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WHAT TO DO IN DIFFICULT  
TIMES.

BY E. P. M.

MY DEAR BROTHER:—I do not wonder that you, with many others, are somewhat confused and uncertain as to the signs of the times and what you should believe and do. While some of the wise and good in prosperous periods of Church and State insist that "the former days were better than the present, still more, in times of decay and danger, have indulged in the delusive cry of peace and safety. Good men are not inclined to see or predict evil, and they commonly do it only by force of duty or necessity. Man is essentially an apostate, and in the series of his apostacies, optimism has been his most general delusion, as Bible and church history clearly evince. In the successive relapses and revivals of God's people, only a few, like the sons of Issachar, have had "understanding of the times to know what Israel ought to do."

National history also accords with this. Says Lord, the historian, in his "Old Roman World," "in vain did M. Portius Cato, the most remarkable man who adorned this degenerate age, lift up his voice against increasing corruption. In vain were his stringent measures as censor. In vain were his eloquence, his simple manners, his rustic garb, and his patriotic warnings. An age of 'pro-

gress' had set in, of Grecian arts and culture, of material wealth, of sumptuous banquets, of splendid palaces of rich temples, of theatrical shows, of circus games, of female gallantries, of feminated manners—all the usual accompaniments of civilization, when it is most proud of its triumphs, and there was no resisting its march—to the eye of many a great improvement, to the eye of honest old Cato, the *decensus averni*."

We must admit that, besides many sanguine, inexperienced and underdone young men, and some older ones who are themselves drifting with the tide, there are many wise and good men who, on the whole, look with satisfaction upon our present ecclesiastical condition and activities, and confidently predict the early conquest of the world for Christ. You and I, understanding by prophecy God's eclectic purpose in this dispensation, and its disastrous close, like that of former dispensations, take a very different view of the signs and demands of the times.

Acts xv: 14-17. Dan. ii: 34-35.

By your request I will present some practical suggestions for those who believe that in accordance with prophecies of "the last days," the nominal church is departing from the faith and practice of the gospel, and who are "Looking for that blessed Hope, the Glorious Appearing of the great God and our Saviour Jesus Christ."

1. But little good, and no trans-

formation can be effected unless men and women possess the genuine martyr spirit. It costs dearly to be true and faithful now, and we must first count the cost. Ministerial pride, and all earth-born ambitions to "be somebody," "make a mark," "arise and shine" in a world that has rejected and crucified our Lord, must be surrendered and crucified.

The Saviour's prophecies as to His treatment and ours should be carefully pondered by all disciples who mean to be as their Master.

And as in His day, after the Church had survived its faith and spirituality, its bigoted adherents became His most bitter foes, so now we must expect the most intense contempt and hatred, if not persecution from baptized worldlings and formalists. The tomb-builders of dead saints are often the persecutors of living ones. And if you would be a pioneer in reform you must consent to be a victim for the altar.

Turn away, then, from all of earth's ambitions; accept the Cross of Jesus; be willing to be nothing and nobody; endure hardness, reproach and persecution cheerfully for Christ's sake, and make your mark on eternity.

2. The times demand men, not only of pure and blameless character, but of giant strength, firmness and boldness.

We want timbers of "live oak" in the old ship of Zion. We must be able to denounce popular errors and sins like an old prophet, and do stubborn work like that modern John the Baptist, John Knox. We must agitate torpid consciences with the quick and powerful truths of revelation, and not soothe them with the lovely song and pleasant voice of smooth things.

We stand before Mammon, the Jupiter of America, and Pride, the great Diana, but sent with a message from God, we must not fear the face of clay. And, withal, we must be-

ware of the unholy zeal of Jehu and blend a certain divine tenderness and pity with our condemnation of sin.

Woman can help reform in alliance with men, but she cannot lead.

3. We must beware of being dispirited by discouragements, getting soured and supine, brooding too much over evils, exaggerating them or speaking of them too often and unwisely.

We should be glad to recognize and appreciate all the good, and avail ourselves of it. We are not pessimists, but Christians. Things are not as bad as they might be. The Gospel presents the possibility of either the blackest or brightest future.

Look on both sides and "encourage yourself in the Lord"

There were a great many evils in "the good old times," and there are a great many good things in these.

Despondency is fatal to strength and usefulness. Impediments and evils should stimulate and not discourage.

4. Do not undertake reform, or any other great good, chiefly on the basis of negation or repression. We must overcome evil with good and death with life.

The brethren (Plymouth) wrought wonders when they testified for truth, but when they began to exhaust themselves in testimony against error, their effectiveness declined.

Our supreme energies should be devoted to affirmation and construction rather than to denial and destruction. We should try to build more than we tear down. We should seek to exorcise evils by the expulsive power of new and holy affections.

5. Maintain the most intelligent, profound and unwavering conviction of the absolute truth of a supernatural revelation. Do not allow the planetary transit of a doubt to

cross the full-orbed vision of your faith, nor any known sin to interrupt the constant fellowship of your devout walk with God. The Bible is an orthodox book, as our foes confess. Of all its fundamental teachings be absolutely and finally assured.

While heresiarchs in orthodox pulpits are telling us that a revision of creeds is only a question of time, that they are behind the times and the people; that we must bring them up to the questions of the times and make them face modern issues; that old creeds, especially on sin and its penalty, are tombstones of dead beliefs, you, having been forewarned by the Holy Spirit of these false teachers in the "last times" (I Tim. iii: 1-2 and II Tim. iii: 1-8), are not to be deceived by their cunning sophistry and infernal falsehoods. "Let God be true and every man a liar." These errorists and scoffers are themselves unwittingly fulfilling a part of that very revelation which they deny. God will ere long arrest them in their mad career. The common air of the world is freighted with skepticism, and it is feared that the new and destructive criticism has invaded some of our theological seminaries.

