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## A FRATERNAL APPEAL.

BY REV. E. P. MARVIN.

Most of us who preach the gospel, lament the increasing prevalence of worldliness, unbelief, spiritual insensibility and inactivity in the Church, and the appalling growth of infidelity, immorality, vice and crime in the world. In many places we see the sway of the Pulpit waning before other forces, conversions diminishing, and the masses drifting away.

Now, can we charge this falling away wholly to the "hardened and hopeless world?" Is it no fault of ours that the divine wonders of former times have ceased? Have "times" so changed that this is impossible?

Although the Apostles wrought miracles, the superior elements of their success, holy hearts, consecrated lives, and Holy Ghost preaching, may continue, and the original evil of the world is not essentially changed. Have we not changed? Is there no truth in the charge that we do not live, and dare not preach as we used to do? Is not defection always due in part to unfaithful leadership? Let us seriously question and judge ourselves.

Are we men of the Apostolic stamp? Are we free in Christ and as firm in the truth, as prayerful, bold, outspoken, earnest, zealous, self-denying, active, and unpopular; as humble, poor, temperate, plainly clad, as willing to be despised and

endure hardness, as fervent in spirit, separate from sin, and free from worldly conformity, as profound and sincere in conviction, single-hearted, broken-hearted, tearful, and as much like him who had not where to lay his head, as completely emptied of self and filled with the fulness of God, as willing to go after men from house to house, as full of admonitions and entreaties, yearnings and groanings that cannot be uttered,—as the Apostles were, and as others have been through whom God wrought such wonders?

Or have we grown spiritually weak, indolent, easy-going, confused and lax in our convictions of the tremendous life and death truths of the Gospel, sectarian and secular, prosperous, worldly and cautiously respectable, living in the midst of ornaments and extravagance, pride and luxury, puffed up with professional ambition, and looking after a fat salary and a soft place, seeking honor and praise of men, and having all men speak well of us, conforming with our families to the ways of hypocritical and Godless Society, entering into close alliance with worldly persons, planning for a long life and the delay of the Lord's coming, ministering perfunctorily in the worn channels of respectable orthodoxy, preaching smooth things for culture and entertainment, substituting rhetoric, elocution, music, architecture, and flowers, for the power of the truth and Spirit, attracting well-to-do people of the world in rented pews,

and filling the Church with baptized worldlings—in short, departing widely from Apostolic spirit and practice.

If these things are even partially true of the Leaders, is it strange if the Church goes to apostacy and the world to perdition?

Dear Brethren, it is a fact of solemn import, that if we had all been firm and faithful, the Church and world would not have been as they are. Our first remedy and hope, then, must be in a Revived Ministry.

Let us disencumber ourselves of the world, crucify the flesh, and resist the devil, shun the spell of a materialistic and ungodly civilization, ring out the three great R's with trumpet tones—Ruin, Redemption, Regeneration!—pronounce the imperative moods of the New Testament against popular sins, sometimes sending away sad, rather than glad congregations; let our closet air be freighted with intercessions and our nightly pillow be bedewed with tears, knowing that our religion is a tremendous trust or a mocking hypocrisy, and that when the Church ceases to be evangelistic she ceases to be evangelical, spiritual or useful.

Let us cut loose from the pride, vanity, and worldliness that fills and blasts the Church, leave, betimes, the Gospel-hardened and luxurious dozers in cushioned pews, and go into the streets and lanes, highways and hedges, school houses and play houses, among persons of all sects and no sect, pressing the great concern upon men, publicly and privately, affectionately entreating, and warning everyone night and day with tears; trusting God and toiling for bread, men of the Girdle and the Lamp, loving "His Appearing," and consecrated wholly to his service.

Says Edward Irving: "The missionary after the Apostolic school is a man without a purse, without a scrip, without a change of raiment, without a staff, without the care of

making friends or keeping friends, without the hope or desire of worldly good or the fear of worldly loss, without the care of life, without the fear of death; of no rank, of no country, of no condition; a man of one thought—the Gospel of Christ; a man of one purpose—the glory of God; a fool, and content to be reckoned a fool for Christ; a madman, and content to be reckoned a madman for Christ."

When comes the King in royal might,  
To crush the wrong and crown the right,  
When all the saints in glory meet,  
No more to die, no more to weep;  
When thrones are set and crowns are  
given,

With all the rich rewards of Heaven;  
O, in that glorious by and bye,  
What's done for God can never die!

### VITAL DOCTRINES.

We who hold the place of religious teachers are vastly responsible. Everyone who hears us will appear before God in the near future. Whether they will be ready, wearing the wedding garments or not, will depend largely on our teaching. If the blind lead the blind, both will miss their way. If we teach vital saving truth in the true spirit of devoted men to God, whether men hear or forbear hearing, we shall be approved. The responsibility will rest on those who fail to improve the light received.

What we mean by vital truths, are the natural condition of our race as fallen, depraved, lost to God, corrupt in passion and taste, under condemnation of law and sentence of death. The salvation of men coming by infinite love, through the redemption wrought out by Christ Jesus. A wonderful scheme of grace, precisely adapted to raise and restore to the divine favor, the ruined race. Justification, pardon and renewal in the image and likeness of God, with all its concomitants such as the witness of the Holy Spirit to our adoption and

sonship, with the joy of the Lord in a new life of praise, comfort and hope, and the purging away of all remnants of the carnal minds by the power of the Holy Spirit, the Sanctifier of all believers.

"The law of the Spirit of life in Christ Jesus, which makes men free from the law of sin and death." "That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."—"But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign, through righteousness unto eternal life, Jesus through Christ our Lord." So that the spiritual remedy perfectly meets and cures the moral disease. And Christ "saves unto the uttermost all, all who come unto God by him."—This doctrine of Christian holiness, Mr. Wesley said, was committed to the Methodists, as a sort of deposit, which they were to preach in all the world.

It is not theirs, but belongs to the general church as well, and wherever it is preached by those who have experienced its blessed influence and power, it is a great power among men. Mr. Wesley said that where this great grace of full salvation was not urged upon believers, the general work failed more or less. The testimony of many in this country is similar to that of Mr. Wesley.

There is one more doctrine that should be kept before the people steadily. It is thus stated by our Lord: "And these shall go away into everlasting punishment, but the righteous into life eternal." "Cast the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." And St. Paul gives this as a reason for his ardency in preaching. "Knowing, therefore, the terror of the Lord, we persuade men." He had said in the preceding verse that "all must appear before the judgment seat of Christ, where every man would re-

ceive according to the things done in the body, whether good or bad." He knew this to be a certainty.—Hence he felt deeply a sense of the danger of his fellow men. He used all his power of persuasion to save them from future wrath.

Men of God see the careless, sinful multitude, a seething mass, rushing toward eternal ruin, as certain as death itself, how can they refrain from efforts to save them? All who accept the word of God as true, must believe in hell as well as in heaven. The same word reveals, and makes certain the one as it does the other. If one is a myth so is the other. That men can doubt the certainty of future punishment, more now than formerly, is because it is not preached as in former years. "The god of this world hath blinded the minds of them that believe not."

It is often said that conversions are not as clear as formerly. If this be so, the reason for it is not difficult to find. Revelations of future wrath, the danger of eternal loss of the soul, is not so preached as to cause a tremor to seize on the non-converted, unsaved hearers. When thus awakened, they need little persuasion to come to Christ. So the fathers found it, because they preached a place of punishment as certain to all who died without Christ. To invite unawakened men to come forward for prayer is lost labor. Preach the terrors of the Lord right, with earnestness and feeling, and many will come before you invite them.

These great doctrines of divine revelation must be kept before the people. Unless they are, no one can foresee into what errors of doctrine, or to what depths of vice, society will drift. Because of our failure to iterate and reiterate them, many moral and even professedly religious people deny future penalty for sin. "If the foundation be destroyed what shall the righteous



do?" "If Christ be not in you, ye are reprobate." "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven." "If ye die in your sins, where I am ye cannot come."—"The rich man lifted up his eyes in hell."

Certain parts of God's revelations to his ancient people were to be written, and kept before all the families; in their bed-chambers, so they could be read daily by all, lest they be forgotten. So these leading doctrines of divine revelation should be kept before the masses by those who lead the devotions of God's people.

Ministers may deem their hearers well instructed in cardinal doctrines, and so pass to other theories. But we must recollect that our congregations are constantly changing. The young people are growing up and need the teaching their fathers received. Strangers often drop in as hearers, who have never heard of their own fallen condition, of repentance, regeneration, or the privilege of living a life of holiness.—Some believers had not heard there was a holy Ghost until they heard St. Paul preach.

Doctrinal preaching has always been honored of God. The student of surgery and medicine begins with the bones. They are the support of the whole system; without them locomotion would be quite impossible. A mere mass of muscle and adipose substance is useless without bones and nerves to give the body strength.—So the gospel is useless without the great doctrinal system of salvation. The fall, redemption, pardon, holiness, future retribution, heaven and hell, must be kept before the people, or very few will repent and be saved by grace. If we preach them, we succeed in our work; if we neglect them, we fail. Wood, hay and stubble will be burned. Let us take

heed how we build on the Christian foundation.—*Christian Standard.*

### DELIVERANCE FROM SIN— SALVATION.

Many are the devices of Satan, and great is the subtlety which he furnishes his children and servants withal, by which he seeks to uphold his kingdom, pleading now a right to that which he got by subtlety; and has taught his whole family that it is impossible for any to be freed from under his service, even as if all men that are created of God, were created to the service of the devil; and although he can make no man, yet that he is able, after they are made, to keep them in his service; yea, although their maker calls them to serve him.

Now let us examine a little what reason there is for this great mistake:

First, they say, that sin is rooted and planted in the nature of man; yea, so that a man must cease to be a man, before he can cease from being a sinner.

Answer. That man in his natural state is so united with sin, as that he thereby is separated from God, I do not deny; and also that there is a natural inclination in man to commit sin, is also true; to wit: as long as they remain in their natural state and condition. If these champions for the devil's kingdom had blotted out of that which they call their rule, all those precious sayings that make mention of a state of grace, of being under grace, of being changed or translated, of being redeemed and made free, of being washed, cleansed and sanctified perfectly in soul, body and spirit, and many more such places, then they had had a plea for their prince. But seeing there is such a large testimony of the mercy and goodness of God, and of his power and all-sufficiency to redeem and save; therefore it is worthy to



be pleaded before we allow the devil such an unlimited power in and among you, yea, over all the sons and daughters of men.

Therefore, as concerning the first part of this objection, to wit, that sin is rooted in the nature of man, how came it to be rooted there? Whose work was it to make it so? Was it the work of God? Or hath he ordered it, that it should be so? If so, why is any man or woman punished or condemned for its being so, seeing it could not be otherwise. But none else but such as are wholly blind from the true sense of God will dare to say so; for then the manifold calling of sinners unto repentance, to wash them, to cleanse them, to put away the evil from them, to cease to do evil, etc., must all be against his will and ordering, and so consequently but a mockery. But God forbid that any man should say or think so. Well, if it was not by the ordering or appointment of God, but that God has made man righteous in his nature, will and affections; yea, in the image of God he created him; then it must needs be another that has wrought this great work, to plant sin in his nature. When it is examined, it will appear that it is the work of a cursed outcast, an unclean, lying, treacherous spirit, rejected of God, and had no place in the whole creation; and by framing a lie, he brought a poor woman from her integrity and obedience; and so from that, came a great alteration to be in her, and a ground or foundation was laid for the devil to build upon; and from that time he has always had a rule in the hearts of the children of disobedience.

