather, acknowledge that if we are straitened in this matter, it is in ourselves, and not in God, because the "gifts and callings of God are without repentance." And who is prepared to say that the gifts here mentioned do not include those gifts which Jesus ascended up on high to receive for men, among which Paul in his enumeration of them, mentions the "gifts of healing." Every one of these gifts were intended to be the continual inheritance of the church, and their exercise and manifestation would have increased and developed more and more unto the perfect day, and the promise of Jesus, "He that believeth on me, the works that I do, he shall do also; and greater works than these shall he do; because I go unto my Father," been fulfilled in all its fullness had there not been a sad falling away from the faith once delivered to the saints, concerning which faith the Lord himself declared, "If ye have faith as a grain of mustard seed * * * nothing shall be impossible unto you."

Were the advocacy of faith-healing confined to a small circle of hot-headed fanatics and enthusiasts, it might be well to stop and quibble; but when among its foremost advocates we find such spiritually pure and well-balanced minds as Drs. Daniel Steele and A. J. Gordon, of Boston, Revs. Asa Mahan, W.

E. Boardman, Lord Radstock, of England; Stockmayer, of Switzerland, and many others noted not only for spirituality, but also for intelligence, the cry carries on its face its falsity, and the odium falls back on those who make the charge. Have you never complied with the conditions laid down by James for the healing of the sick? If not, your testimony against the doctrine is only your opinion, and not your experience, and in divine things it is only personal experience that is worthy of attention.

Have you tasted that the Lord is gracious in the healing of bodily diseases? Beware, then, lest you withhold more than is meet and it tends to poverty. Remember your Lord's own words, "Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." The Lord grant that we may "come behind in no gift, waiting for the coming of our Lord Jesus Christ." But rather let us "prove all things and hold fast to that which is good, being careful to "keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called: which some professing have erred concerning the faith. But thou, O man of God, flee these things, choosing rather to have thy faith stand in the power of God than in the wisdom of men, knowing this that the wisdom of this world is foolishness with God, and that he taketh the wise in their own craftiness." The Lord restore primitive faith and power to the church.—*Amen.—Words of Faith.*

—If the thought of dying were often before us, sinful things would lose their deceitful influence.—*Rowland Hill.*

"BE FILLED WITH THE SPIRIT."

(Eph. v. 13.)

"But the fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance."—Gal. v. 22, 23.

Much is said in these days respecting the office and presence of the Holy Spirit. Many, indeed, claim to be filled with the Spirit, and some exclusively to be led by him into all truth. It is well to examine this subject, and see if the claim is valid. It is easy to assert, not so easy to prove.

The question is, how do we know that we are filled with the Spirit?—One says: "He breathes upon me, and I feel delightful sensations."—Another: "I feel deeply impressed, after prayer, it may be, to do this or that, and I take the impression as the voice of the Spirit." Another: "I have great liberty in my religious exercises, and see some fruit of my labor." Another: "My prayers have been answered in a miraculous manner on behalf of the sick."

"Now, all these results may attend being filled with the Spirit, but not one of them is an absolute proof that we are the subjects of that great baptism in its fulness. Delightful sensations may spring from various sources, and it is possible for them to arise from causes that are not religious or even moral.—The German metaphysician, Hartmann, suggested recently that all art should be banished from the churches, because people are too apt to accept the æsthetic emotion as a substitute for the religious emotion,

Impressions may be self-created or accidental. Liberty in speaking may result from good conditions, or artificial stimulus. Fruit may follow the labors of an ungodly man. God sometimes blesses the truth for its own sake, independently of him who proclaims it. There were those in apostolic times who preached Christ

even of envy and strife, and yet Paul rejoiced because the effect could not be otherwise than good. He says: "Whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, will rejoice, for I know this shall turn to my salvation, through your prayer and the supply of the Spirit of Jesus Christ."

Truth spoken by sinners may be taken and wafted into good and honest hearts, just as good seed may be lifted and floated into good soil by a destructive tempest, or the commotions of a malarious atmosphere.

So prayer or manipulation on behalf of the sick, may be answered by virtue of what is called the gift of healing, which does not involve pre-eminent holiness, or even ordinary piety in some cases. There is a magnetism of peculiar power over the will of the patient that, under favorable conditions, can work wonders.

How, then, shall we know beyond all question that we are filled with the Spirit? I answer, by that fruit which belongs to the Spirit, which can be produced by no other agent. It is not, however, a religious product in general, but that kind of fruit which the Holy Ghost alone can generate. Nor is it external fruit, but internal and purely spiritual.

In contrast with the works of the flesh, the inspired author says, "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Here, then, is the infallible test. He whose soul is brimful of these elements, whose experience is made up of these factors, whose life is governed by these principles, whose character is made beautiful by these jewels, and whose spirit is impregnated and sweetened by the Divine fragrance of these flowers, has a right to claim that he is "filled with the Spirit." He will not be wanting in sweet emotions, sacred impressions, large liberty, and marvellous success;

but these will be the ever-varying accompaniments of the stable, underlying qualities, which the Spirit has planted deep within.

Nevertheless, the fruit of the Spirit is not a latent good, a dead and buried fossil. These nine properties are the sprouts, and ramifications of a single seed—the Divine Spirit—but they, like all seeds of second growth, are, in turn, germinal, and are designed to go on reproducing harvests without limit.

No man, filled with the Spirit can be barren; because fertility is in the Spirit's fulness, and must germinate. That Christian who sits down under a monkish cowl to brood over his holiness and nurse his misanthropy, is like a seed whose gist has been eaten away, or a stalk without pith—dry and hollow.

The proof, then, that we are filled with the Spirit is two-fold. First, our hearts are the seat of this entire list of Divine affections, called the "fruit of the Spirit." For where the Spirit is, he produces.

Second, the life is green, thrifty, and blooming with the visible reproduction of these internal seed properties. A man who claims to be filled, and has not these accompaniments, is mistaken. As well talk of a sieve filled with water. A Christian filled with the Spirit, who has no love, is not joyful, has not the peace of God that passeth all understanding, is not long-suffering, towards the erring and the sinful, is not meek under provocation, is not gentle towards others, is not good to the core, has not an overcoming faith, and is not tempered and well-governed in all lawful indulgences, is a contradiction. As well call a crab-apple luscious, a lemon sweet, or a hornet lovely. Let us bring ourselves to the test, and demonstrate that we are filled with the Spirit by the fruit of the Spirit.—*Divine Life.*

—Faith is rest.

FALSE LOVE.

It is the arch policy of Satan to counterfeit the good works of God, and imitate the graces of the Spirit. Just as Satan, through his agents, counterfeited the miracles by Moses in Egypt, so in all ages he has watched the Lord's work and stood by to imitate it, and with millions, he has succeeded in palming his work off as the genuine work of God. Satan has done the Church ten times more damage by working the imitations of grace than by methods of overt wickedness.

As love is the greatest of Divine gifts, Satan professes to imitate that, and thousands think they are serving God and acting from love, who are blinded by the devil's counterfeit of love.

To illustrate,

1. The devil palms off ecclesiastical enthusiasm for Divine love. Here is a man passionately devoted to Methodism—he glories in her history, fairly adores her great men, crowds his memory with her high-sounding statistics, is ever harping and boasting of the glories of Methodism. He passes in ecclesiastical circles as a Methodist saint, yet he is proud, self-willed, prejudiced against holiness, takes no part in revivals, has no warm testimony for Jesus, and if you note down the exact words of his conversation, you will find a hundred glowing encomiums to his denomination, and perhaps not one of personal praise to Jesus. Now, the devil has got such a one (whether minister or layman) to worship the Church more than Jesus; he has palmed off Church-glorying as a counterfeit for the personal love of Christ, and the poor blind devotee to his Church is not aware of the fraud.

The time has come when a man can be a great Methodist saint, and at the same time a great New Testament sinner. Saul, of Tarsus, from the Jewish standpoint, was the

most splendid character in their ecclesiastical circle at the very hour that God stamped him the "chief of sinners."

Multitudes have no evidence of religion except a certain attachment to, and pride in their Church, all of which is a mere human attachment, and may be as devoid of grace as a heathen's devotion to his country or idols. Beware of counterfeits in the love of Jesus.

2. The devil has carnal clap-trap arts of Church financiering as a counterfeit for Christian benevolence. Not only does Satan gull his own followers into giving balls and unclean theatricals to raise money for orphan asylums and hospitals, but by putting another coat of whitewash on his face and dressing in the livery of heaven, he rushes into the Church with his artificial pity, and under the pretense of raising money for orphans, or a widow's home, or raising mission funds or something else, he proposes fairs, festivals, pleasure parties, doll baby shows, etc. All under the guise of Jesus' love for "dear pity's sake." It is false love.

Benevolence that has to be gotten by oysters, water-melons, ice-cream and wax-dolls, is a base counterfeit on Christian giving, yet thousands are so duped as to think it benevolence, and sometimes ministers and their *accomplished wives*, go into Satan's huckstering, really thinking it is religious; they have lived on the devil's counterfeit of grace so long that they do not know God's genuine coin of benevolence—pure love giving for love's sake.