The second pleading is, that never any man was freed from sin, since sin first entered into the world; and that therefore it is presumption to expect such a thing in this life.

Answer. If this position were true, that there was never any man freed from sin, yet it would be pre-

sumption to say that God should not be able to do that which he never did; and it is also presumption to conclude that never any man was freed. But if this position be false, then not only the consequence is false, to wit, that none can be freed, but also the argument itself is proved to be a lie, and so is swept away, and a door is opened unto all that have more love to righteousness than to sin; both to hope and to expect that the same work should again be wrought in and for them, without presumption.

That all men are sinners by nature, is evident; and that some were changed out of that natural state, is as evident; so that the question is only whether those that are translated out of that sinful nature, remain sinful; yea or nay?—Which if it be so, what advantage have they beyond others, if after they are translated they must remain unfreed? But I answer with the words of the apostle: "He that hath suffered in the flesh hath ceased from sin." Here he spoke of such as were yet in the body, but had suffered with, and were made partakers of the sufferings and death of Christ, by a dying to sin; through which every one must pass before they can come to the resurrection that is in Christ, by which, said Peter, they obtained the answer of a good conscience in the sight of God, which he calls the baptism that saves. Now some having been partakers of that death, baptism, and resurrection of Christ, by which they came to cease from sin, and to have an answer of a good conscience, without offense either to God or man, which none that sin can have, then may some lawfully expect to come to the enjoyment of the same state of freedom and clearness, as well now as formerly, without presumption.

The faith of God's elect is but one in all ages; and that faith has purified the hearts of many in for-

mer ages, and has taught them to walk with God. As, for instance, Enoch walked with God, several hundreds of years, and it would be a horrible thing to say that he walked with God when he walked in sin, as if God walked in a sinful way; for the prophet said, the bloody man, or the worker of iniquity, dwells or walks not with the Lord. But Enoch dwelt and walked with the Lord, and did not iniquity; for if he had, he should not have obtained a testimony that he pleased the Lord, for sinners and evil-doers do not please him. By faith Noah walked with God, and was a preacher of righteousness in the old world. By the same faith the prophets were chosen vessels of God, and were upheld in their testimony for God, till they came to obtain that testimony that they were the men and servants of God, which they could not have been, and without servants unto sin. And the Scripture beareth record of Zachariah and Elizabeth his wife, that they were both righteous before God, not by an imagined righteousness, but in regard to their conversation, walking in all the commands and the statutes of the Lord unblamable. But if they had been under the power of sin, and not freed from it, they had been neither unblamable nor righteous, but must at least have transgressed some of the commands of the Lord, or else they could not be sinners.—*The Friend.*

—The sweetness of the soul is the test of its purity.

—The greatest wealth is contentment with a little.

—The higher rose the waters of the deluge, the higher was the ark lifted on their bosom; and thus, as the floods of affliction rise in the soul that carries Christ, will be lifted buoyantly above them—nearer heaven and everlasting happiness.

### THREEFOLD DIVINE GUIDANCE.

A few persons may get wrong fanatical notions about being led of the Spirit, but where there is one who carries the leading of the Spirit into unwarranted extravagances, there are a thousand professed Christians who are gross naturalistic sceptics concerning the daily and particular guidance of God.

This matter of guidance is just like the matter of salvation, it is according to our true Scriptural faith. We are saved up to the degree of our true faith, and no more; and we are guided up to the measure of our true faith, and no more. As it is impossible to have too much saving faith, so it is impossible to have too much faith in divine guidance; and a little examination will show that those who run into extravagance on this subject do not have Scripture faith, but have a presumptuous, false faith.

The provisions for the specific daily leading of the child of God are just as ample and infallible as are the provisions for salvation, and to be obtained by complying with the Scripture conditions. Just as the Father, Son, and Holy Ghost unite in the work of salvation, so the whole Trinity unite and agree in the guidance of the believer. In examining the Scriptures upon this matter, we find that the peculiar sphere of the Father's leading is providence, the peculiar sphere of Christ's guidance is the written word, and the peculiar sphere of the Spirit's guidance is direct conviction and illumination upon the heart and spiritual senses.

The providence of God touches at every point our physical being and wants, and appeals to our common sense, the *Logos*, the Word of God takes hold of our immortal nature and appeals to our faith, the Holy Spirit operates immediately on our heart and mind, giving us such

## DIVINE GUIDANCE.

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the living, practical filling up of the  
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ing a piece of cloth, the filling never  
runs beyond the loom and the  
warp, so the practical experiment of  
filling up of the leadings of the  
Spirit do not contradict or go be-  
yond the loom of providence or the  
warp of the written word. We need  
all of this threefold Divine guid-  
ance. Those who are living in the  
father's dispensation of law can  
recognize and appreciate the guid-  
ance only in external general provi-  
dence; those who have passed into  
the Son's dispensation of reconcilia-  
tion can see and appreciate the  
guidance of God in the special  
promises of his Word as well as in  
providence, but the full believer who  
is in the experience of the fullness  
of the Spirit can appreciate the  
special guidance of God as no other  
can; to him who is crucified to self  
the Holy Spirit grants an illumina-  
tion and direction, incomprehensible  
to imperfect believers, he can dis-  
cern in the providence of the Father  
a special significance and minute-  
ness which others are blind to, he  
can detect clear indications of  
God's will in the written Word which  
others grossly stumble over, and  
besides these, he can hear that inner  
voice of the Spirit, can know the  
touches of a divine finger on his  
soul, impelling him along his God  
given orbit. We may know that we  
are led of the Lord just as truly as  
know we are saved, and by the same  
Scripture laws. It is a pity that be-  
cause a few turn the leading of the  
Spirit into fanaticism, scores get  
frightened, and distrusting the full  
office of the Spirit, draw back into  
the cold twilight of Divine things.  
Because one captain wrecks his  
steamer on an ice-berg, do other  
sailors flee the high seas? How  
often it is true that the children of  
this world are wiser in their affairs

than the children of light.—*Rev. G.  
D. Watson, D. D., in Christian  
Standard.*

## FIDELITY.

BY EDWARD SWAN.

Fidelity means honesty—faithful  
adherence. In the Primitive  
Church, where the apostles were ad-  
monished by the Holy Spirit to the  
work of the ministry, they dared not  
refuse. In the most perilous times,  
when life and all was at stake,  
"They obeyed God rather than  
man." True fidelity will lead us in  
the same track, and leave future  
events with him who said, "I will  
never leave you, nor forsake you."  
Honesty in spiritual things is as  
essential as in temporal, if we  
would stand acquitted before God.  
We have got to "obey God rather  
than man;" and "if God be for us,  
who can be against us?" We will  
be overcomers even in the midst of  
sins that portend a dark and unsuc-  
cessful future. When Jacob gave  
expression to the words, "All these  
things are against me," he was pass-  
ing through trials of such a charac-  
ter, and it was not till the suns, then  
beclouded in darkness, had devel-  
oped and broke in rapture upon his  
hoary head, that he could view it as  
a glorious success. The soul that  
is fully given up to God has a life  
of faith before him that results in  
unparalleled success, and freighted  
with honors of a supernatural char-  
acter and final salvation of the soul.  
Egypt was a desolate place but for  
the presence of God. But with his  
presence there is consolation, even  
where plenteousness was and is now  
withheld. Paul knew what it was  
to abound and be in need, but in  
every position he learned therewith  
to be content. O, the glorious con-  
solation that results from an honest  
life before God—"a life that is hid  
with Christ in God." Heaven is the  
final bequest of such a soul. Al-



though our sorrows and seeming defeats in this life portend a failure, by and by, when the King of Kings and Lord of Lords shall sit upon his throne to give to every man as his works shall be, it will be glorious victory. Fidelity will then have its true reward and honors of him who led us through the beclouded suns of this life to our home beyond the skies.

### FREE CHURCHES.

BY M. H. S.

Your Free Methodist Church in its simple, unpretentious way, recommends itself to my mind in a way I like. It is a place for the poor to worship in. The poorest person is welcome to hear the glad tidings; he is welcome to the front seat or the middle seat; he can enjoy to the fullest extent the blessed influence of the Holy Spirit; he is not forced to stay at home because he cannot pay pew rent; his gifts are gifts of love, and are not forced from an unwilling mind. I know without exaggeration scores who remain at home Sabbath after Sabbath with large families because they cannot afford to pay pew rent, and make a good show like their wealthier neighbors. I know all about it; I have been there myself—right in that very spot—obliged to remain at home with my Bible, my God and my prayer. The hardest thing I can do is to stay away from a house of worship, so I did attend and took the last seat—*not free*. I was permitted this last seat by favor.—The love of the brethren and sisters was not felt down in my poor hungry heart!

To-day I am able to pay for a good front seat, and I do it. But I do not feel right about the thousands that are left out. The Free Church is on the right track, and leaves fewer doors open for criticism.

[Would it not be better to show disapproval of pew-renting churches by ceasing to aid in their support? —ED.]

### TALE-BEARING AND DE-TRACTION.

"Friends and brethren, be careful and watchful against all whisperings, backbitings, and tale-carrying, to the defaming of Friends or others, and to put a speedy stop thereto; and pass righteous judgment upon all whisperers and backbiters, who aggravate matters behind the backs of others, and appear instruments of division and offenses, contrary to that peaceable truth and gospel we profess."—1692.

"Dear Friends, let those just and ancient commands be duly observed, viz.: 'Thou shalt not go up and down as a tale-bearer among thy people. Thou shalt not raise a false report.' Wherefore in the fear of the Lord, stand against jealousies and evil surmisings, as well as against all whisperers, backbiters, tale-bearers and defamers, and endeavor to put a speedy stop thereto; for their wicked practices and works of darkness tend to division and discord, and greatly weaken our love and unity, and many times injure the reputation of the innocent; and the righteous law of God goes against both the authors and encouragers thereof. And therefore, if you hear a report of a Friend, be careful not to report it again; but go to the person of whom the report is, and inquire if it be true or not, and if it be true then deal with such person for it according to the doctrine of Christ, Matt. xviii., but if false, then endeavor, as much as in you lies, to stop such reports."—*Annual Epistles, etc., 1719, 1721.*

"Dear Friends, we think it highly necessary to renew with earnestness the former advices of this meeting, that all Friends do with the utmost

care guard against a practice of tale-bearing and private slander against persons and families, as being contrary to the spirit of Christianity, and highly dishonorable among men."—1752.

"Suffer not, brethren, any infringement of brotherly love, nor any root of bitterness to arise, without earnestly and affectionately endeavoring to remove the cause, and be careful timely to prevent the growth of differences in their first appearance, that all breach of harmony, strife and discord may be kept down and excluded. And let all detraction or defamation, whispering and tale-bearing be immediately discountenanced and reprov'd, for 'A whisper separateth chief friends, and the words of a tale-bearer are as wounds.'"

"From obedience to the law of Christ, arises that stream of love to the brotherhood, which, if suffered to flow in our hearts with unobstructed course, would bear away all malice and guile, and cause all complaints of tale-bearing and detraction to cease in our borders. O, the precious care that attends the mind in which Christian charity is become habitual! Charity, saith the apostle, 'hopeth all things.' It divulges not the faults of others, because in its unbounded hope, it desires their removal without exposure. For the mind in which it dwells, ascribes its own preservation and the cleansing of its former sins, to the unbounded love of God in Christ Jesus; and it prays that all may partake of the same benefit. How opposite that disposition which delights to report evil, and to accuse! Shun it, dear friends, as the poison of asps. Even the sacred writings emphatically denominate the grand adversary of mankind by the name of 'accuser of the brethren.' Follow, therefore, peace with all men, and holiness without which no man shall see the Lord; looking diligently, lest any man fail of the grace of

God; lest any root of bitterness springing up, trouble you, and thereby many be defiled."

"Be kindly affectioned one to another, watching over one another for good; and seeing 'the servant of the Lord must not strive, but be gentle unto all men,' let nothing be done through strife or vain glory; but seek peace and pursue it, that good order, union and concord may be preserved. Be not apt to take offence, and let each in his own particular, be more assiduous to guard against his own weakness and imperfections, than to pry into or expose those of others. Let mutual forbearance and forgiveness have due place among you; for, saith our Lord, 'If ye forgive men their trespasses, your Heavenly Father will also forgive you. But if you forgive not men their trespasses, neither will your Father forgive your trespasses.'—*The Friend*.

—Sorrow patiently borne has in it the essence of growth in grace.

—When an eminent painter was requested to paint Alexander the Great, so as to give a perfect likeness of the Macedonian conqueror, he felt a difficulty. Alexander in his wars had been struck by a sword, and across his forehead was an immense scar. The painter said: "If I retain the scar, it will be an offence to the admirers of the monarch, and, if I omit it, it will not be a perfect likeness—what shall I do?" He hit upon a happy expedient; he represented the Emperor leaning on his elbow, with his forefinger upon his brow, accidentally, as it seemed, covering the scar upon his forehead. Might we not represent each other with the finger of charity upon the scar, instead of representing the scar still deeper and blacker than it actually is? Might not Christians learn from heathendom a lesson of charity, of human kindness and of love?—*The Word of Life*.

## DANCING IS LASCIVIOUSLY IMMORAL.

We do not hesitate to make this statement. Particularly are the "round dances" calculated to arouse the passions.

Some time ago, in another State, in a Methodist house, I picked up a paper that lay on a side-table (it had been left there by a boarder in the family.) I read the following:—"Strange that young ladies will allow gentlemen to assume positions and to take liberties in the public dance that they would not allow in their parlors." Turning the paper to see what it was, I found it to be the *Police Gazette*. I thought when a paper of that kind began to preach moral decency, it was at least time for Christian people to take the hint.

No wonder that a prominent minister has said, the "dance consists substantially in a system of means contrived, with more than human ingenuity, to excite the instincts of sex, however subtle and disguised at the moment, in its sequel the most bestial and degrading. It is a usage that tantalizes an animal appetite as insatiable as hunger, and more cruel than revenge." Nor is it surprising that Gail Hamilton, in a letter to an eastern journal, has said: "The thing in its very nature is unclean and cannot be washed.—The very pose of the parties suggests impurity."

If I should attempt to describe the positions assumed and the movements as well, true modesty would be shocked. What then must be the effect upon the susceptible natures of those who come in such close physical contact?

A Cincinnati clergyman has said: "When the round dance has been indulged in for half an hour there has been accomplished in susceptible natures all that lust could desire except an overt act of crime. Many a pure girl has been taken in the

embrace of a lecherous villain and swung in the dance until all her physical and moral energies have been relaxed, after which she has surrendered her person, virtue and happiness to her destroyer."

The straying of many from virtue's path and their subsequent downfall, is directly traceable to the dance. Hear the testimony of the New York chief of police, who says: "Three-fourths of all the prostitutes in New York city date their downfall to dancing." What a fearful comment on the harmlessness of this innocent amusement!

A reformed prostitute in the city of Waco, Texas, said: "I went to a dance with a young man contrary to the wishes of my mother; but for that dance I might be as pure as that child." And she further said: "Dancing is not fit for innocent girls."

With the many wrecks and the many lapses from virtue, and the fearful possibilities of ruin, a recent writer has aptly said: "The dancing hall is the nursery of the divorce court, the training-ship of prostitution, and the graduating school of infamy."

The evils of the dance are not confined to the unmarried alone, for it is said to be an undeniable fact that in what is known as fashionable society, the largest per cent. of divorce cases is caused by the dance. —*Layman's Christian Advocate*.

—It was a glorious moment when I felt the full force of the meaning of the word surrender—to ask God for Christ's sake to give me spiritual life; to heal me of all my diseases; to confess our inability to heal ourselves, and to feel it, I find are two different things. It is when we feel our utter helplessness and insufficiency that we are lost in wonder. The Spirit alone can impart this knowledge, for we may talk forever to the mere worldling, and it will be all a dead letter. Its simplicity is its power.—*M. H. S.*



## THE SOUL'S POCKET.

"The soul," says one of those unkind thinkers who gives us our proverbs—"The soul has no pocket." This burst through clouds as a light upon a breaking wave.—On the contrary, it is a deep truth—the door and entrance to deeper truths. And it is no matter how small the gate may be, even though it is as straight as the gate to the narrow way, if it is large enough to admit us to the truth eternal.

"We brought nothing into the world, and it is certain we can carry nothing out." So wrote Paul to Timothy. But that, too, was an old truth, for Job had uttered it. It was the prayer of King Samuel and a warning for King David. The Saviour himself made the cost of the soul a pivot for one of his most searching sermons. That "What shall it profit a man" has been the *Mene, Tekel, Peres* of more than one Belshazzar's palace.

Thus sharply contrasted stand that "love of money which is the root of all evil," and that "seek ye first the kingdom of God," which is the root and source of all peace and blessing. The Scripture idea is always that of treasures laid up on high, where moth, rust and thief do not molest. But upon our earthly hoards the moth preys. In them she lays eggs of future trouble and sorrow. And on them also the rust takes hold, dwindling and diminishing them before us. And when we have kept away the moth by the cedar inclosures of honesty, and have prevented the rust by the constant friction of use and energy, we have always the thief to dread. It is this thief who takes from us what ought to belong to God. For the purpose of advancing certain purposes a man incurs a debt, and the thief, perhaps, is that filching interest which runs away with so much of his gain. It is true, there are two sides to this statement, and we

have not time to pause for the most hopeful one. Yet, after all, would it not be better if the view which we took of our giving took account of the thief?

For "the soul has no pocket."—Unless its treasures await it on the other side it cannot be rich in Heaven. The man who heaps up riches knoweth not who shall gather them. They are as often—yes, perhaps more often—to be regarded in the light of a curse instead of a blessing. It will not do for any one of us to attempt to fill a pocket which really does not exist. If riches increase—and God promises to bless those with temporal things who are honest and fair with his heavenly banking-house above—"set not your heart upon them." The very object of this grant of property to God's children is to enable them to "minister" to others—to the naked, the sick, the prisoner and the poor. And thus the soul's pocket may prove, perhaps, to be as actual a source of revenue as the woman's cruise of oil when she filled all the jars, or the five loaves and two fishes when the multitude were fed. "Give, and it shall be given unto you; good measure, heaped up and running over, shall men pour into your bosom."

Martin Luther once approached an abbot for alms, but the abbot replied:

"We are poor; once we had plenty and people gave to us; now we have nothing."

But Luther answered: "You had once in your convent two brothers, twins; their Latin names are *Date* (give) and *Dabitur* (it shall be given.) You starved *Date*, and so *Dabitur* suffers. If you would make *Dabitur*, well attend to the case of *Date* before it is too late."

Let us learn the prayers both of Jabez and of Augur. And let us add Luther's maxim to them.—*Christian Giver.*

## THE TRUEST EDUCATION.

"When our Puritan forefathers trained their children carefully in a thorough knowledge of the Bible because it was to them 'The Word of God,' they were giving their children, unconsciously, perchance, some of the most precious elements of a liberal education; they were giving their children what they might have sought for in vain at Oxford or Cambridge—an intimate acquaintance with the highest thoughts of the best minds the world has yet known. For, even taking the Bible at the lowest estimate which it has been taken—as simple literature—it is literature of the very highest rank. Where shall we find sublimer poetry than in the Psalms or Isaiah, or grander drama than in Job; sweeter pathos than in Ruth, and the stories of the Patriarchal age, or truer heroism than in the record of Israel's sufferings? So our forefathers derived from the Bible the true culture which fills the mind with thoughts of sweetest savor, giving it standards of taste and conduct which might be staid and sombre indeed, but yet could brook no contact with things mean or ignoble or impure. And thus, while the tone of society at large could endure the ribaldries of a prurient novelist, the Puritan could enjoy his *Paradise Lost* and *Pilgrim's Progress*, and find in them a genuine relaxation and rest. The youth of to-day, fresh from his college, and his sister, finished at her establishment, able to run through all of the 'Ologies,' and chatter in half a dozen languages, are often far less cultured than the Scotch shepherd, whose only companion in his solitude is his Bible; for his mind is stored with the brightest and purest images, his sympathies enlarged and disciplined by contact with the records of humanity in its noblest aspects. Indeed, the latter not seldom shows a delicacy of feeling, a

tact and power of appreciating the sentiments of others, which are attributes of the true gentleman; while the former, notwithstanding their encyclopedic information, will often betray a lack of interest in the highest elements of human life, a want of sympathy for all which surpasses their own narrow selves, that is compatible only with the most vulgar-type of mind."—*Selected.*

## CLAIMING THE BLESSING.

A number of years ago, during a camp-meeting, a minister, among others, who was seeking heart purity, was told by one of his brethren that he must claim the blessing—make a full consecration, and then claim the blessing of full salvation. He replied that this was wrong; it was going too far to claim it before having the experience. He was then told it was the proper, the only way, in fact, to obtain the blessing. He did not argue the case any further. He was sincere and wanted holiness of heart, but this claiming was not clear as yet. "Must I claim it?" he still reasoned within himself.

A day or two later he came to that brother, and, in substance, said: "You are right. The blessing must be claimed. I did not altogether believe you when you told me that I must claim holiness; but I thought, since you had the experience, perhaps, after all, that was the way, and came to the conclusion I would find out for myself. I went over to yonder grove, resolved to settle the question. I consecrated myself, my all, and when I felt satisfied that my all was on the altar, the question of claiming presented itself. I reasoned and struggled for a short time. Then I concluded I would do just as you told me—claim it. I did claim it, and as I claimed, I received it. Now it is all plain. It is so simple, it seems almost impossible to me now that I could not see

it. It is not receive and then claim it, but claim and receive. You must claim it before you have it; but, as you claim it, you receive it. I am satisfied." Do not others find their own experience delineated in this brother's case? Claiming is the decisive point.—*Living Epistle.*

## COMPROMISING PREACHERS.

BY REV. A. SIMS.