3. Instances of false love are too numerous to elaborate upon in this article. Here is a man who refuses to take a clear, bold, definite stand for sanctification, because his wife is so opposed to it, and he loves the Lord's cause and his wife so much that he wants to gradually win her around, etc. The judgment fire will burn such false love up—he

will see that his so-called love was disloyalty to God as well as ruinous to his wife. This idea of going against the will of God, or compromising under the guise of trying to win our dear beloved ones, is one of the subtlest and most pernicious counterfeits of love that Satan practices on human nature. Let us plead with God to give us the genuine coin of His graces at any cost.—*Rev. G. W. Watson in the Christian Standard.*

TOBACCO.

Tobacco belongs to the *nightshade* family, of which *atropia* or *bella-donna*, and *hyoscyamus*, or *henbane*, both deadly poisons, are other genera. "*Nicotiana tabacum*" is the botanic name of the common tobacco. Gray describes it as a "rank, acrid narcotic." No other genus of the nightshade family, has so active a poison as the *nicotiana*.

There are few more deadly poisons known to chemistry than nicotine—the essential oil of tobacco. The *Encyclopedia Americana* says of it: "It is a nauseous and poisonous weed, whose only properties are deleterious." Dr. Bigelow's *American Botany* says: "There is no plant which has less to recommend it." Koemfer ranks it with the "strong vegetable poisons." Chambers' *Encyclopedia* says: "The nicotine, or oil of tobacco, is known by experiment to be highly poisonous." Dr. Brodie, by experiment, found that two drops of this oil on the tongue of a cat produced death. In some experiments, to determine the relative strength of the alcohol and the tobacco poisons, before the students of Milton College, the writer of this article procured two dogs of about equal physical strength. On the tongue of one was put two drops of the undiluted alcohol, and on the tongue of the other the same amount of the oil of tobacco. In the former dog,

life was extinct in five minutes, while in the latter it was extinct in three minutes—conclusive proof that both substances are deadly poisons, and that tobacco is the most virulent. In another experiment, one drop of nicotine on the tongue of a cat produced instantaneous convulsions and death in two minutes. The most extended and careful scientific research has proved beyond all doubt that tobacco is one of the most active of all poisons, the most intoxicating of all intoxicants. The physiological effects of tobacco are described by Dr. Sizars, of Glasgow, as follows: "The constitutional effects of tobacco are numerous and varied, consisting of giddiness, sickness, vomiting, dyspepsia, vitiated tastes, loose bowels, diseased liver, congestion of the brain, apoplexy, palsy, mania, loss of memory, amaurosis, deafness, nervousness, emasculation." The eminent French chemist, Boussiron, in a learned treatise on tobacco, says that the effects of tobacco and deadly nightshade are nearly identical in character and violence, viz., giddiness, disturbed vision, nausea, vomiting and frequent diarrhoea. Chambers' *Encyclopedia* gives the following as the effects of tobacco: Faintness, nausea, giddiness, delirium, weakness of the limbs, trembling, prostration, coldness of surface, clammy perspiration, convulsions, paralysis, and death. In some cases there is dilation of the pupils, as by the atropia poison, dimness of sight, weak pulse, disturbance of the heart, causing difficult breathing. The use of tobacco, especially in the form of smoking, is one of the most prolific causes of cancerous sores in and about the mouth and nose. The most skillful medical practitioners have pronounced it impossible to cure these, or any of the long list of diseases of the digestive organs and nerves that come of the tobacco poison, except upon condition of total abstinence from it. Will not

our young men study these facts carefully, and discard, once and forever, this so unmanly and deleterious habit—intoxication?—*D. E. M., in Sabbath Recorder.*

THE GLORIFIED CHRIST.

We preach Christ crucified; but his crucifixion is only one incident in his wondrous life and history. It was only for a few brief hours that the Son of God hung, pale and bleeding, amid the darkness that gathered over Calvary. But what was before that, when his goings forth were of old, from everlasting, and when he had glory with the Father "before the world was?" And what has been since, for these eighteen hundred years, during which all power in heaven and earth has been given into his hands, and he has been sitting on the right hand of the majesty on high, from henceforth expecting until his enemies be made his footstool?

The Christ whom we worship, serve, and adore, is not found in Bethlehem's manger, nor does he hang on Calvary's cross; he is not in the garden of anguish, nor is he in the silence of the grave. To those who sought him in the sepulchre, the angels said, "He is not here—he is risen;" and so to-day, we do not need to turn our eyes backward to the tomb, nor yet to fix them with unwavering gaze upon the cross. Jesus is not on the cross, nor is he in the tomb. He is no longer the man of sorrows, acquainted with grief, and despised and rejected of men; he is no longer the weary wayfarer in the seamless garment, or the scourged and smitten wearer of the thorny crown. If we would see him as he is, we must turn our gaze away from the scenes of agony and humiliation, and, standing with John on the isle of Patmos, we must see him as he saw him, when startled by a trumpet call, he says:

"I turned to see the voice which spake with me. And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a Son of Man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars; and out of his mouth proceeded a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the Living one; and I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades."—Rev. i, 12-18.

This is "the revelation of Jesus Christ" as he is, crowned with the splendors of eternity, and full of everlasting majesty and power; and it is this risen and exalted One whom we are called upon to serve. If we suffer afflictions and reproach, we suffer them for the sake of Him who, for the joy that was set before him, endured the cross, despised the shame, and is forever set down at the right hand of God. We bear the cross, but we bear it after One who bears it no more. We suffer with him; but he has forever passed beyond the reach of suffering, save as he is touched with the feeling of our infirmities. The leader who beckons us to victory is not one whose blood-stained countenance is covered with shame and spitting, but one whose majestic presence angels worship, while veiled seraphims cry, "Holy, holy, holy is the Lord!"

Shall we not, then, emancipate our faith in Him from the shadows and

darkness that have surrounded it? Shall we not, while recognizing the mystery of his wondrous sacrifice, and the anguish of the shameful death, look upward to the triumph and the throne, crying, "Thanks be to God that giveth us the victory through our Lord Jesus Christ."—We have an almighty leader; one who has conquered every foe, and who in triumphant majesty waits the consummation of all his toils, when his victory shall be universal and his glory eternal.

O weary, fainting, despairing souls, do not linger perpetually amid the gloom of Gethsemane, or the darkness of Calvary. Climb the heights of Olivet, go "out as far as to Bethany" and see Him, the risen, glorified one, as he passes upward to the sky. Let faith embrace him there, and let your longing heart look forward to the day when you shall share his triumph and sit down upon his throne. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like Him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."—*The Christian*.

—The truest philosophy of prayer is learned in the deepest distress. It is then, God is everything to us; the helper of the helpless.

PRISON SPACE TO LET.—The way prohibition "fails" in Kansas is significantly illustrated by the following from the *Chicago Inter-Ocean*:—"Whether it is the effect of the liquor law or not, Kansas has less need for its prisons. The authorities find it somewhat lonesome about the penitentiary of the State, and have opened it up as a boarding-house, and have agreed to take convicts from New Mexico to board at \$1.40 per week. Can any State beat that?"—*Exchange*.

THE CRY AGAINST FEELING.

Quite curiously there is a considerable cry against feeling in religion. Not intentionally so strong as to preclude it, and yet, to follow the direction of some teachers on this point, there should be little or no feeling. To talk about living by faith, without feeling, is nonsense and anti-religion. To think of having the Holy Ghost live in you, day by day and forever, and never playing tunes of glory on the chords of your sensitive nature, is a mistake, a blunder fraught with serious consequences. We must have faith, and the just live by faith, and are not just without faith; and there is such a thing as a little faith almost spoilt by a kind of natural evanescence of feeling; nevertheless, a faith that does not have butted against it a feeling, a God-sense, is no faith at all. Faith foreruns feeling. Faith produces feeling.

Faith is not feeling, though a man may feel that he has faith. But to feel that you have faith is only an incidental step. The feeling beyond faith and its own motion, that we are after, is the feeling of the resulting salvation. Oh, it is grand to feel that you are saved! It is glorious, with the pulsations of your own heart, to feel—yes, to FEEL—the gentle beatings of the heart of Jesus! Hallelujah!

Those who decry feeling are after it, and can't help themselves. It is natural, in various circumstances, to desire to feel as to desire to eat. What do you desire to be "blessed" for? Not to know you are justified, for that we will suppose you know already; and you know it by feeling, too. Not that you may know you are sanctified, for we will suppose you know that. What for, then? Why, because you like to feel the blessing. It is a very pleasant stimulant to the physical man, but a pleasant tonic to the spiritual man. But you want to

feel the Lord? Well, what is called a "blessing" is the touch of God, the movement of the Holy Ghost in the soul.

But can you feel God? Certainly; we do feel God. Much more than half our communings with him are by this spiritual sense, touch, or feeling. God speaks to us by a kind of spiritual voice; but his words are oftener felt than heard. Then he does not so much touch the ear of the heart as the heart itself. The little child hears its mother's voice and is glad; but her felt presence is often more soothing than her words. So the child of God loves to hear the voice of his God; but even this is beneath the silken charm-glory of the enfolding of Infinite Love!

Notice this: the spirit of man is not the only temple of God. His body is emphasized by the pen of inspiration as the temple of the Holy Ghost. The Holy Ghost is not a mere cipher in the body, but he is the living active God of the body. If we will give our physical appetites over to the care of the Holy Ghost, he will destroy the unnatural ones, but he will preserve and keep from unholiness those that are purely natural.