In another column we have considered the shilly-shally experience of many who profess entire holiness. Who is to blame in the matter? We reply the men under whom they are professedly saved. If these deluded souls were taught the whole counsel of God by professed holiness teachers and editors, they would see their unsaved condition, and popular holiness would not spread so fast. As it is, a vast multitude are made to believe a lie under the teaching of these men. Milk and water papers publish their testimonies, and thus this terrible delusion is spread far and near. Many of the holiness papers that come to this office are laden with just such hollow testimonies, and we have read them until we are perfectly disgusted with such sham holiness. We ask, can any one wonder at such hollow testimonies, when so many popular holiness (?) teachers are doing shoddy work. Like begets like. These men say they let the Holy Ghost show the people on dress, Masonry, tobacco, etc. Now if it is right to leave the work of showing the people their sins to the Holy Ghost, it is equally right to let the Holy Ghost preach pardon and holiness. Paul said, "I have not shunned to declare unto you the whole counsel of God," and both he and Peter did show the people on dress and many other popular sins. So will every true ambassador of the cross. God requires every watchman on Zion's Walls to "Cry

aloud, and spare not, lift up thy voice like a trumpet, and show my people their sins, and the house of Jacob their transgressions."—Isa. v, 8, 1. The reason why many of these hirelings leave the work of exposing the sins of the people alone, is because they are afraid of hurting the feelings of the congregation, and of stirring the Devil in those guilty of these practices, and in many cases to expose these things would be to expose themselves.—O, what such men need is a thorough work of salvation in their own souls; this would effectually cure them of daubing with untempered mortar. "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood."—Jeremiah xlviii, 10.

—Good works and good words are acceptable and profitable, but the Spirit in which they are done is after all the main thing.

—Hard work is the best remedy for temptations. Have no time for the enemy to get an entrance. We may be lazy in our prayers, and the devil knows that feeble prayer, like feeble labor, is a weak defence.—*M. H. S.*

—The most glorious thing about the gospel of glad tidings, which comes free to all, is this: That it comes alike to all. When I was a child, and my father read aloud the story of Moses lifting up the brazen serpent, in the midst of the bitten children of Israel lying around it, and that those only were healed who looked at it, a feeling almost of anger would come over me that any one could be so stupid as not to lift their heads and look. But simple as it was many perished, and yet the gospel of Jesus comes to us with equal simplicity and how many refuse it, and still God's anger is turned away. He waits to be gracious.—*M. H. S.*



## COMFORT IN GOD.

The subject which has been on my mind this week is the way in which our sufferings have been made to unfold the character of God.—Formerly I had always thought of suffering as appointed or permitted of God for our good, and I saw little or nothing more. But now I can see, in his choice and management of it, and his methods of dealing it out to each single believer in the countless multitude of the redeemed, the most magnificent display of his own character. And I cannot tell you how altered a view it has given me of it.

His wisdom so exercised and exhibited in always selecting the right trial for each individual character, the right quantity, the right time for sending it so that it should not clash with any others, the right duration! And then his power, almighty, tenderness and patience how wonderfully they are developed in sustaining us under them! Do you like the thought? To me it is most precious, and takes me off of self so much, and fixes the eye on God, which is just what I need when suffering presses somewhat sore. It seems to me the only comfort in looking at such of God's dealings with us as are otherwise perfectly inexplicable, that he is doing what he wills with his own; and since "He does all things well," since "His work is perfect," since all he does he makes "to work together for good to them that love him," it seems to leave us without ground for complaint, while God is trying our faith, to see whether we can trust him so to order each event of our lives now as to best promote our eternal happiness and his own glory. It is a great exercise of faith, and yet how can we doubt it? I never felt the comfort of that twentieth chapter of Matthew so much before as I do now; to think that your dear, dear baby, who had

continued "one hour only," should be made equal to those who had "borne the burden and heat of the day," is a very precious thought to me. I can only pray that God may enable you to trace his "bright designs" "treasured up," as Cowper so beautifully says, in deep unfathomable mines of never-failing love. May the God of love and peace and of all comfort be with you.—*Letters of Adelaide Newton.*

## IMPORT OF THE NAME CHRISTIAN.

We thank the *Christian Intelligencer* for the strong words with which it rebukes the too common use of the word "Christian" as denoting something less than sincere allegiance to Christ. It says:

"A Christian is not such statistically, or geographically, or ethnographically. Robert Ingersoll or Charles J. Guiteau, or the last swindling Sunday-school superintendent, is not a Christian because he happens to be an American citizen. Nor, in fact, is this a Christian country, because it does not happen to be Mohammedan, or Buddhist or otherwise classified. He only is Christian who is Christ's subject and not his rebel; Christ's follower and not his betrayer; Christ's emulator andsembler and not his travesty or an obstructive.

"Christ himself has said, that no man can be his disciple unless he follows him, taking up his cross. And it is declared also on his authority, that 'if any man have not the spirit of Christ, he is none of his.' And that nationality only can be Christian, which is not ashamed or afraid to avow him, and which shall adopt his law as the supreme code and the sole spirit of its own legislation and policy. It is well that 'blasphemy against the Son of Man' is readily forgiven, for our conventional use of his holy and blessed name is little short of an insult and

mockery—a delusion and a snare.”  
—*Christian Statesman.*

## SO UNHAPPY.

## TO THE DISCONTENTED.

So you are, and so you will be, until you cease making yourself so. It is not only the drunkard that makes himself miserable, for whoever indulges in anything which God has forbidden is sure to suffer for it.

But you ask, “What am I doing that makes me so unhappy?” Well, you are “murmuring,” and that is one of the things God has forbidden in his Word. He has shown us his displeasure with complainers by the manner in which he dealt with the murmuring Israelites in the wilderness. You are always “fretting,” and God says, “Fret not.”—Psa. xxxvii, 1. You are full of anxiety, and God says, “Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God.”—Phil. iv, 6.—Thus you disobey God by murmuring, fretting, worrying. Here are a few pertinent remarks on this subject, clipped from a daily paper:

“I fancy I can hear one say, ‘Why was I ever born into this miserable world?’ Perhaps you haven’t as nice a house and furniture, and horses and carriage, as your neighbors; but haven’t you a house, and can’t you make it a home? If you haven’t a carriage to ride a few miles for pleasure, can’t you walk one? I will warrant, if you look for it, you will find something, walking that mile, that will make you feel glad you went. I fancy one says, ‘Well, my neighbors slight me, and don’t like me.’ Once I remember hearing a man say he didn’t believe he had a friend in the whole town. ‘Well,’ said his wife, ‘if you haven’t it is your own fault.’ I know that it was true in that case, and I think

it will apply generally. If you have no friends, it’s your own fault. If you want friends be friendly, and if you would be loved, make yourself lovable, and at home is a good place to begin to practice. Now, you will say, ‘Well, I have too much to do to spend my time in that way.’ I can tell you by experience that your burdens won’t be half so heavy. It’s only a little while ago, I myself, was a cross, fretful, ill-tempered creature. I hadn’t this, and hadn’t that, and I had to work so hard, and nobody thanked me, and, indeed I was miserable; but I got some hints about it, and I thought I would experiment a little, and the more I practiced the better I liked it, and I find it just as easy to be contented and happy as to be so miserable.—Just try it, and you will find that you will get all the happiness you live for.”—*Living Epistle.*

## FULL SURRENDER.

BY MRS. D. A. CATTON.

O, Christ, to me thyself impart,  
And reign unrivalled in my heart;  
From this glad moment let me be,  
Completely swallowed up in thee.

Whene’er to thee my thoughts I raise,  
I will adore thy wondrous grace;  
Thy grace so vast, so rich, so free,  
That reached to earth, and reached e’en me.

Thou, Lord, art present everywhere,  
In earth and sea, in sky and air;  
And where or what my work may be,  
May all I am be lost in thee.

Renouncing every plea beside,  
Except that thou for me hast died;  
Henceforth my one desire shall be,  
To live, and move, and dwell in thee.

To thee my all I gladly bring,  
I rest beneath thy shadowing wing;  
Since thou dost give thyself to me,  
My heaven of love I find in thee.

## A WARNING TO MOTHERS.

BY MRS. D. A. CATTON.

At a temperance meeting held in our place a few evenings since, the speaker related the following circumstance, to show the danger of using spirituous liquors in food. It is a true narrative, the speaker having been acquainted with the parties. I give his words as I wrote them at the close of the meeting :

"In — County, in this State, there lived for many years a prominent lawyer. He had three very interesting sons. The eldest and youngest studied law, were admitted to the bar, and commenced practice.

"The eldest very soon began to drink to freely of ardent spirits.— Everything was done that could be to induce him to give up its use.— He tried hard again and again to conquer the appetite, which he saw if indulged would inevitably lead him down to a drunkard's grave. After he had continued in this course for some time, trying and failing, he said one day to his youngest brother: 'My dear brother, I am a confirmed drunkard. I have tried to reform; I have been at the Inebriate Asylum in Binghamton, hoping to be cured of this appetite that is like fire shut up in my bones; but there is no help for me. I shall fill a drunkard's grave. I want you to take warning from me, and never touch the accursed thing in any way, but flee from it as from deadly poison, for there is hope for you but for me there is none. I am a ruined man. I got the appetite that has brought me where I am from eating the nice pies, puddings and sauces that our mother made for us to eat at her table. O, that she had seen the danger, and never used wines and brandies in our food.'"

"Only a short time after this," continued the speaker, "this young man went to New York, and going

to a hotel called for a room, entered it, locked the door and was found dead in the morning, having committed suicide."

What a warning to mothers! Hungry, growing boys love mother's cooking, as they love no one's else, and at her table the first stepping-stone is placed in the downward course that leads to temporal and eternal death.

## NOT ALONE.

We do not labor alone. However feeble our hands, that mighty Hand is laid on them, to direct their movements and to lend strength to their weakness. It is not our speech which will secure results, but his presence with our words which shall bring it about, that even through them a great number shall believe and turn to the Lord. There is our encouragement when we are despondent. There is our rebuke when we are self-confident. There is our stimulus when we are indolent. There is our quietness when we are impatient. If ever we are tempted to think our task heavy, let us not forget that he who set it helps us to do it, and from his throne shares in all our toils, the Lord still, as of old, working with us. If ever we feel that our strength is nothing, and that we stand solitary against many foes, let us fall back upon the peace-giving thought, that one man against the world, with Christ to help him, is always in the majority; and let us leave issues of our work in his hands, whose hands will guard the seed sown in weakness, whose smile will bless the springing thereof.—*A. MacLaren.*

—Confucius says: "To be able under all circumstances to practice five things constitutes perfect virtue. These five are gravity, generosity of soul, sincerity, earnestness and kindness." Let us learn from all wisdom when we can.—*M. H. S.*



## DEFINITE PRAYING.

The fault with believers is that they pray indefinitely, expect indefinitely, and God answers them as indefinitely; either delaying, or entirely withholding the thing sought for.