But you may say that it is unphilosophical and absurd to suppose that the body can feel the Holy Ghost. Well, we will not suppose it, but affirm it. You say, Can the material feel the spiritual—can physical senses apprehend spirit?—Yes, in a modified sense. No feeling can exist without spirit; all feeling is, in a sense, spiritual.—We would not feel did we not hold spirit in a kind of physical embrace. Then there can be no absurdity in the Holy Ghost making himself felt to our bodies. Our own spirits depress our bodies, or make them glow with satisfaction; so also does the Holy Ghost move on nerve and bone with delight.

Some may object to the term

"feeling," as not specially scriptural. But the thing is there, in various forms. We may as well accept the word, because it is true, is suggestive, and in common use.

Feeling is necessary to the greatest effectiveness. We may be strong without feeling much about it; but our strength is usually acted out to its full capacity only under the impulse of strong feeling. We talk well of acting from principle, but we need principle on fire. If we had more fire and principle united the holiness work would prosper more. We are in danger of dying from sluggish spiritual impulses.

Let us get everything possible in its right place and just proportion. A symmetry of character and experience is as necessary as it is beautiful. Therefore, let us guard the matter of feeling well.

1. Do not try to get feeling ahead of faith. It will not work.

2. Do not whip yourself up to feeling. We want no sparks of our own kindling, but divine sparks.

3. Do not get where you have no enjoyment unless you have your favorite shade of feeling. If you do, it shows your shallowness.

4. Do not always be after noisy meetings. Noise is not feeling, nor is it always a result of it. Deep feeling is often very still.

5. Do not always be after still meetings. Genuine feeling is often very high.

6. Feeling is an excitement; but the feeling required is not that of unbal-last and lack of governing power.—Let us be excited to duty, and not to foolishness.

7. It is not always wrong to desire a certain kind of feeling, for the desire may be properly inspired.—But we must try the spirits thoroughly, or a fever of fanaticism is liable to result.

8. Feeling must be measurably intermittent. This is in the nature of things. This is an element of its effectiveness. Neither body nor

mind could stand a continuous high pressure of steam. Nor could the spiritual man sustain a certain phase or degree of feeling forever.

—*The Christian Harvester.*

HOW TO PREACH.

Make no apologies. If you have the Lord's message, deliver it: if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Defend the Gospel and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. If you do not want to "break," make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers. Engine driving-wheels fly fast with no load, but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not bawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thunder isn't lightning. Lightning kills. If you have lightning you can afford to thunder; but do not try to thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because of the others who do not come. Preach the best to small assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Ventilate your meeting room. Sleeping in church is due to bad air oftener than to bad manners. Do not repeat, saying, "as I said before." If you said it

before, say something else after. Leave out words you cannot define. Stop your declamation and talk to folks. Come down from stilted and sacred tones, and become a little child. Change the subject if it goes hard. Do not tire yourself and every one else out. Do not preach till the middle of your sermon buries the beginning, and is buried by the end. Look people in the face, and live so that you are not afraid of them. Take long breaths, fill your lungs and keep them full. Stop to breathe before the air is exhausted. Then you will not finish off each sentence-ah with a terrible gasp-ah, as if you were dying for air-ah, as some preachers do-ah, and so strain their lungs-ah, and never find it out-ah, because their friends dare not tell them-ah, and so leave them to make sport for the Philistines-ah. Inflate your lungs. It is easier to run a mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way; when you are half through, raise a little more; when nearly done, put on a full head of water. Aim at the mark. Hit it. Stop and see where the shot struck, and then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man worse if it strikes him edgewise.—*Selected.*

—I had fainted unless want and penury had chased me to the storehouse of all.—*Rutherford.*

—Every good and holy desire, though it may lack form, hath in itself the substance and force of a prayer with God, for he regards as prayer the moanings and sighings of the heart.—*Hooker.*

—In your temptations go to the promises. They are the branches the Lord has hung over the water, that his half-drowned children may take a grip of them, without which, they will go to the bottom.—*Rutherford.*

SHOULD HE JOIN THE CHURCH?

We have been asked whether it is advisable to urge converts who are saved in Holiness Bands to join a Church.

We reply that if there is a spiritual church near them urge them by all means to connect themselves with it; but if the churches are cold and dead and formal and worldly, supporting themselves by means of fairs and festivals, and theatrical entertainments, use all possible means to persuade them not to go near one of them. If they cast their lot in with such people it is more than likely that they will be drawn into the vortex of sinful indulgences, and be lost.

In a case of this kind it is a manifest duty to help them to stand, to encourage them, to feed them with the bread of life; and in order to ensure that end, it is important to meet for prayer and for exhortation, and for the study of the Word more than once in a week. It is a duty to serve God. It is a bounden duty to feed the lambs of the fold, but it is not necessarily a duty to belong to and to sustain a worldly church.

The law of self-preservation, and of fidelity to God must govern in each individual case. The Jewish church was, and is, an ungodly church, with a few godly people in it. To join it would be almost certain death. The same is true of the Catholic Church. We could not conscientiously advise any one to join it. There are solitary evangelical churches just as corrupt and just as unspiritual. It would be wicked to send a lamb into such a fold. It would be placing him unprotected in the midst of the enemies of God and of holiness, where it is morally certain that he cannot stand, and must fall a prey to the enemy. It would be a cruel shame to place him in the midst of such surroundings. But he must not be

left to stand alone. We are all in duty bound to help him, and to instruct him how to help others.—We should do this if we have to meet every day in the week, and three times on the Sabbath. Let every one pray the Lord that he will teach us his will.—*Lay Evangelist.*

A QUESTION AND REPLY.

Said a caviler at the Bible and religious truth, whose delight it was to propound questions which might puzzle and confuse the Christian professor, to a good man whose face had been set heavenward for many a year, "What do you think of this doctrine of annihilation? As for me, the more I think of it, the more I believe in it. It doesn't seem like God to punish the wicked eternally. What do you think about it?"

"I don't think much about it," was the reply. "It doesn't concern me, for I am not going that way. I have started for heaven, and I mean, by the grace of God, to get there, and take others with me. I don't care whether it is hell or annihilation. You must not come to me. Ask those who are travelling that way. They ought to know what kind of a place they mean to fetch up at."

The caviler was silenced, and his question thrown back on him in a way he did not expect. An honest doubter deserves consideration, but a caviling spirit merits more of slight than rebuke.—*American Messenger.*

—If we attend well to our own affairs, we shall not have time to superintend our neighbor's.

—Always act as if you believed God was present, and that you must give an account to him.

—In health nothing is so unsafe as to rely on a death-bed repentance; in sickness it cannot be unsafe to repent.—*Lord Lytton.*

FAITH AND OBEDIENCE.

Faith and obedience are beautifully interlaced, like golden and silver threads inter-twined, for the adorning of the character.

The fact that genuine faith always includes obedience is a sufficient answer to the skeptics' objection, that salvation is made to hinge upon a bare intellectual act, without reference to the character of the agent. It is just the opposite. It is an act of submission to the highest authority in the universe—an act which tends to conserve its moral order by enthroning the moral law in universal supremacy.

A singular confirmation of the truth of these remarks is found in the Greek Testament, where *apeitheia* (unbelief) is frequently used to signify disobedience and obstinacy. The unbelief for which men are to be everlastingly condemned lies in the rebellious attitude of the will toward Jesus Christ, and not any supposed intellectual inability to believe the truth of God's word.

The practical bearing of all this upon those who are seeking to be lifted into higher regions of Christian experience is, that the faith which is the required condition of such a spiritual uplift is possible only to a soul whose obedience has reached the point of entire surrender to the will of God, where is a willingness to walk to Calvary with the fainting Christ, and to be crucified with him. Then, and then only, will the Christian take the place of the old self-life, enabling the believer to adopt St. Paul's words, "I have been crucified with Christ: alive no longer am I, but alive is Christ within me." Let no one accuse Luther of boasting when through "the obedience of faith" he reached that deadness to sin and that conscious fullness of the divine life which enabled him to say, "If any man knocks at the door of my breast and says, Who gives here? my answer is, Jesus

Christ. lives here, not Martin Luther." The great reformer did not stumble into this Christian experience. To reach it he was often closeted with God three hours a day, studying the divine promises, and wrestling with the Lord as Jacob with the angel. Says Spurgeon: "There a point in grace as much above the ordinary Christian as the ordinary Christian is above the worldling." Of such he says, "Their place is with the eagle in its eyrie, high aloft. They are rejoicing Christians, holy and devout men, doing service for the Master all over the world, and everywhere conquerors through him that loved them." The mountain-top is a position men do not slide into, but climb up to. Thus these mountain-top saints climbed up the ascent by the stairway of the Gospel promises, with the sunlit summit in full view as a definite aim. Their faith made their obedience spontaneous, free and glad, while their conscious obedience reacted on their faith, making it strong, and tenacious of the promise of Jesus: "If ye love me *keep my commandments*: and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."—*Dr. Steele.*

—Not only to say the right thing in the right place, but far more difficult still to leave unsaid the wrong thing at the tempting moment.—*G. A. Sala.*

—The man who helps to circulate a piece of gossip is as bad as the one who originated it. To put your fist into a tar-barrel and then go round shaking hands with everybody is what some people like to do.

—Homes are like harps, of which one is finely carved, and bright with gilding, but ill-tuned, and jarring the air with its discords, while another is old and plain and worn, but from its chords float strains that are a feast of music.—*Advance.*

THE BATTERING-RAM.

The celebrated architect, Sir Christopher Wren, had to remove an ancient and massive wall in clearing the ground for St. Paul's Cathedral. The problem was, how to batter down that wall. He thought of the Roman battering-ram. He had one built, and set a gang of men to work it. They battered the wall vigorously all day, but made no apparent impression. They wanted to stop; but the architect said, "Go on." They did go on the next day, a third, a fourth, and I think a seventh day, before there was any sign of fissure in the wall. Then, all at once it began to crack, to tremble, to totter, and it soon fell.

Sir Christopher said that the very first blow of the ram made an impression and weakened the wall. Every subsequent blow carried on the work. There was real progress all the while, though there was no visible sign of it. The result was sure, if the operation was continued long enough.

Is it not so when we batter with truth against the hoary walls of error? Even if we see no immediate results, there may be a weakening and trembling visible to angels and to God. Our business is not to watch for results, and to grow impatient and despondent when they fail to appear, but to go on doing our duty, to strike with all our might for the truth, and for God, believing that we cannot fail. That incident encouraged me; and I hope it will encourage others. How long and patiently the early Christians battered the walls of the old Roman and Grecian idolatry! In due time it fell. And so will fall Romanism and infidelity, and everything that exalts itself against God. And so will fall the pride and unbelief of men's hearts, if we keep plying them with the gospel. We shall see hereafter that much of the hard work we wept over as in vain was

the best work for the master that we ever did.

Let us then remember the law of physical forces that is illustrated in this case of the battering-ram. It is a law of moral forces, too. And added to it, for the encouragement of the Christian worker, is the promise that the Spirit will work with us, and that the result is sure.—*C. E. B. in Herald Presbyter.*

REAPING DIAMONDS.

The Princess Eugenie, only sister of the present King of Sweden, is known less widely than she deserves to be. It is known that she not only gives out of her abundant wealth, but she also makes personal sacrifices in order to insure the success of charitable schemes she sets on foot. One of her designs was the building of a hospital for the sick. This was of so extensive a character that her present resources were exhausted before the building was completed. But in order that no delay should take place, she sold her diamonds to raise the necessary funds. Since the hospital was completed and in working order, the princess has paid it a visit, and talked with many of the sick. One man, overcome with the intensity of his emotions, wept as the princess approached his bed. The scene was one of deep solemnity; and the princess, standing by his side, said, "Ah! now I see my diamonds again."

—*Selected.*

—A disordered imagination is a fertile source of evil.

—The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—*John Hall, D. D.*

THE CHURCH MUST EDUCATE—HOW IT SHOULD TEACH.

BY REV. E. P. MARVIN.

Carlyle says, "To get rid of rogues, stop raising them." It is scarcely possible to over-estimate the importance of giving a thoroughly Christian education to the rising generation. If Christian culture and special efforts for their salvation are neglected until they have long learned to sin and forget God, an advantage is lost which nothing can compensate. We shall make poor progress if we rely mainly upon proselyting adults.

Our evangelism must begin with the young. Christian instruction should begin with the dawn of existence and predominate through the whole course of a child's education. How then shall this all important instruction be imparted?

1. The State will not, and perhaps we may say, cannot impart it. The majority of our citizens hold that the true attitude of our government towards all religions, is that of absolute indifference, impartiality or separation. Christian and infidel patriotism united in founding this as a secular government.—Therefore the Bible and all distinctively Christian instruction and worship are by law excluded from our public schools. Now as the head and heart are carried to the same school, we hold that both should be properly educated together, and as moral values are superior to material and intellectual, these should be held supreme. We prize Christianity above all governmental theories and the Church above the State. A secular education does not diminish immorality. It even creates more skillful knaves and more dangerous neighbors. The present flood-tide of spiritual insensibility, worldliness, vice and crime, is unquestionably due in a large de-

gree to the secular and godless education of our schools, which engrosses nearly all the intellectual activities of the rising generation. The instinct of self-preservation ought to lead the State to educate her coming citizens in morals, but after the Bible is excluded as a basis, we are left destitute of any true system or sanctions of morality. Intellectual activity and material prosperity may prove the two mill-stones that will grind our institutions to powder. God only can save the State. The Presbyterian General Assembly has declared that they could not see how religious instruction can be expelled from our schools "without inflicting a deadly wound upon the intellectual and moral life of the nation." The *Journal of Commerce* of 1876 said: "Without the sanction of religion there can be no proper training of the young in any branch of instruction, and the school where this is excluded is a heathen nursery. It is all in vain to say that geography, grammar, arithmetic, botany, history, etc., may be taught as sciences without any necessary connection with religion, true or false; and that the baptism of faith can be given to all these acquirements by exercises in the family and at the church having no mutual relation to the school-room." I should not like to trust the influence of an infidel in teaching my child the multiplication table.

2. But as the State will not give us Christian culture we next look to the family. Parents must be persuaded by all possible motives to do their duty, and if all were as pious and faithful as Abraham we might safely rest this important charge in them. God expects "a Godly seed" from his people. But two-thirds, at least, of parents are irreligious, and the remaining third are not all faithful, so that our homes are furnishing a Christian education for but a small number.

Home religious instruction does not reach the masses.

3. We next turn to the Sabbath School, to which so many Christians commit the religious education of their children. While this institution is invaluable, its insufficiency to furnish a thorough Christian education is at once manifest from a few facts. It imparts but one lesson a week. No educator would expect to give a child an adequate knowledge of arithmetic, grammar or geography by one lesson a week. One lesson a week at least can give but a smattering of those momentous truths which are infinitely more important than all others within the range of human knowledge. The majority of Sunday School children come to the recitation with little or no previous study of the lesson; the teacher has no authority; he coaxes, pets and lectures, and most of his words fall like water through a sieve. And may I add, that many of our Sunday School teachers are very poorly furnished for this work?

4. We are brought then, by arguments and motives as weighty as eternity can reveal, to the conclusion that the church of God must educate the rising generation in the principles of Christianity. We must have Parochial Schools, Christian Academies, Seminaries and Colleges.

The Church has usually furnished the best schools of all ages, as she does now some of the best in America. Our primary schools, which are really most important, were relinquished into the hands of the State, when the State was expected to allow moral and religious instruction. But the time has now come for the Church to resume the important office of imparting daily Christian instruction to as many children as can be gathered into her schools. This duty involves the welfare of the Church and the salvation of the State.

Let us keep every Christian school we have and make more as fast as

possible, where God is honored, the Bible taught daily by competent Christians, and where the atmosphere is pervaded by faith, prayer, holiness and heaven. The Church has no duty before her to-day more imperative and immediate than the establishment and the endowment of such schools of all grades. The Church must educate.

The General Assembly of 1848 resolved, "That this Assembly, believing that the children of the Church are a trust committed to the Church by the Lord Jesus Christ, and having confidence in the power of Christian education to train them with the Divine blessing in the way they should go, do cordially recommend their congregations to establish primary and other schools, so far as may be practicable, on the plans sanctioned by the last Assembly—of teaching the truths and duties of our holy religion in connection with the usual branches of secular learning."

—Inspiration is a dead thing only to him who is dead to aspiration.—The measure of receptivity is the measure of bestowment.

—To ask of God for a promised blessing and not expect to receive it, is either to doubt his faithfulness or his power.

—Some have doubted whether there will be recognition in heaven; there is no room for doubt, for it is called "my Father's house."—And shall not the family be known to each other?—*C. H. Spurgeon.*

—Let our Lord's sweet hand square us and hammer us and strike off the knobs of pride, selfishness, and unbelief, that he may make us stones and pillars in his father's house.—*Rutherford.*

—The Christian is daily called upon to deny himself and take up his cross, and if he surrenders all he has to Christ, then will Christ bestow upon him all he has.

THE EARTHLY TABERNACLE AND THE HEAVENLY HOUSE.

BY REV. R. GILBERT.

When the reader of the EARNEST CHRISTIAN thoughtfully reads the first ten verses of II Cor. 5th chap, his mind is profoundly impressed with sublime reflections respecting the Christian's present mortality, and his future transfer to immortality.

Like all the heaven-inspired word, these ten verses are God's thoughts, yet molded in the mental conceptions of the human writer. Living in a warm climate, Paul was familiar with the sight of people living in tents, or "tabernacles." The uncertainty of long continuance, and the celerity of removal, become—in Paul's mental conception, or mode of thought—an emblem of the Christian's mortality; to-day living in a "tabernacle" of flesh—to-morrow the "tabernacle" is "dissolved," and the transient sojourner passes from our sight!

When Paul was thoughtfully gazing at the crumbling "tabernacles" of flesh "dissolving" into dust, he was not looking through the dim eyeglass of Grecian philosophy, the vagaries of modern evolution, or the dim telescope of French atheism.—Intently looking with sublime admiration from the standpoint of divine admiration, he saw, with undimmed eye, the emancipated pilgrim spirits glide quietly out of their crumbling "tabernacles" of flesh; saw them step into the chariot of Elijah, by which—disrobed of flesh—they were transferred, amid the acclamations of the heavenly host, to a "building not made with hands, eternal in the Heavens." (New version.) The overthrow of the moldering "tabernacle" is not the evanescent limit of man's duration; his career does not culminate in an "eternal sleep." The Christian,

when he strikes his frail "tabernacle" leaving it for dissolution, has no reason or desire to write on the fading tablet, "DEATH AN ETERNAL SLEEP!" No, never! He leaves this inglorious burlesque of man's immortality for the French atheist to inscribe over the gates of infidel cemeteries.