Now God is our Father in Christ Jesus. He desires us to ask from him as children. If my boy wishes a knife he comes directly to me and says in language which I cannot misunderstand, "Mother, my knife is lost; I should like the money to buy another." He gets the knife, and not something else. But if he had come to me saying, "Mother, I want a favor from you;" I should be at loss to know what he wished, and should give him nothing until he asked definitely for something.

Sometimes I see it proper to refuse my child his requests, and he distinctly comprehends the meaning of "No." In like manner the child of God, who is much accustomed to petition the Lord, will realize immediately when his requests are disapproved of. He will feel that restriction of the Spirit, that inability to importune, which is as truly God's negation, as the earthly parent's spoken "No."

And then, my child, from familiarity with my principles, my preferences, and my habits, early learns what things I disapprove of; and for these he will ask with great doubt and timidity, if indeed he dares at all to sue for them. So, likewise, will the believer, walking in the fellowship of the Spirit, have a witness in himself, an assurance in advance, as to whether God will grant his pleadings. And why should it not be so? The Spirit is he who instigates all true prayer. If one be abiding in conscious communion with the Lord, and a desire be laid upon his heart to pray for, he may know of a certainty that he shall have it, for that very desire is the Spirit's earnest of the fulfillment.

So then it is not of faith, and is wrong, for Christians to respond in the impulsive, flippant way that many do, when one comes along and says, "I want you to pray for this or that;" answering, "Yes, I will." With cautious reverence, recognizing the Spirit's high prerogative, we ought the rather to say, "If the Lord lay it on my heart, I will."

And yet this consciousness of the divine origin of all "prayer that is prayer," need deter none from bringing their smallest, aye, their most secular needs to the courts of heaven, for the Lord's attention. Such praying most honors him whose loving sympathy notes the feeble sparrow, and numbers our fragile hairs. The command is, "In *everything* by prayer and supplication. . . . let your requests be made known unto God." And let me assure you, dear believer, you know not what a luxury you miss if you are foregoing the daily, yea, hourly habit of talking with the Lord about all your little needs. I would rather be the poorest beggar on the globe, and know the simple secret of asking everything from God, than to be the world's grandest millionaire, having the wherewith to gratify every want, and without experience in the delights of helpless dependence upon the Lord's gracious bounty.

Well do I remember one day, a few months ago, as I walked along the bright streets of Boston, I saw displayed in a shop window a rare bargain in children's hosiery. Now stockings, of all things, are great essentials in a family of children, whose restless feet are continually scaling the steep, and tramping through the roughs, never once thinking of the patient eyes and weary fingers that must slowly repair the rents their thoughtless steps have made. It was coming summer, my winter stock of hose was well nigh gone, and these were just what was needed. I paused, admired

their strong finish, and thought how advantageously I could invest five dollars in those goods. But as usual, the Lord's pilgrim, I had not the means to spend, and so I walked away, content that the Lord knew.

The next morning, as I awoke, the thought came, Ask the Lord to give you five dollars to buy some of those stockings. The sweet experience of years has taught me never to disregard such intimations of the Spirit to prove my heavenly Father's bounty; and accordingly I prayed, asking the definite sum for the definite purpose.

At dinner time a visitor was announced in my room. I left the dinner table with the hope that no one was to intrude on my quiet; for I was shortly to depart for a weekly meeting I was then holding among the sailors, and of all things my soul recoils from that formal interchange of visits, which leaves the heart dry as if swept by a sirocco, and ministers nothing to the honor of the Lord Jesus.

Entering my room, I found a lady of recent acquaintance, but whom I had already learned to love in the truth. She must have been absolutely ignorant of my daily life by faith, and came to me only as sent by the Lord. Looking cautiously around, she inquired if any one else was present; and being assured we were quite alone, she handed me a very small parcel of white paper, remarking that it was for the children and she was much ashamed that it was so little. What the gift was I could not surmise, and I confess I was too timid to open it in the lady's presence. So thanking her, I slipped it into my pocket. And being obliged almost immediately to excuse myself for the meeting, I did not unwrap the tiny parcel till out of her presence. Then I found it contained a five-dollar gold piece and for my children: the exact sum I had asked from the Lord that morning to buy a dozen pairs of stockings. With

what a broken and overflowing heart I went on my way and delivered my testimony to the sailors that afternoon, the Lord knew better than any one else. Truly I could write concerning that service, *JEHOVAH-SHAMMAH*. For days after, that bit of gold was too precious to part with in haste, even for the stockings. Its brightness seemed to bear the touch of the Lord's glory. Dear reader, would you know the exquisite joy of such close dealing with God, and know it frequently? pray definitely, strive to have sanctified wants, and tell them out in simplicity. In everything, go and "tell Jesus."—*The Christian*.

### ELOQUENT FIGURES.

If it be true that where our treasure is there will our heart be also, then the American heart must be pretty badly off, according to the following figures taken from "The Gospel in All Lands," which we commend to the careful consideration of our readers. We spend annually for saving 700,000,000 blood-bought heathen souls, the sum of not more than \$2,500,000, while the total contributions of all the churches in America for all causes does not exceed \$77,000,000. For intoxicating drinks, on the other hand, we spend \$900,000,000 every year! For tobacco, \$80,000,000! For ladies' foreign dress-goods, about \$125,000,000. New York city alone spends for theater-going and other amusements three times as much as our whole country gives for foreign missions. The kid gloves it imports alone cost ten times as much. The ladies of America actually spend more for artificial flowers every year than do all the churches for the spread of the gospel. How does this seem to the conscience? For Christ, \$77,000,000; for vanity, liquor and tobacco, \$1,105,000,000.—*Religious Telescope*.

## THE GOD OF JACOB.

BY H. FRANK HILL.

It seems strange that God should have thought so much of Jacob. He was no better than other men by nature. In the early part of his career we find blemishes in his character; and in his manner of obtaining his father's blessing and supplanting his brother, he seems to have acted very dishonorably. But doubtless, God's overruling hand was in this, for he had already chosen Jacob and rejected Esau, who was unworthy, and lightly esteemed his privileges in the Lord.

In the main, Jacob's character was true and upright, having this redeeming excellence, that he had listened to the wooings of divine grace and set his heart upon the Lord. And the Lord set his heart upon him, and determined not only to make him the father of a great nation, but that through him and his seed all the families of the earth should be blessed. Gen. ii, 8, 14. There is no one that serves God for naught; he not only blesses them in themselves, but makes them a blessing to others.

In God's dealings with Jacob, we learn how much he loves each one of his children in particular. He seems to have shown him as much attention as if there were no one in heaven or earth like this man Jacob. He loves ever to call himself "the God of Jacob," and "the God of Israel," and even called his chosen people in all ages after the name of this man. But Jacob is only a representative character to illustrate God's special favor and love to each one of his children. It seems wonderful that he should make so much of any man.

The Spirit and providence of God seemed to hover over the life of Jacob as if it were something exceedingly precious. And God was ever unfolding himself to him in some pe-

culiar manner, giving him wisdom and making covenants with him; just as Christ has promised to manifest himself to us as he does not to the world. "And Jacob went on his way and the angels of God met him." Such is the charm with which God compasseth the life of every one of his obedient children.

The wonderful ladder which Jacob saw in vision, reaching from earth to heaven, with the angels of God ascending and descending upon it — if it illustrates the salvation brought to the world by Jesus Christ, it also illustrates the faith that can appropriate that salvation. And this is the secret of Jacob's power with God—his faith. It is this alone that brings us into communion with the Father, and unites heaven and earth. If Jacob received greater blessings than others it was on account of his faith. "According to your faith be it unto you."

But faith always has its trials. If it were not for trials there would be no necessity for faith; and it was only after twenty years of servitude and trial that Jacob attained to the temporal success that God had promised him. We may be very desirous to have such a faith as Jacob had, but are we willing to go through the trial and labor and waiting that is necessary in order to have it proved?

One of the most notable incidents of the triumph of Jacob's faith is found in the account of his wrestling till the break of day with the angel, whom the sequel proves to be no one else but the Lord himself. And, by the way, what an exhibition we have here of the familiarity with which God treats those who believe in him. He was on such familiar terms with Jacob that he could wrestle with him. We learn this, that with the lowly, God is as familiar as the most intimate friend.

It is a delightful feature of this scene that the Lord let Jacob prevail with him. Jacob's thigh was



out of joint, still he would not give up. The Lord said, "Let me go for the day breaketh;" but Jacob said, "I will not let thee go except thou bless me." "And he said unto him, What is thy name and he said, Jacob. And he said, Thy name shall be called no more Jacob but Israel; for as a prince thou hast power with God and with man, and hast prevailed." Faith is not only earnest, but persevering and bold. It will not be denied.

With such a faith we, too, may wrestle with the angel and prevail. He will fulfill the desire of them that fear him. The God of Jacob will be our God.

There is one other feature in this event which we should take earnestly into consideration. It is the shrunken hip and unjointed thigh. Jacob ever halted after this hour of communion. He was always a noticeable object in the eyes of the world. Thus it is with all who are blessed of God. They are a peculiar people. If we would prevail with God, we must submit to being made peculiar. The blessing of the Lord will make us so. We shall bear the marks of our communion before the world. We may appear strange to the world, but the power of the God of Jacob will be with us.

—He who murmurs at his lot is like one baring his feet to tread upon thorns.

—There are souls innumerable in the world, as dry as the Sahara desert—souls which when they look most gay and summer-like, are only flaunting the flowers gathered from other people's gardens, stuck without roots into their own unproducing soil. Oh, the dreariness, the sandy sadness of such. They are hungry and eat husks, their sleep is a stupor, and their life, if not unrest, then a yielded decay. Only when praised or admired do they feel as if they lived.