When a physiognomist told Socrates that his countenance indicated addiction to vice, he replied: "I have conquered my vices by my philosophy." His philosophy doubtless was greatly assisted by the enlightenment of the Holy Spirit, given to all the heathen world. When condemned to die—too frequently the sad fate of reformers generally—Socrates blessed the weeping executioner who was appointed to administer to him the cup of hemlock poison. Socrates then cheerfully discoursed with his friends on the immortality of the soul, and his fair prospect of a future felicity to be enjoyed in Elysium (Heaven), till he placidly sunk down in death! If the dim vision of the philosophy of Socrates empowered him to obtain a glimpse of immortal blessedness in the eternal future, surely the Heaven-inspired philosophy of the Holy Scriptures affords the unblurred eye of the Heaven-born Christian a luminous view of the glorious immortality awaiting him when his "tabernacle" shall dissolve into dust.

A thoughtful reading of these ten verses will prepare the reader's mind to appreciate and to receive the appended reflections:

1. We are merely "tenants at will" while we dwell in the "earthly house." At any unforeseen moment death may be commissioned to "dissolve" our "tabernacle," and thus suddenly end our earthly sojourn.

2. Look at the unmistakably clear distinction between soul and body. The soul transiently lives in the body. As the eastern travellers

struck their tents and hastened onward, so the soul, at death, abandons its "tabernacle," the body, and passes away to the "bourne from which no traveler returns."

3. The apostle impresses our minds with the striking contrast between the "earthly house of this tabernacle," that fluctuates, fades, "dissolves," and the "house not made with hands, eternal in the heavens." One is earthly—the other is heavenly. One "dissolves"—the other is "eternal." Here Death prevails—there Life reigns. Here Death sheds mildew on the cold, marble brow—there Life confers immortal felicity, where every feature radiates the fadeless beauty of Heaven. Here weeping friends separate at the cold grave—there they meet, and shout at the portals of Heaven. Here fading flowers encircle the pallid, cold features of the dead—there Jesus crowns the radiant face of the deathless spirit with the fadeless bloom of Heaven. Here the grief-stricken widow shrieks: "Oh, my dear husband is dead!"—there she hails him "alive forever." Here the mother, clad in the weeds of woe, impresses the parting kiss upon the cold lips of her dead infant—there the little cherub spirit meets her, and shouts a welcome to Heaven; and clad in the robes of immortality, the little "angel spirit" stands on the "sea of glass," while the mother is crowned at the great white throne.

4. But who are the persons whom Paul's Heaven-illuminated eye saw passing out of crumbling "tabernacles" on earth, and then on the pinions of light, flying away to the "building of God, eternal in the Heavens?" Not the sinner coming up through purgatorial fires; not the formal professor; not even the merely justified, independent of the final sanctifying touches of the Holy Spirit. Were any sin or depravity left in the sinner's heart at death, the angels would not, indeed

could not, transfer him from earth to Heaven. The admission into Heaven of a soul not wholly sanctified, would send a thrill of horror through every pure angel, and all the blood-redeemed in glory. The law of affinity is co-extensive with the universe. Only the holy could possibly enjoy the association of an infinitely Holy Trinity and the society of all the sanctified millions that have washed their robes in the meritorious blood of the Lamb!

EXPERIENCE.

BY SARAH BOOTHROYD.

It is a cross to write my experience, but the Lord has clearly revealed his will, and in his strength I trust.

At an early age I was often concerned about my future welfare. I had no one in whom I felt at liberty to confide these feelings, although I had religious parents. I would say to parents, cultivate the habit of conversing freely with your children upon spiritual matters, so that they will feel at liberty to go to you when concerned about their soul's welfare, and thus you may guide them and lead them on. If I had had some one to direct me, I might have been a Christian long before I was. I struggled on until I was nearly sixteen years of age. I was away from home living in an infidel family. An older sister was converted, and joined the Congregational Church. I was greatly convicted, and soon sought and found pardon. I had no great gush of feeling, but my soul was filled with peace; and although the people with whom I lived used all their influence, aided by an infidel paper, against me, I was kept by power divine. I learned that when God is for us, he is more than all that can be against us.

I joined the Congregational Church. My light was very limited

for one of my age, but I strove to walk in all the light as it was given me, and I grew in grace and had much sweet communion with my blessed Savior. Many times, even when about my work, I have sung praises to his holy name from an overflowing heart. I was not satisfied with the church—it seemed so cold and dead. I often yearned for a different people, but knew not where to go. It was thus for about two years. While attending school in the town of Alexandria, I went to room in a house in which Brother E. L. Smith and family lived. I had never heard of such a thing as holiness. I had been taught that every one sinned more or less. At Brother Smith's I learned different. I read "Wood's Perfect Love," and was fully convinced that it was my duty as well as my privilege to walk in holiness before the Lord. I was led to lay aside superfluous apparel, which I did. I attended the Alexandria Camp Meeting in July, and there sought holiness, and after a great struggle, obtained a wonderful blessing. I had no reason to believe but that I had received the blessing of holiness, although I did not have the witness of the Spirit. I had always been blessed with wonderful faith, but I was so greatly tried after this blessing that it seemed almost more than I could bear; but his grace was sufficient. Glory be to his holy name forever! I united with the pilgrims. My sky gradually grew brighter, but still I did not have a clear witness. I attended another camp meeting, and although I did not feel at liberty to profess holiness, I could not go forward as a seeker. About a month from the time I received the blessing, I was at home, and at family worship while my father was reading the word of God, I heard, as it were, a voice from heaven saying: "Thou art sanctified!" Oh, the glory of that hour! the sweet peace that filled my soul—how free I felt!

Glory be to God! Hallelujah to the lamb! I have had trials since, but I can say "Thy will be done;" for I know that "All things work together for good to them that love God." I put my trust in God, for he says in his Word that they that put their trust in him shall be as Mount Zion, which cannot be removed, but abideth forever. I am scoffed at and ridiculed, but

"Let us never mind the scoffs nor the frowns of the world,

For we all have the cross to bear;
It will only make the crown the brighter
to shine,

When we have the crown to wear."

RELIGION AND RIGHTEOUSNESS.

There is a great difference between religion and righteousness. Religion is a word of very wide application. Most men have a religion of some kind. Saul the persecutor, "after the most straitest sect of our religion, lived a Pharisee;" and the heathen world is cursed with an abundance of religions, many of which are far from being profitable to their possessors. So in Christendom there are many persons who are religious, but who yet neither fear God nor work righteousness. They may accept a creed, assent to a confession, identify themselves with a sect, and yet be utter strangers to the grace of God which bringeth salvation to men. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. This is not at all the religion of multitudes of the church-members of to-day, some of whom are robbers of the poor, and plunderers of the needy, and quite closely resemble the men who devour widow's houses, and for a pretense make long prayers.

There is much truth in what the *Christian Intelligencer* said in 1879:

"Never before in the history of this country have so many men proved unfaithful to financial trusts as during the past six years, and nearly everyone of them has been a member of the Christian church. What has produced this worthless and injurious harvest? It has been preceded by a sowing, of which it is the legitimate fruit. In our judgment the cause is evident. Instruction in the fundamental principles of religion and morality, sustained by facts, followed by an application to the life of every hearer, has been condemned as old-fogyish, dry, dull, useless. Men have demanded a manward and not a Godward religion. Divine mercy has been delineated in the form of indulgence. The exceeding sinfulness, the deformity, the vileness of sin have not been declared, for men have resented and turned away from such instruction. Faith in the Lord Jesus Christ has been reduced to a sentiment, instead of being regarded as the mainspring of a holy life. Self-denial has been displaced by a religious self-indulgence. The preacher who has taken for his text, 'Take up the cross and follow me,' and unfolded its meaning by bringing forward what the Bible says in regard to crucifying the flesh, denying one's self sinful and hurtful lusts, has been received by many with a look of dissatisfaction and resentment there has been no effort to conceal. Besides this, doing has been exalted above believing. Activity in Christian schemes has received more notice, has been urged more than the necessity of acquiring a genuine Christian character. Nearly every one of the men who have been unfaithful to trusts during the past six years has been nearly or quite a leader in activity in Christian schemes. The result has been an unparalleled number of defaulters, and nearly every one of them a member of the Church."

These painful facts should not lead

us to infer that members of churches are worse than other men. Of course, defaulters and others who are unfaithful to financial trusts, must necessarily come from the respectable classes, because no others would have the opportunity of proving their unfaithfulness. Drunkards, blasphemers, skeptics, and scoffers, as a rule, furnish very few large defaulters, for the excellent reason that the community at large will not trust them with opportunities thus to distinguish themselves. Give them a chance to steal, and they would distance the church-member in a short time. But it is an undoubted fact that many people, whose proper place would be among skeptics, scoffers and infidels, do, for their own personal advantage, work their way Judas-like into the Church, and there, under the cover of a Christianity which they never possessed, accomplish their nefarious schemes; while others who may have originally purposed no wrong, have, through some incautious steps, been entangled in difficulties, and lacked the moral courage to break the net which had ensnared them, and struggled on, every day making their condition worse and worse, until irretrievable ruin overtook them.

It is of the utmost importance that men be taught to resist the very beginnings of evil; and if some of the time spent in tithing the mint and anise and cummin, and in splitting hairs, quarreling about hidden mysteries, and wrangling over unscriptural doctrines, was employed in preaching righteousness in the great congregation, and impressing the principles of integrity and honesty upon the minds of men, numbers might be saved from the ruin which is brought upon them in consequence of their substituting a religion of form and sentiment, for those great principles of righteousness and truth which have their foundation in the nature of things,

and without which, all religion is but a pretense, a delusion and a snare.
—*Christian.*

EFFECTS OF BEING FILLED WITH THE SPIRIT.

If filled with the Spirit, you will be useful. You cannot help being useful. Even if you were sick, and unable to go out of your room, or to converse, and saw nobody, you would be ten times more useful than a hundred of those common sort of Christians who have no spirituality. To give you an idea of this, I will relate an anecdote. A pious man in the Western part of this State was sick with consumption. He was a poor man, and sick for years. An unconverted merchant in the place had a kind heart, and used to send him, now and then, some things for his comfort or for his family. He felt grateful for the kindness, but could make no return as he wanted to do. At length he determined that the best return he could make would be to pray for his salvation; he began to pray, and his soul kindled, and he got hold of God. There was no revival there; but by-and-by, to the astonishment of everybody, this merchant came right out on the Lord's side. The fire kindled all over the place, and a powerful revival followed, and multitudes were converted. This poor man lingered in this way for several years, and died. After his death I visited the place, and his widow put into my hands his diary. Among other things he says in his diary, "I am acquainted with about thirty ministers and churches." He then goes on to set apart certain hours in the day and week to pray for each of these ministers and churches, and also certain seasons for praying for the different missionary stations. Then followed under different dates, such facts as these: "To-day—naming the date—I have been enabled to offer what I call the prayer

of faith for the outpouring of the Spirit on ——— church, and I trust to God there will soon be a revival there." Under another date, "I have to-day been able to offer what I call the prayer of faith for such a church, and trust there will soon be a revival there."

Thus he had gone over a great number of churches, recording the fact that he had prayed for them in faith that a revival might soon prevail among them. Of the missionary stations, if I recollect aright, he mentions in particular the mission at Ceylon. I believe the last place mentioned in his diary, for which he offered the prayer of faith, was the place in which he lived. Not long after noticing these facts in his diary, the revival commenced, and went over the region of country—nearly, I believe, if not quite—in the order in which they had been mentioned in his diary; and in due time news came from Ceylon that there was a revival of religion there. The revival in his own town did not commence till after his death. Its commencement was at the time when his widow put into my hands the document to which I have referred. She told me that he was so exercised in prayer during his sickness, that she often feared he would pray himself to death. The revival was exceedingly great and powerful in all the region; and the fact that it was about to prevail was not hidden from this servant of the Lord. According to his word, the secret of the Lord is with them that fear him. Thus this man, too feeble in body to go out of his house, was yet more useful to the world and the Church of God than all the heartless professors in the country. Standing between God and the desolations of Zion, and pouring out his heart in believing prayer, as a prince he had power with God, and prevailed.—

C. G. Finney.

—Belief is better than doubt.

CONDITIONAL IMMORTALITY.

A correspondent in Arkansas writes to the editor of the *Advocate* a somewhat lengthy paper in refutation of the conditional immortality of the human soul. The editor of this paper is still confined to his bed, and the book-editor will not undertake to decide the question of appropriating so much space to this controversy. We may be permitted to say, however, a few words upon the general subject.

The doctrine of conditional immortality—that is to say, that the soul of man is mortal, as his body is, and that only when redeemed by Christ does the soul live beyond the grave—is by no means a new dogma. Indeed, in matters of doctrine it may be truly said: "There is nothing new under the sun." Without stopping to give the history of this heresy, we quote from our friend's communication a sentence taken from a recent work: "The Word of God from Genesis to Revelation, is utterly silent on the natural immortality of the soul." The writer of these words exhibits the ignorance which usually characterizes those who are carried away with novelties of any kind. If there is any one subject that is capable of clear, distinct and unquestionable proof, it is that of the immortality of the human soul. This proof is found, not in a labored apology for the doctrine—for no one brought it into discussion—but in the strongest form of which the record was capable. It is found in its proper place—the creation of man. It is found in its proper form—in the use of words that are incapable of misconstruction.

In many cases it is difficult to determine a question in debate by the interpretation of a word. In this instance it is otherwise. A single word settles the controversy. But that word is precisely the one that

was used by the inspired writer, and the use of it in other parts of Scripture will determine its meaning.

The ordinary word for *spirit* in the Hebrew is *ruach*, and for *soul* it is *nephesh*. But in the account in Gen. ii, 7, we have a new word, and one that cannot be misunderstood. As nearly as possible the verse reads:

"And Jehovah Elohim formed the man from the dust of the soil, and breathed into his nostrils the breath (*n'shamah*) of life; and man became a living soul (*nephesh*."

Not to multiply words in this case, let it be noted, once for all, that whilst *ruach* and *nephesh* are frequently used to express either the merely animal life of man, or of the brute creation, the word *n'shamah* is never so used. It occurs in twenty-three places in the Hebrew Scriptures, and is invariably spoken of either God or man. If any should call this statement in question, we hold ourselves prepared to prove it by an amount of testimony that cannot fail to convince any one who is in search of the truth. Meantime, for the benefit of the reader, we will give the places in the Scriptures in which the word occurs: Gen. ii, 7, vii, 22; Deut. xx, 16; Josh. x, 40, xi, 11, 14; 2 Sam. xxii, 16; 1 Kings xv, 29, xvii, 17; Job iv, 9, xxvi, 4, xxvii, 3, xxxii, 8, xxxiii, 4, xxxiv, 14, xxxvii, 10; Ps. xviii, 15, cl, 6; Prov. xx, 27; Isa. ii, 22, xxx, 33, xlii, 5; Dan. x, 17.

Upon critical examination it will be found that the word *n'shamah* whether used in a literal or figurative sense, refers only to an immortal being; and as God is the One Eternal and Immortal Being, and man was made in his image and with his likeness, the appropriation of this distinctive term to man and his Creator, and to these alone, forms an argument that cannot be shaken.—*Nashville Christian Advocate*.

—Be frequent in prayer.

HESTER ANN ROGERS.

HER COMMUNION WITH FATHER, SON,
AND HOLY GHOST.

For twenty years she had the sweetest and constant fellowship with the Triune God. She never forsook her first love, nor lost the sense of divine favor.

"I was deeply penetrated with the Spirit of Jesus, and stood as if unable to move and was insensible to all around me. While thus lost in communion with my Saviour, he spoke these words to my heart: 'All that I have is thine! I am Jesus in whom dwells all the fullness of the Godhead bodily. I am thine—my spirit is thine! My Father is thine. They love thee as I love thee; the whole Deity is thine! All God is, and all he has, is thine. He even now overshadows thee! He now covers thee with the cloud of his presence.' All this was so realized to my soul, in a manner I cannot explain, that I sank down motionless, being unable to sustain the weight of his glorious presence and fullness of love. At the altar this was renewed to me, but not in so large a measure. I believe, indeed, that if this had continued, as I felt it before, but for one hour, mortality must have dissolved, and the soul dislodged from its tenement of clay.

"I prove, through boundless mercy and free grace, an increasing intercourse and communion with my God every day. I live and move in him alone! Wherever I go, whatever I do, I feel the presence of the great Three-One here. Yea, 'He dwelleth with me, and shall be in me.' This is his promise to my soul. I feel I am under his loving eye and the continued guidance of his Spirit. I do, indeed, dwell in God, and God in me! O love unsearchable, to such a worm!

"I loathe myself when God I see,
And into nothing fall."

"In meeting with the select society again, I had unspeakable communion with the blessed Trinity. I had the same at the preaching altar. All the day I have been filled with a solemn weight of love. I am swallowed up in God the eternal Father, Saviour, Comforter—O, the depths of his indulgent, condescending love!

"In private prayer this morning my soul was let into God in a peculiar manner. My intercourse truly was with Father, Son and Spirit. Each distinctly yet undividedly. I never felt more sweetness in offering and delivering up my will, all my desires. Yea, every faculty of my soul to the leading and guiding of the Holy Spirit.—*Life of H. E. Rogers.*

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"BEAT MY SHEEP."

A writer in the *Religious Telescope* tells the story of a minister who, after scourging his congregation at a fearful rate, on going out of the house, was accosted by an old man who asked him if he would not preach from the text, "Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Beat my sheep."

"No, no," said the minister, "you are mistaken, my brother. He said, 'Feed my sheep.'"

"Ah, did he?" said the old man, with a deep, searching look into the pastor's face, "I thought mebbe you read it, 'Beat my sheep.'"

The pastor at once saw the point, and threw away his cudgel; and, like a wise man, filled up his crib, that he might thereafter have something wherewith to feed his flock.

Sheep are, no doubt, foolish creatures, but beating them does not seem to cure them of their folly; and our Saviour has given no commission to any one to beat his sheep. They may go astray and turn every one to his own way, but the shepherd's business is to seek them in their wanderings, and kindly bring them home. This was the work of

the Good Shepherd, who laid down his life for his sheep; and this is the appropriate business of those whom the Holy Ghost hath made overseers, to feed the flock which he hath purchased with his own blood. Happy are they who know the will of God and do it.—*Selected.*

EXAMINE YOURSELVES.