## A HOLY HEART.

What a satisfaction must it be to any person to feel the blissful assurance that the heart is holy! That all sin is not only forgiven, but all its stains are washed away. That the heart, which is by nature "deceitful above all things and desperately wicked," and "full of uncleanness," is now, by grace, made pure and free from all its defilements. That the blood of Jesus Christ has cleansed it from all sin. That now it is no longer as "a cage of unclean birds," but as a vessel holy unto the Lord, sanctified and fitted for divine service. How pleasant and joyous must be the reflections of the one whose heart is made pure! Such can say: "Now, by divine grace, I am saved from all that is displeasing in the sight of God. All my foes are conquered, cast out and slain, that once gave me such constant alarm and disquietude. And where they once held such clamorous sway, each disputing the other's right to reign, and turbulent to be supreme, now Christ, precious Saviour, reigns without a rival, the Lord of every motion there! O blessed be God! I am now fully saved. I have the gift of power. Power to be Christ's living witness, even to the end of the earth. I am ready to die. Ready to do or to suffer. Ready for all my Saviour's righteous will. Ready for earth and ready for heaven. My heart is fixed, trusting in God. Whom have I in heaven but God, and there is none upon earth that I desire besides him. Glory, glory to his holy name. Hallelujah! Now I am just what the Lord wants me to be. Just what I have been striving to be. My prayers are answered, my soul is satisfied, the divine image is diffused through all my soul, and shines to the perfect day." Is this blessedness yours, dear reader? Are you in possession of this glorious treasure? If so, praise God with

all your heart. Let your soul make her boast in the Lord and be glad. But if you cannot say your heart is holy, do you desire it? Are you making the requisite effort to obtain it? Are you groaning after it? Just let Jesus take that heart of yours. Let him take it now. Don't wait to make it any better. You can't make it holy if you try. If you could make it any better, you might make it entirely holy, and then what need would you have of a Saviour? But it is Jesus only that can save his people from their sins. They cannot save themselves. If this be so, and who can dispute it, then the sooner you give your heart to Jesus to be fully saved by him, the quicker and the easier will this great salvation, implied by a holy heart be yours.—Don't say you are unworthy; this is the very reason why you should come to Christ now for this full salvation. Be determined to do it. Be resolute till it is done. Delay not. Make haste. Trust in the cleansing blood. Believe, believe, and this great gift is yours. May God bestow on all our dear readers a holy heart.

Have ye received the Holy Ghost since ye believed? Acts xix, 2. The apostle asked this question of the disciples found at Ephesus. Allow us to ask you, have you received the Holy Ghost since you believed? That is, you have justifying faith; have you sanctifying faith? Do you know what it means to be filled with the Holy Ghost? You have received the witness of the Spirit; have you received the sanctification of the Spirit? You may have the second as well as the first. "But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."—2 Cor. iii, 18.

Finish then, thy new creation;  
Pure and spotless let us be;  
Let us see thy great salvation,  
Perfectly restored in thee;

Changed from glory into glory,  
Till in heaven we take our place—  
Till we cast our crowns before thee,  
Lost in wonder, love and praise.

"Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities."—Psalms cxxx, 7-8.

Then let us gladly bring  
Our sacrifice of praise;  
Let us give thanks and sing,  
And glory in his grace;  
Rejoice in hope, rejoice with me.  
We shall faom all our sins be free.  
Thou cans't, thou wilt, I dare believe,  
So arm me with thy power,  
That I to sin may never cleave—  
May never feel it more.

—Selected.

#### LAY WORKERS.

It is sometimes objected to lay evangelism that it tends to fill the field with ignorant workers. Why ignorant? If they are ignorant, is it not the fault of that church which says: "If you want an eight years' course from simple equations to high apologetics, we are ready with a million endowment and a D. D. Ph., D. LL. D faculty of the picked men of the continent to put you through and grind you out as glistening as a dollar from the mint; but if you are too old, or too poor, or too incapable, or too zealous for the regular process, then good-bye, we have nothing for you." It is time we had a change, and used to the best advantage all the timber the Lord grows to our hand. What if some of it will not take satin-wood polish, or ebony firmness? Shall it then be thrown away, when there are sills to be laid and flooring to be spread out, as well as mantles to be carved and panels to be polished? Let us thankfully accept what God offers. We will be surprised to find to what unexpectedly high uses He can often put that upon which we have not put the imprimatur of our high art.—*Interior.*

### SAVED.

BY MRS. MARTHA PARKER.

"Verily, verily, I say unto you, ye must be born again."

Even so Lord Jesus. Born of the Spirit, translated into the kingdom of God's dear Son. Do we realize what it means to be thus saved? Body, soul and spirit buried with Christ and resurrected in Christ.

Not our own, but Christ's, who dwelleth in us, sealed, and given the earnest of the Spirit; dead to the world and the flesh; no will but God's will, no ambition but for the honor of God, no talents but for his glory.

Brother, sister, are you thus saved? Is the Holy Spirit dwelling within you? Are you ever listening to the still small voice of God within your soul? Do you commit yourself wholly to God's gracious, loving will? Do you never lay plans for yourself or others, forgetting God's demands? Have you faith and trust in your Heavenly Father's love, mercy and truth? Then are you saved, made perfect in love.

Oh, if every member of the several Christian churches would, through faith in the Lord Jesus Christ and by the grace of God, strive to live such a sanctified, perfect life, what a reformation it would accomplish in the world. Then would the world be illuminated with the true light, the light of Christ in his people.

Is not this the work that God has given us to do? How shall we answer the Lord when he comes to inquire of us. Are there any souls that will rise up against us for the neglect of these duties? Oh, thou Christ of God! Thou didst say, "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it." God help us!

Do we want light? Do we want courage? Do we want strength? We have only to ask and receive, to seek and find, to knock and it shall

be opened unto us. All the treasures of wisdom, all the fullness of our triune God will be ours, if we walk hand in hand with God our Father, whose love, power and possibilities are unlimited.

### LIFE, DEATH AND ETERNITY.

BY MRS. JANETTE OSMUN.

Life is a strange, mysterious union of soul and body, which no one can explain or can understand. An existence given to mortals of earth, the beginning of an unending existence.

To countless myriads this mortal life is but the beginning of a life of unending happiness. But how short is life to all. It is represented as a "hand breadth," as the "morning dew," "as a vapor that appeareth for a little time and then vanisheth away." Although this earthly existence, which we call life, is so short and uncertain, yet how freighted with interest. It is the only time in which to prepare for a happy future, and every act of life will have its bearings in eternity.

But what is death? It is not the end of us, for the word says, "after death the judgment." It is not a sleep in the grave or a suspension of conscious existence, for the Saviour said to the penitent thief, "To-day shalt thou be with me in paradise." But the word of the Lord says that our bodies go back to dust, and our spirits go to God who gave them. Death is the closing up of all earthly ties, the end of probation, the laying aside of this mortal body, and the opening of an endless future of happiness or misery. It comes alike to all, and as far as mortality is concerned, all are alike in death.

But what shall we say of eternity? How can a finite mind grasp or comprehend a subject that is infinite? We think and speak of it as an endless duration, but how little we can realize what it will be to ex-



ist through all eternity. And yet this existence is before every one. As certainly as we live, so certainly we must die and enter upon an endless duration of happiness or misery. Which shall it be? Where shall we spend eternity? In happiness or misery, in heaven or in hell?

### A FELLOWSHIP THAT NO CHRISTIAN CAN MAINTAIN.

"Be not unequally yoked together with unbelievers."—2 Cor. vi, 14.

The Scriptures recognize two classes of persons, the saved and unsaved; those who trust in Christ, and those who do not; and, while these two classes are to "grow together," like the tares and the wheat, "until the harvest," yet they do not belong to the same brotherhood, and Christians have no right to be unequally yoked with unbelievers.

Whatever else may be included in this command, surely it forbids a union in a religious worship which is not distinctively Christian. All other worship must be immoral and profane, for Christ says, "no man cometh unto the Father but by me."

Now, so broad is the religion of Freemasonry, and so carefully are all sectarian tenets excluded that the Christian, the Jew and the Mohammedan may and do harmoniously combine with the Buddhist, the Parsee and the Confucian, and the believer in Deity in every form whatever, but only in "prayers of a general character that shall contain nothing offensive to any conscientious Mason." (*Webb's Monitor by Dr. Rob. Morris p. 285.*) "The descendants of Abraham, the diverse followers of Jesus, the Pariahs of the stricter sects here gather around the same altar, as one family, manifesting no differences of creed or worship." (*Grosh's Manual of Oddfellowship p. 278.*)

Such worship is not in the name of Christ, and such brotherhoods are not of the family of God. It was

with reference to just such associations and such worships that Paul says, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel [or one who does not believe in Jesus?] and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

—Cynosure.

—God is angry at sin, and when our hearts are sound and healthy, and our view of moral evil not morbid and sentimental, we feel it, too.

—F. W. Robertson.

—I seldom hear the bell toll for one who is dead but conscience asks me, "What hast thou done for the saving of that soul before it left the body? There is one more gone into eternity! What didst thou do to prepare him for it? And what testimony must be given to the judge concerning these?"—Richard Baxter.

SALVATION ARMY.—The *Christian World* says that Judge Tucker of the East India Civil Service has become so impressed with the adaptation of the Salvation Army to Christian work in India, that he has visited England, personally observed its work and results, and resigning his service and his salary of \$4,000 a year, has enlisted a band of four men, with the wives of two of them, and a lad of seven years, and was starting with them for India to test the value of this kind of mission work there.

## THE GIFT OF THE HOLY GHOST.

It was said of the holy Fletcher of Madely that during his long illness, when laid aside from pastoral work, he took every seasonable opportunity to urge upon his friends the higher blessings which are included in the gift of the Spirit. "When he was able to converse, his favorite subject was the promise of the Father in the gift of the Holy Ghost, including that rich, peculiar blessing of union with the Father and the Son mentioned in that prayer of our Lord which is recorded in the seventeenth chapter of St. John. Many were the sparks of living fire which occasionally darted forth on this beloved theme. 'We must not be content,' said he, 'to be only cleansed from sin; we must be filled with the Spirit!' One asking him, 'What is to be experienced in the full accomplishment of the promise?' 'Oh,' said he, 'what shall I say! All the sweetness of the drawings of the Father, all the love of the Son, all the rich effusions of peace and joy in the Holy Ghost; more than can be ever expressed or comprehended here. To attain it the Spirit maketh intercession in the soul, like a God wrestling with a God!'"

Many have been led to inquire if the prayer of our Saviour to which Mr. Fletcher alludes is answered in the case of those who are cleansed from all sin by the indwelling Spirit. We think that probably to some extent it is, but by no means in a measure which cannot be increased. If a believer is faithful in retaining this great blessing with which he is entrusted, it will not be long before he may expect the Holy Spirit to lead him into some more excellent way, by which a higher degree of personal holiness may be reached, and to bring him into association with those arts of holy living, in the steady practice of which he will be drawn into closer fellowship with his

Maker and Redeemer.—*Words of Faith.*

## A CHAPTER ON KINDNESS.

Kindness is the overflowing of self upon others. We put others in the place of self. We treat them as we would wish to be treated ourselves. We change places with them. For the time self is another, and others are self.

Kindness adds sweetness to everything. Each solitary kind action that is done, the whole world over, is working briskly in its own sphere to restore the balance between right and wrong. Nay, this is short of the truth, kindness allies itself with right to invade the wrong, and beat it off the earth. Justice is necessarily an aggressive virtue, and kindness is the amiability of justice.

Kindness has converted more sinners than either zeal, eloquence or learning; and these three last have not converted any one, unless they were kind also. In short, kindness makes us as Gods to each other. Yet while it lifts us so high, it sweetly keeps us low. For the continual sense which a kind heart has of its own need of kindness keeps it humble. There are no hearts to which kindness is so indispensable as those that are exuberantly kind themselves.

A kind act has picked up many a fallen man, who has afterwards slain his tens of thousands for his Lord, and has entered the heavenly city at last as a conqueror, amidst the acclamations of the saints, and with the welcome of his sovereign.

Kindness is infectious. No kind action ever stopped with itself. Fecundity belongs to it in its own right. One kind action leads to another.