BY EDWARD SWAN.

"Examine yourselves, whether ye be in the faith; prove your own selves."—1 Cor. xiii, 5.

The examination of a student is founded upon certain principles that underlie his literary attainments; so that, after a proper discrimination of each subject it may be determined whether he is worthy of a diploma. The earth accomplishes its diurnal revolution in twenty-four hours. So with the light of the gospel. It has its day to do its work in, and retrogrades for no man. It is on the aggressive move. "But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. iv, 18.

To say that we can indulge in things to-day that have appeared sinful in former days when the light of the glorious gospel shone upon us, and pretend to be examples of piety, is false. There is no standard of Christianity that lessens its light from the babe in Christ to the paradise above, "For it shines more and more unto the perfect day." When God saw the iniquity of the people in the days of Malachi, (through disobeying his laws) he was sore displeased, and notwithstanding they thought themselves right, he called them robbers, etc. See Mal. iii, 4; then the 8th and 12th verses, thence to the 15th, and so on to the end of the chapter, where you will clearly discern the difference between those that served him and those that served him not.

TESTINGS.

BY MRS. T. S. HUTTON.

In Revelation we read of a great company that John saw arrayed in white robes, who had "come out of great tribulation, and had washed their robes and made them white in the blood of the Lamb." It is natural to desire deliverance from things that trouble us, and sometimes it may be according to the will of God. Paul prayed for deliverance from his "thorn in the flesh," but instead of deliverance from it, grace was given him to bear it, and it was made a blessing to him. "In the world we shall have tribulation.—St. John xvi, 33. We may as well accept it as a part of our inheritance.

In Mark x, 29-30, we read: "And Jesus answered and said, Verily I say unto you, There is no man that hath left house or brethren, or sisters, or father, or mother, or wife or children, or lands, for my sake and the gospel's, but he shall receive a hundred fold, now in this time, houses, and brethren, and sisters and mothers, and children, and lands with persecutions; and in the world to come eternal life. In 1 Peter iv, 12, we read, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." And again we read that the trial of our faith is much more precious than gold, though it be tried with fire." We are everywhere taught in the Word that tribulation is a part of the Christian's inheritance. It is the fire that God makes use of to purify us. God could have led the children of Israel to the promised land, by a much easier and shorter way, if he had chosen to do so. He could have saved them from all their wilderness troubles, but how unfitted would they have been for the work before them! It was the forty years testing that proved every man, whether he was ready to obey God

or not. God is able to make the wrath of man to praise him.—“Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain.”—Psa. lxxvi, 10.

What then, has the Christian to fear? “All things work together for good to them that love God—to them who are the called according to his purpose.”—Rom. viii, 28.—Praise God.

“These things I have spoken unto you that in me ye might have peace,” and oh what peace fills the heart where grace triumphs!

THE ORPHANS' PROTECTION.

I recently heard a beautiful incident of three little German girls, whose friends were in America, and who wanted to go thither. They were somewhere from eight to twelve years old, and the question was how to get them across the ocean, and away into the interior of America. There was no one to go with them, they must go alone; and no one could tell them what troubles might assail them, or what dangers might surround them. But their friends had faith in God, and before they sent them out, they got a book, and on the fly-leaf of it they wrote a sentence in German, in French and in English, and they told the little children when they started:

“If you get into any trouble, or need any help, you just stand still and open this book and hold it right up before you.”

Then they started the children off on their long journey, by railway and by steamship, from place to place and from port to port; and wherever they went, if any trouble occurred or any difficulty arose, the children would stop and open the book and hold it before them, and they always found some one who could read German or English or French, and who was ready to help them on their way.

And so in due time they reached their friends far off in the interior of America.

And what were those words which proved such a talisman and protection to these children, among strangers and in a strange land? What were the words that made the careless civil and thoughtful, and the rough and reckless kind? They were the words of One who lived on earth long years ago, and who, though he has passed away from human vision, yet holds his grasp upon the minds of men. These were his words:

“And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”—Matt. xxv, 40.

These words, written upon the fly-leaf of a New Testament, made them friends among strangers, gave them protection and help in every hour of need, opened doors before them, and made rough places plain and crooked places straight. And the safety of these children who travelled thousands of miles under the protection of these words, is an illustration of the immortal power and energy that yet resides in the words of him who spake as never man spake, and who, though unseen by mortal eye, yet hath “all power in heaven and in earth” given into his hands.—*Common People.*

—He who is lowest in his own eyes, and in those of the world, is greatest before God.

—It is a great honor to be in the employment of a great potentate; how much more, then, to be the servant of the King of Kings and the Lord of Lords?

—What a reproach, that the professed disciples of Christ should be engrossed with pride and ambition, when their Head has become their servant, and for their sakes humbled himself even unto death!

"CHRISTIAN PIRATES."

The Western Brewers call the temperance workers of Iowa "Christian Pirates." They say, "But the Christian Pirates have determined to confiscate the property of the trade in Iowa, and coolly proceeded to their game by adopting the bill to submit the amendment to the people in November. Here they have rested on their arms. As regards the outcome at the polls, it takes no prophetic eye to forecast the result. The Christian Pirates are determined to confiscate the property of brewers, the lawful accumulation of years of industry. Will the liberal citizens of Iowa, of the United States stand by and allow the spoilation? Probably. For over it floats the banner of religion, and the all-powerful church and preacher is in the back ground. It is nevertheless, as despicable and unlawful a piece of robbery as was ever committed on earth."

Slaves were once property under the law, but they were confiscated and became free men. Their owners were not paid for their property. But that was in time of war. Yes, and we are in the midst of a whiskey war now to overcome a slavery a thousand times worse than African slavery.

If confiscation is a result, then we must confiscate, but we will no doubt find better use for the buildings that accommodate the trade than brewing and selling drinks that ruin body and soul. The brewers should be the last to utter a charge against piracy. They have lived by piracy for years.

Turn the breweries into mills to grind flour for the children they have been robbing of bread; into shoe factories that the feet of the children they have stripped may be covered; into woolen mills that the shivering victims of their piracy may have good warm clothing —

they will all be needed.—*The Christian Woman.*

QUESTIONS FOR PROFESSORS OF HOLINESS.

BY REV. A. SIMS.

1. Are you living in the 13th chap. of 1 Corinthians?
2. Have you a clear witness from the Holy Ghost that you are entirely sanctified?
3. Is your whole soul on fire for God and the salvation of a Christless world?
4. Have you constant intercourse with God?
5. Have you more power, faith and love than when you were sanctified?
6. Did you ever win a soul to Christ; if not, can you give a good reason why?
7. Are you a terror to evil doers?
8. Are you living conviction on the unsaved?
9. Are you living from day to day so that with Paul you can say to your family, friends and neighbors, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe?"
10. Would you be willing to have your heart and all that is in it held up before the gaze of the whole world?
11. Could you look into the flaming eyes of God and tell him that you are walking in the light as he is in the light?
12. Answer these questions just as honestly as you would if you stood before the burning judgment throne.

—A good example is the best sermon.

—He that won't be counseled can't be helped.

—Sabbath days are quiet islands on the tossing sea of life.

EDITORIAL.

HONESTY.

Some professing Christians do not prosper in religion, nor in business, because they are not strictly honest. They may meet such of their obligations to their fellow men as they can be compelled to pay. Many a dishonest man does that. But obligations which they have voluntarily assumed they do not meet.—It may be thoughtlessness in many cases, but then this is wrong.

The indebtedness on a church has been pledged—perhaps more than once. But the pledges were not collected, and the church remains as deeply in debt as ever. And worse still, the people are discouraged from making an effort to pay for it. Perhaps those having the matter in charge are to blame for not making more persistent efforts to collect the pledges, yet that does not excuse those from meeting the obligations which they, of their own free will, assumed. They should pay them whether called upon to do it or not.

“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.—Malachi iii, 8.

A religion that will save any man makes him strictly honest. No amount of preaching or praying or shouting will be accepted as a substitute for the payment of honest debts. Integrity lies at the foundation of every true Christian character. We cannot enjoy the favor of God and keep property that should be in the possession of others.

Some bring great reproach upon the cause of God by putting on an appearance of piety, and so incur debts which they do not pay. Even infidels will trust those who give every appearance of possessing solid piety. It is a tribute which they unconsciously pay to pure religion. Every exhibition of dishonesty, of trickery, made by a professing Christian, brings reproach upon the cause of Christ. Be

careful then to meet every obligation you owe to your fellow men. In your business you are all the while helping or hindering the progress of the kingdom of God among men.

A Universalist lived next to a farm which was worked for its absent owner, by a hired man, a Christian, and an exhorter. When fall came, the Universalist said:

“I have watched you all summer, and I believe you enjoy what you profess. If you will hold some meetings in our church I will open it and light and warm it.

He did so, and a good revival followed. Thus it often happens that the straightforward course of one devoted Christian opens the way for a great work of God.

A LIVING SHIELD.

In the recent Egyptian war it is said that the English soldiers captured an Egyptian convict who bore upon his brow the brand of a murderer, and who had been sentenced to penal servitude for life. As they pointed their rifles at him, he brought out a white infant from his mantle, and holding it as a shield to his body, mocked them and dared them to fire. Two of the soldiers left the ranks, and, at the risk of their lives, followed him through several streets, knocked him down and rescued the child. It was taken on board a ship and adopted by the officers. Its parents had doubtless perished in the massacre.

To one who walks uprightly the Lord God is a shield. His enemies, less scrupulous than those soldiers, may fire upon him, but they spend their rage in vain.—The living shield thrown around every child of God is proof against every fiery dart of the enemy. The heaviest artillery of hell cannot penetrate the shield of the weakest child of God. He walks over the battle field of life without receiving a wound. Like the Apostle he may, as the danger is so thick, “die daily.” but he comes to life again and

fight on till after the battle closes with a glorious victory. "*Who shall harm you if ye be followers of that which is good?*"

REACHING THE MASSES.

That the Gospel is intended for all, every Christian admits. Yet in this country we have no institutions so exclusive as our leading churches. Generally, they are run on the money basis. The pews are sold. The *right* to worship God in the sanctuary dedicated to his service is sold, like an article of merchandise, to the highest bidder. Fashionable attire is flaunted. The preacher, in too many cases, comes out in stilted and high-sounding phrases to display his talent or his literary taste. Of course the masses are kept away. They cannot afford to hire a seat. They are not able to dress in the style put on by the members of the church. Too frequently the sermon is a semi-religious, semi-literary discourse not at all adapted to the wants of the perishing sinners. Such as it is, it is expressed in language beyond the comprehension of the common people.

From a recent address of the Bishop of Winchester, we judge that a similar state of things prevails in England. The Bishop said: "At present no Church has ever had such a body of educated, intelligent gentlemen among its clergy; but we want something else. We find that bad taste sometimes reaches the masses when good taste won't. We want something of the nature of a peasant ministry. I have been of that opinion for a long time, and I think the Salvation Army and other churches have taught us that we cannot do without something else besides clergy, or else we cannot reach those whom it is our duty to reach."

There is a wide field of usefulness open everywhere for men of moderate ability and common education, all on fire with divine love for perishing souls.—Such can hardly go amiss. They can find a field white unto the harvest almost

anywhere. If they honestly and faithfully try, they can gather souls unto everlasting life. They need not wait for a license. They have all necessary authority. In God's kingdom all subjects are authorized to invite others to flee from the wrath to come. "The Spirit and the Bride say, Come. And let him that heareth say, Come."

YOUR CONFIDENCE.

Beloveds, do not cast away your confidence in God. He is not capricious, caressing you one day, and the next, without any cause, turning his face away from you. He is long-suffering towards his children. He never condemns one who is doing as well as he knows how. He is infinitely more reasonable and patient than we are.

But Satan is the accuser of the brethren. If he cannot destroy a Christian, he tries to rob him of his peace. If you are careful and conscientious, he will trouble you with needless scruples. Sometimes he will back them with texts of Scripture.—He did so with our Saviour. Resist him at once. Do not throw up your profession because he tells you to. Hold fast the *profession* of your faith. If you cannot from the heart praise God now, say with the Psalmist, "I shall yet praise him."—Come what will, still hope in God. Hope is the anchor of the soul. It will hold it in the fiercest storm that ever raged.—As in a gale, when the wind is contrary, sailors cast the anchor within the harbor and then pull the ship up to it, so hope is an anchor to the soul that reaches within the veil. Hold fast, pull hard, and you will bring yourself up to it.

God loves you just as much when you are tired out and overwhelmed with care as when you are rested and buoyant.—The state of the animal spirits is no measure of the degree of the Spirit of God that dwells within you. It is no reason why you should feel bad in your soul because you feel bad in your body.—

When you are weak in the body, then, by a mighty exercise of faith, be strong in your soul. The soul will soon bring the body up. Many are sick because they have a sickly faith. They give up too easily. Instead of dwelling upon the mercies of God they dwell upon their ailments until they are useless. In a battle, an army is weakened more by having its men badly wounded than it is by having them killed. For those that are killed require no care, but it takes one or two well men to look after one who is wounded. So Satan loves to keep the saints all the while complaining. This is one way he adopts to kill revivals and prevent souls from being saved. All may be strong in God if they will.

But do not mistake self-confidence for confidence in God. Presumption is not faith. There is no grace where there is no humility. But humility is not despair, nor even discouragement. It is lowly, but it is strong. Its boasting is all in God.

Cast not away your confidence which hath great recompense of reward.

PREACHING IN THE SPIRIT

Always does good. Whatever lack one may have of learning or talent, still if he speaks as moved by the Holy Ghost, he will do good. The hearers will be convicted and helped. He who lives in the Spirit, and consequently speaks in the Spirit will be made a blessing to others.

But if a preacher lives after the flesh during the week he cannot speak in the Spirit on the Sabbath. He may have the appearance, but the reality is wanting. He may warm up with the subject as the lawyer or politician does, but intellectual excitement, however eloquent it may be, is not the Holy Ghost. Some may think it is, because the subject is a religious one, but the truly pious are not imposed upon. They can tell celestial fire from sparks, however brilliant, of man's own

kindling. These may dazzle but they do not burn. No amount of them will consume sin.

Nor is natural indignation, even when directed against some great wrong, an evidence that one is moved by the Holy Ghost. A speech or a sermon may be spirited without being in the Spirit. Do not deceive yourself in this respect. See that you live in the Spirit, read your Bible in the Spirit, pray in the Spirit and then you can speak in the Spirit.—*"Though I speak with the tongues of men and angels, and have not charity, it profiteth me nothing."*

CONFERENCES.

The session of the CANADA CONFERENCE which has just closed was one of promise. There was much of the presence of God realized all through the session. The preaching services were occasions of deep interest. Bro. William Gould, of the New York Conference, was present, and preached, at their urgent request, every day. His labors were highly appreciated. There were such indications of a revival that meetings were appointed for the following week.

The reports from the circuits showed a generally prosperous condition. The work has every evidence of being deep and thorough and progressive. Two traveling Chairmen, instead of one, as heretofore, were elected, viz., Rev. C. H. Sage and Rev. J. Craig. They are full of faith and courage.

One peculiar feature of the work is the large number of sisters employed on the circuits. Ten were thus sent out this year as supplies. Their appearance indicates deep piety, modesty, humility and intelligence. They were all neatly and plainly dressed in black, and wore black straw hats, or bonnets, with a plain black ribbon around it. They are generally successful, we were told. Brother Sage says that the young men whom God has called to the work generally

refuse to go, and so he has to send out the young women. "This is that which was spoken by the prophet Joel: It shall come to pass in the last days, saith the Lord, I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy."

THE SUSQUEHANNA CONFERENCE of the Free Methodist church was held at Binghamton, N. Y., Sept. 6th to 9th.

The Spirit of the Lord rested on the people all through the session. A spirit of brotherly love prevailed.

Two traveling chairmen were elected—Rev. A. F. Curry and Rev. M. N. Downing. The preachers went to the work with a determination to push on the battle for salvation.

THE GENESEE CONFERENCE was held at Albion, N. Y., Sept. 13-16.

It was one of the best sessions we ever attended. On some of the circuits extensive revivals were reported. The utmost harmony prevailed. All seemed of one heart and one mind to push on the work. A deep interest was manifested in the meetings. The large audience-room—said to be the largest in town, was filled, and seats brought into the aisles.

Two traveling chairmen were elected—Rev. J. T. Michael and Rev. H. H. Loomis.

Local Chairmen were appointed over the rest of the Conference. We look for a season of prosperity.

CORRESPONDENCE.

CHILI SEMINARY.

The many friends of this School will be pleased to know that the year has opened prosperously. The School family numbers already between forty and fifty, and scholars continue to come in yet.

The blessing of the Lord is with us, and has been manifested in the conversion of several, for which we praise the Lord.

A very pleasant feeling of harmony pervades the school. The scholars unite very cordially with the teachers in their

efforts to promote a moral atmosphere that is pure and free from taint.

Work has begun upon the finishing of the new building. We need the room very much. Already we see the necessity of having the chapel seated with desks. The chairs and tables hitherto in use do not give us the seating capacity we need, and are too prolific of noise. We need four hundred dollars for this purpose, and believe the Lord will send it to us. We ought to have it within a month. Shall we? Any who have money for this purpose can send it to me.

The Lord makes this a delightful work. Praise His name!

BENSON H. ROBERTS.

LOVE FEAST.

W. W. HARRIS.—I am saved, praise God! I know that the blood of Jesus cleanses from all sin just now. I have the real power of God in my soul, and am wonderfully kept. Praise God for salvation just now!

HERBERT A. WOLCOTT.—I want to say this morning that the Lord saves my soul. Praise his name for it. Two weeks ago last night he took my feet from the horrible pit, and placed them on the rock Christ Jesus.

"Now I feel the sacred fire,
Kindling, flaming, glowing,
Higher rising still and higher,
All my soul o'erflowing."

ABNER C. WOLCOTT.—I want to say to the pilgrims, through the EARNEST CHRISTIAN, that I enjoy religion, and I love God with all my heart. The language of my heart is, "Praise the Lord, O my soul, and all that is within me, bless and praise his holy name" for what he has done for me and my family. He has saved five of my children of late—two at the Alexandria Camp Meeting and two at Parkers' Prairie Camp Meeting and one at the family altar at home. Praise his name for ever.