Kindness seems to know of some secret fountain of joy, deep in the soul, which it can touch without revealing its locality, and cause to send its waters upward and overflow the heart. Inward happiness almost

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always follows a kind action ; and who has not long since experienced in himself that inward happiness is the atmosphere in which great things are done for God ? Habitual kindness is not a mere series of generous impulses, but the steadfast growth of generous deliberation.

Religious people are often an unkindly lot. Poor human nature cannot do everything, and kindness is too often left uncultivated because men do not sufficiently understand its value. Men may be charitable, yet not kind ; merciful, yet not kind ; self denying, yet not kind. If they would add a little more common kindness to their uncommon graces, they would convert ten where they now only abate the prejudices of one. There is a sort of spiritual selfishness in devotion, which is rather to be regretted than condemned. I should not like to think it is unavoidable. Certainly its interfering with kindness is not unavoidable. It is only a little difficult, and calls for watchfulness. Kindness, as a grace, is certainly not sufficiently cultivated, while the self-gravitating, self-contemplating, self-inspecting parts of the spiritual life are cultivated too exclusively.—*F. W. Faber.*

—Justification is the act of God as a Judge ; adoption, his act as a Father. By the former we are discharged from condemnation, and accepted as righteous ; by the latter, we are made the children and heirs of God, and joint-heirs with Christ forever.—*Onyes.*

—You will not be sorry for hearing before judging, for thinking before speaking, for holding an angry tongue, for stopping the ears of a tale-bearer, for disbelieving most of the ill reports, for being kind to the distressed, for being patient toward everybody, for doing good to all men, for asking pardon for all wrong, for speaking evil of no one, for being courteous to all.

## SAVING SOULS.

A missionary who recently returned from India, and who exhibited to us the photograph of a group of native Christian helpers, said ; "There," said he "is one who is well-nigh irresistible in soul-saving. He concentrates his thoughts and his prayers upon some one of his friends, and with a steady, unflinching purpose, works straight forward to the desired result."

We looked with unusual interest upon the face of this tireless, successful helper. There was no special beauty discoverable in that face ; yet one could not fail to detect a path of sincerity, a profound seriousness, an unyielding will, that would defy all obstacles. We considered what some of these obstacles must be—the natural perversity of the human heart, the power of deeply-seated prejudices, the loss of standing in Hindu circles, and the constant reproach, oftentimes exceedingly bitter, for Christ's sake. In that face were revealed the elements of successful soul-saving.

Here was an individual contact. Powerful sermons must be supplemented by personal effort if we would save men. Without this the good seed will very likely be caught up before it takes root, or the cares of this world will quickly suppress its germination. O for a more general realization of this in the church ! Specific labor is the supreme need of the hour. No organized methods can supercede this without injury. Here was genuine sincerity. The Holy Spirit will not honor our efforts with anything less. Personal work however zealous in appearance, will prove as "wood, hay and stubble," unless there is this deep, underlying purity of principle. Nothing can be more despicable in the eyes of God than a lack of sincerity. Here was an unaffected seriousness. A flippant, thoughtless manner often neutralizes Christian service. Great



themes press too heavily to allow this. Momentous issues at stake forbid it. Death and eternity are too near to suffer it. Here was resolute determination. This converted helper would go forth, saying, "I will save this soul." So ought we to go forth. There is an increase of power that comes only with the exercise of our volitions. This is true in all things, good or evil.

All these elements of successful service are wrought in the soul by the Holy Spirit, and through that truth which nourisheth the soul in righteousness and true holiness.—*Ex.*

### MATERIALISM.

What might be called a fit of materialism, like periodic insanity, seems every now and then to take possession of men. Just at present the fit is on. The ruling idea seems to be to get as near to the earth as possible. Science leads the way, blowing the ancient pipes of Pan; and philosophy, religion, literature, civil and social life follow, dancing their way toward the "dust of the earth" whence they came. I have no fears but that this temporary insanity will pass. The world will come to itself. And perhaps to atone for its folly and madness will rush to the other extreme of mysticism and sentimentalism.

For one look into the history of human thought and morals is enough to convince one that the earthly craze is, and must be, of short duration. We have a spiritual constitution. It always has asserted, it always will assert itself in the end. My only fear is that during this materialistic lunation some of us may lose our bearings. And while it is certain that the great world will in time swing back to its ancient and true order, we, the unfortunate individuals, may never come to ourselves.

Or, to change the figure, the

battle must be fought out. The victory is assured. But, unless we are properly armed and instructed, we may be left dead on the field or bring away wounds for life. It is said that in the treatment of insane and idiotic children the great aim is to get them to look up. They put their playthings on the stairs above their reach. As soon as one of them begins to look up they have hope of him. So, when men have lost their spiritual sanity and go to groveling on the earth, saying to a stock "Thou art my Father," and to a stone, "Thou hast brought me forth," the only hope is to endeavor to get them to lift up their heads; to engage their thought heavenward. There never was a greater demand than just at present for lifting up the thought of men to the great spiritualities that hold their eternal courses of beauty and order above the world.—*American Rural Home.*

—The sting of death is sin.

—This is the case of every evil deed, that propagating still, it brings forth evil.—*Coleridge.*

—A man cannot do good or evil to others without doing good or evil to himself.

—He needs no other rosary whose thread of life is strung with beads of love and thought.

—None should hope for heaven who allow anything to come in between them and Christ.

—Many criticise others for faults they are themselves guilty of in a much greater degree than those whom they are criticising; but although they are keen-eyed to discover their neighbor's faults, they are totally blind to their own.

—The only liberty that is valuable, is a liberty connected with order, that not only exists along with order and virtue, but which cannot exist at all without them. It adheres in good and steady government, as in its substance and vital principle.

## EDITORIAL.

## PRINCIPLE.

To be a consistent, persevering Christian, you must be governed by principle. This is essential. It is more important than sound doctrinal beliefs—more important than getting blessed at times—more important than giving large sums of money, more important than high professions. A ship that does not obey its rudder will come to grief. Its gilded saloons and towering masts cannot save it in a storm. So he who is not governed by principle is almost certain, sooner or later to fall. Temptations will overcome him. Opposition will discourage him. When he fails to have his own way he turns around and gives his influence to the support of that which he professed to condemn.

The Bible has very much to say about righteousness. It matters not what else a man may be, if he is unrighteous, he is a candidate for perdition. He may belong to the church, but that will not take him to Heaven. "Know ye not that the unrighteous shall not inherit the Kingdom of God?" 1 Cor. v., 9. But the righteous man is, above all things else, a man of principle. He has a keen perception of right. On all questions of ethics his spiritual perceptions are more reliable than the most profound reasonings of an unrighteous theologian. A righteous man, of full age, has his "senses exercised to discern both good and evil." The practical eye of a sailor, ignorant of the laws of vision, can discern a ship on the distant horizon where a landsman who knows all about the laws of the reflection, and the refraction of light, can see nothing. So one to whom God has imparted the principle of righteousness can look into the moral character of actions and see the very essence of rebellion against God, where the well paid divine sees only a commendable conformity to the spirit of the age. The truly righteous often see the

black flag of perdition floating where the formalist sees no danger. The man of principle does right—not only at times—but at all times. He has the courage to stand alone, if need be. Others may go astray but that is no reason why he should. Those who should stand by him may differ from him, but he presses forward in the path of duty all the same. Paul and Barnabas may not be able to work together, but they keep on all the same, working for Christ.

Principle and interest really go together, though they do not always have that appearance. While they appear to be identical a man can hardly tell by which he is governed. But let there appear to be a wide and marked separation; let it seem as if one will be utterly ruined if he does not give up his strict principles of integrity, or let the worldly advantage lean heavily to the side of worldly conformity and one can tell whether he is governed by principles or by policy.

Preachers are not always blind, many see that to rent pews in a house of worship is plainly forbidden by the Bible. They must know that conformity to the world in dress, in certain particulars, is specifically condemned. They might easily know that Freemasonry is a system of religion antagonistic to the religion of Christ. But do they speak out clearly and emphatically on these points? Not by any means. To do so would diminish their popularity; or as, they say, themselves, "It would injure our influence." They would be glad to speak out bravely for Christ, but they are prevented by worldly considerations. What is this but preferring one's own interests to the interests of the cause of God.

Nor can such compromisers compensate for their cowardice by a seeming zeal for holiness. The holiness of the Bible cannot be taught in "glittering generalities." It tolerates no rivals. It spares no enemies. It deals deadly blows to all that stand in its way. Those whom God

saves are saved from particular sins—from pride and lust, from ambition and avarice.

Let us see to it that we have in our hearts the Divine principles of the Bible. And let us live up to them in all things.

#### FAIRNESS.

How few persons, even among those who profess to be fully sanctified, can state a controverted case, in which they are interested, fairly and fully. When the other side is heard, new facts appear; and circumstances are presented which place the facts stated in an entirely different light. Rare indeed are the occasions where we can be said to have heard a case until we have heard from both parties involved.

This is not, in general, occasioned by any design to be unfair. A real effort may be made to be candid. There is no intention to deceive, or to misrepresent. But the spiritual vision is obscured. Light seems to be the color of the medium through which it is seen. Words and actions which affect our own desires and interests appear different from those which have no influence upon our personal advantage. It is difficult to eradicate a disease of the blood. Heal it in one place and it breaks out in another. Selfishness is the leprosy of the soul. God only can cure it. As Naaman had to wash several times before he was cleansed from his leprosy so to be washed from selfishness, often requires many applications of the cleansing blood. Not till one is cleansed from selfishness is he able to take the side of right against himself so as to state fairly matters involving his personal interests. But nothing less than this is implied in full salvation. When one is crucified to himself, so that Christ reigns constantly in his heart, then he is truly righteous. His moral perceptions are not clouded by his own interests, and he can render justice alike to all.

If you then detect in yourself any un-

fairness towards others who take sides against you, confess it frankly and look in earnest prayer and steadfast faith for a perfect deliverance.

#### WOMAN IN THE CHURCH.

Some churches construe the passage in Paul's first epistle to Timothy ii, 12: "But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence;" and the similar one in 1 Cor. xiv, 34, to mean that they must not speak or pray in a religious meeting in the presence of the men. They are allowed to break the silence by singing; for that is everywhere the fashion—they are allowed to teach by writing, for what book ever written on this continent had as many readers as Mrs. Stowe's "Uncle Tom's Cabin." But they must not teach *with the voice* in a religious meeting. Others allow them to speak and pray and even preach, but would not permit them to have any part in the government of the church. And they quote these same passages to justify *their* position. Taken literally, these passages forbid singing, or writing, or testifying in a religious meeting just as much as they forbid voting in a church meeting. If you explain Scripture by Scripture why not explain these passages by Gal. iii, 27-28. "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye all are one in Christ Jesus."

That there is a growing tendency to do this in all the churches we are pleased to notice. The *Burlington* (Ia.) *Hawkeye* of Oct. 24th, gives a synopsis of a sermon preached by Dr. Johnson, an eminent Episcopal minister and rector of Christ's church in that city. It says:

"The most radical change made in the canonical system of the diocese was with reference to the privileges accorded to women as members of the congregation,



they now being allowed to vote at Parish elections. The doctor defended the position so recently assumed by the convention, and, with reference to Paul's injunction, "Let the women keep silence in the churches," he says:

'Perhaps we should not be far from the truth if we suppose that apostle was speaking more directly to the women in Asia Minor, and adapting himself to the conditions of the age, and not to those in America. Whatever may be the spirit of the teaching, we permit women to speak in this church of ours; she teaches in the Sunday-school; she is far from being enforced to keep silence in the church, for often she leads the singing of the congregation; she is permitted to, and does speak in this church of ours more than in any other religious organization in the country, for she uses the words of the ritual, and her responses are often more freely rendered and frequently given than are those of the male portion of the worshippers. Indeed, it has now and then occurred that women have been the only attendants upon the service of the church. What if she should interpret the apostle's advice literally? There would be no responses. Often has the minister read the words, "dearly beloved brethren," and, on looking, saw not a dearly beloved brother present, but many women.'

He paid a deserved tribute to the character of Christian women in the days of Christ and since, and, glancing on the results which may flow from or be aided by this action of the Episcopal Church looking toward the enfranchisement of women by the civil government, he concluded by saying:

'No doubt the ballot in the church will teach her to covet the ballot in the state. What if it does and she obtains that? We need not tremble at the thought. The state will not fall in ruins and society become utterly demoralized. Let woman use her power accorded so cheerfully to her in this age in a devoted and

self-denying and prayerful spirit, and the future of both church and state will be more glorious than the past."

### MISSIONS.

Rev. R. G. Wilder, Princeton, N. J. edits and publishes "The Missionary Review"—the best authority and the best periodical on the subject of Missions generally with which we are acquainted. To the double number for November and December of this year we are indebted for the following:

1. The Protestant churches of America have 77,953 ministers; of Europe, 39,746, making in all 117,699 ministers. Of communicants the American Protestant churches have 10,165,976, and the European 16,538,877.

2. The increase of the Protestant churches of the world for the year 1881, is placed at 150,000.

3. The number of ordained missionaries laboring in heathen lands is 2,600, while the lay missionaries are 625 and women 1,606. The number of ordained native preachers is 1957, and the number of native communicants in heathen lands is 574,721; the gain for the year in native communicants is 23,199.

4. The whole amount expended for foreign missions by the Protestants of Europe and America for 1881, was \$8,447,991. The rate per member ranged from five cents to \$1.62. The Moravians are credited with \$4.78 per member, but two-thirds or three-fourths of their income is obtained from their industrial establishments and from the gifts of those outside of their communion who admire their economy and self sacrifice in the mission work.

5. The salaries of secretaries and home officers range from nothing to \$5,000 a year. The small salaries are mostly to cover postage and actual expenses. The editor says, "But in case of the larger salaries, these are salaries pure and simple, including no postage or mission ex-

pense; and so thoroughly are we penetrated with a conviction of harm to this sacred cause from the growing tendency to increase the number and size of salaries to home officers and agents, and thus make this holiest work of the church a source of livelihood and profit to hundreds of agents in Christendom, that we make no apology for holding up these larger salaries to the just condemnation they merit from all who are sincerely praying and longing for the evangelization of the heathen. We can conceive of no peril to foreign missions more fatal than for this tendency to make their management a source of revenue and large salaries to agents in Christendom to go on increasing as it has done the last fifteen years."

#### HOLINESS.

Holiness, Entire Sanctification and Perfect Love are different Bible terms used to denote essentially the same state of grace. The same building may be called a house, a residence or a home. Each has its different shade of meaning. But whatever term is used to designate a state of conformity to the will of God, it must not be lost sight of for a single moment, that love constitutes an important element. Christ says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in Heaven."—Matt. v. 44-45. If one professes to be wholly sanctified to God, and manifests continually towards those who do not indorse him a malignant spirit that loses no opportunity to wound them with tongue or pen, we must not receive his profession. Weighed in the balance of God's sanctuary he is found wanting.

But Perfect Love never gives its countenance to sin in any shape or guise. It loves the sinner, but it hates sin. It reprobates it whenever found. It is not spared because it is fashionable or profi-

table. True holiness is not wanting in any of its parts. It does not "tithe mint and anise and cummin," and neglect weightier matters.

THE GENERAL CONFERENCE of the Free Methodist Church held its session at Burlington, Iowa, October 11--23. The proceedings were of deep interest. Measures proposed were thoroughly discussed, often with great earnestness, always in a good spirit. After an animated discussion it was decided to publish A NEW HYMN BOOK for the use of the connection.

The same general superintendents were re-elected.

Several important changes were made in the Discipline.

The course of study was revised and Stevens' History of Methodism first three volumes was substituted for Bangs' "Why Another Sect" for "Origin of the Free Methodist Church;" Blackburn's Church History for Mosheims; and Nast's Introduction to the Gospels for Angus Hand Book.

The basis of representation for the next General Conference is to be one delegate for each kind for every Conference; an additional one of each kind for every eight hundred members in full connection; and one of each kind for every fraction of six hundred members in full connection.

A preacher may, by the unanimous recommendation of the Stationing Committee, be left without an appointment, and one so left may be located the following year without his consent. The rule forbidding the habitual use of tobacco and opium was adopted unanimously.

The Travelling Chairman shall hold an official meeting in connection with every quarterly meeting he holds. A preacher may be appointed to a circuit without being in charge, the administration being left to the chairman and the official board.

A new chapter on temperance was adopted. It forbids the use of intoxicant

ing wines for sacramental purposes, and condemns the voting for candidates for office who favor the common traffic of intoxicating liquors.

Members who remove to a distance without taking church letters, if they do not report within a year, are to be recorded as having removed without letter, but if they return and desire to be re-instated it shall be done.

The law now forbids the growing and sale of tobacco for common use. A chairman may, with the consent of the official board, divide a circuit in the interim of the Annual Conference. A new section on "Union with Others" was adopted. No preacher can be transferred from one conference to another without a certificate from his chairman under whom he last labored, as to his good character.

Quarterly Conference secretaries hereafter must forward their records to the Annual Conference for inspection.

Trustee boards are to report to the annual society meetings their business during the year.

Preachers can not be ordained without passing examination in the prescribed course of study. The claims of superannuated preachers shall be five dollars for every year of effective service in the conference, up to twenty years, when the claim shall remain at \$100 per annum.

Official boards shall appoint committees, who, after consulting with the preacher or preachers, shall estimate the expenses of the preacher for the year.

A chairman presiding at the trial of a member cannot preside at the trial of the appeal, and the Quarterly Conference may elect a chairman *pro tem* in such a case.

The executive committee are to have charge of the publishing interests of the church.

Preachers in charge shall see that trustees are elected, and that church property is properly secured. Preachers are to have control of their pulpits so that stated appointments cannot be made in our

churches by other denominations without the consent of the preacher in charge. The General Conference can appoint a committee on appeals to sit during the conference, with full powers to act. All houses of worship are to be plain, without steeples and no more expensive than absolutely necessary.

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ROBBERY.—The depravity of the times is strikingly seen in the difficulty often experienced in disposing of property by will, especially for religious or benevolent purposes. Our laws recognize the right of one who has property, to dispose of it after his death, by will, but in many cases lawyers and courts deprive them of this right. In some cases widows or orphans are literally robbed by process of law. There are men in the legal profession, who hyena like, prey upon the dead. They care not who they make poor so that they get rich themselves.

But there is a day of reckoning coming for those who sell themselves to devour the substance of widows and orphans. No profession can shield from the avenging justice of God those who sell themselves to commit or to cover robbery and oppression. KNOW THOU THAT FOR ALL THESE THINGS GOD WILL BRING THEE INTO JUDGMENT.

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CHILI SEMINARY has never had so many students in the building in a fall term before. The sleeping rooms are filled. A good religious state prevails and some have been converted.

We have mechanics at work on the wing and design to have it finished as soon as possible.

To pay for the work we need more money than has been subscribed for the purpose. Will not those who have subscribed pay in at once, *without farther appeal*, the amounts they have pledged? And we ask the friends of Christian education who have not subscribed anything to build this needed addition, to send us a contribution, according as the Lord has



prospered you. We have never paid anything to an agent to collect funds for this school. What is paid goes directly, without expense to the object intended. You can send to Rev. B. T. Roberts by P. O. money order or express order on Rochester, N. Y., draft on New York, or by registered letter.

NEW SUBSCRIBERS. We wish all our friends would begin at once to get us new subscribers for another year. To all subscribing and paying now for 1883, we will send the November and December numbers free. We will send five copies to any address in the United States or Canada for five dollars.

Beloveds, you appreciate the truths we advocate. Help then to give them a wider circulation. Go to your friends in faith, show them the EARNEST CHRISTIAN, and get them to subscribe.

### CORRESPONDENCE.

#### OBITUARY.

Departed this life at his residence in Ithaca, Tompkins Co., N.Y., WILLIAM WEBLEY, in the 83rd year of his age.—The deceased was converted in early life, and ever afterwards maintained his Christian integrity and devotion to God. He was earnest, active and zealous in religious life, and also in his temporal interests, and was strictly upright and methodical in all of his duties in life.

As long as his health would permit, he was a faithful attendant upon all the public means of grace, always ready with a cheering testimony to encourage others in the way to heaven, and with a warm and ardent love to persuade unsaved souls to seek the Lord. But for several years past through the infirmities of age and disease, he has been confined almost entirely to the house.

Nearly five years ago he buried the companion of his youth, with whom he lived for more than fifty years. In these years of bereavement, loneliness and con-

finement he has been remarkable for his resignation to the divine will, patiently waiting for his change to come, and never murmuring or complaining at his lot, but ever ready to cheer and encourage other hearts.

For several years it has been impossible for him to kneel in prayer, but he was just as faithful in his family devotions although compelled to pray sitting in his chair.

He was a Methodist of the old stamp, and was for many years an official member of the M. E. Church, but at the formation of the F. M. Church at Ithaca he joined their number and contributed largely of his means to support its interests. He has been a constant reader of THE EARNEST CHRISTIAN since its publication. His last sickness was of short duration. The mysterious mechanism that had for so many years kept in being a life so dear, refused to act; the wheels of life stood still, and another redeemed spirit took its flight to a world where infirmities and sufferings are unknown. He retained his mental faculties undimmed almost to the last, and left a testimony that all was well. He leaves three daughters to mourn their loss.—May we each do life's work as well, and meet our dear departed parents where separations are unknown.

MRS. JANETTE OSMUN.

### LOVE FEAST.

N. A. EVANS. I love the Lord to-day, and am saved in Jesus, through the blood of the Lamb; saved from all fashions of the world, and desires of the glory of the world. It is blessed to live and walk in the narrow way, and sit at Jesus' feet and learn of him who is meek and lowly. O praise his great name for ever, for the glories of this great salvation. I do not live near any pilgrims; do not have any Christian society; but the Lord keeps me saved, and I expect to be one that comes up out of great tribulations through the Saviour.