But it is for you and me to believe God's word and live as if it were true.

Much of the religion of the day is easy-going, pleasure-loving, without conflict or self-sacrifice, hollow, feeble, confused, uncertain—nothing more than respectable worldliness shrouded in ecclesiastical robes.

You and I, my brother, are to present a contrast in spirit and life.

6. Be very patient toward all men, in their blindness, unreasonableness, prejudice and abuse. We can afford to be called "pessimists," and our warnings the "jeremiades of silly people," if we are to be vindicated in "a little while" by the advent of our kinsman Redeemer. We should pity all, however foolish or wicked,

who are under the captive spell of the god of this world and who are reserved unto the day of judgment to be punished. "The wrath of man worketh not the righteousness of God."

Away, then, with all chaffing, bitterness and retaliation. More anon.

*Lockport, N. Y.*

## WHAT SALVATION DOES NOT DO.

BY A. SIMS.

We rejoice that the blood of Jesus Christ takes away the guilt of sin, and can effectually remove all the roots of depravity from man's soul. But there are certain results of sowing to the flesh which the grace of God never did and never will remove. It will never restore a limb destroyed by fighting, nor property lost by gambling and dissipation. For example, here is a man who was once in affluent circumstances, had plenty of comforts and luxuries, but by a course of profligacy and wantonness, he wastes his substance and brings himself to beggary. He becomes converted, and enters upon a new life; but his becoming a Christian does not place him in his former wealthy position. He reaps the poverty he has brought upon himself by having sown the seeds of dissipation and carnality. The confirmed drunkard of many years' standing becomes a saved man, but that shaking of his hands and that broken down constitution of his, show too plainly that he is still reaping some of the bitter effects of his former evil doings. Let the intellect or any faculty of the mind be injured by a long continued course of lustful indulgences, and in spite of the grace a pardoning God may give him, he will sustain that injury through life. Never were truer words than these: "*Whatsoever a man soweth, that shall he also reap.*"



## "STIRRING UP THE DEVIL."

BY R. GILBERT.

I have long been impressed with the idea that common sense and discretion are as useful and as obligatory in religious matters as in other things.

When Gen. Sherman "marched from Atlanta to the Sea," he never allowed his skirmish lines to dash pell-mell into the heart of the enemy's camp. When his army found the rebels entrenched and barricaded, he marched around, and thus compelled the enemy to retreat. Similar discretion and wisdom are seen in all laudable, secular business transactions. It is to me an unexplained mystery why some 'holiness people'—both in the Free Methodist Church and out of it—imagine that discretion and wisdom are fine things, except in the management of the propagation of "pure and undefiled religion."

Many seem to imagine that to "Stir up the Devil" is the "*summum bonum*"—the grand mission of religion. Having easily succeeded in "stirring up the devil"—an easy task—the hue and cry is heard, "Persecution; see how we are persecuted!" We readily and truthfully concede that the propagation of "holiness to the Lord"—as the grand central idea of Christianity—does, and must, awaken the opposition of "spiritual wickedness in high places." And yet, it is equally true that discretion and the "wisdom from above" have a tendency to disarm and neutralize much of the opposition. "A soft answer turneth away wrath, but grievous words stir up anger." Again, Solomon says: "Wise men turn away wrath." Again he says: "A fool uttereth all his mind, but a wise man keepeth it in till afterwards."

Two men attempt to accomplish the same religious work. One indis-

creetly arouses opposition—"Stirs up the Devil" in his adherents—and thus he makes a total or partial failure; the other "pours oil on the angry waves" and succeeds. The difference between the two men is like two men going to an apiary to get honey. One cautiously removes the covering of the bee hive, gets honey, and leaves unstung; the other man kicks over the hive and punches a few holes in the comb with his walking-stick, and at once half the bees are buzzing at his ears. He has no alternative but to fight the bees, loudly crying, "See how these bees persecute me!" or he must run, while a dark stream of bees pour after him. When his friends dine with him he apologizes: "My bees are so awful bad I can't get no honey."

The example of Paul illustrates the uses of discretion in religious management. He saved himself from being flogged by claiming Roman citizenship. When in danger of being lynched, he adroitly, announced himself a Pharisee in resurrection faith. This brought the Pharisees and Sadducees into collision; and while these "dogs" were pulling each other's ears, Paul easily escaped. Paul says he caught some men with "guile," figuratively meaning that he so used Christian discretion as to accomplish good results by wise means. He also says that he privately communicated the gospel to some men of reputation, lest otherwise he should fail through indiscretion.

Our senior superintendent, Bro. Roberts, in his book entitled "Fishers of Men," inculcates the necessity of Christian prudence in preaching the gospel; first, to preach the fundamental doctrines and precepts common to most orthodox churches. The preacher need not advertise his congregation that he once was a notorious sinner—a gambler, thief, drunkard, profane, &c. In all assemblies there are some—especially



those moral from childhood—who are disgusted with such confessions. When confession of past enormous sins are made, or need to be made, it should be done humbly—not in a manner to impress the congregation that the preacher regards himself as a hero in crime.

The brick-layer who would commence at the top of a chimney to build downward, would be deemed a candidate for an insane asylum. And there are preachers, and religious teachers, who do similarly. They at once dash pell-mell into secret societies, dress, jewelry, &c., as though these things are the Alpha and Omega of religion, as though more important than heart qualities, or as a substitute for holiness. This style of religious teaching reminds us of Esop's fable. The Sun and the North Wind disputed as to which could induce a man to take off his coat. The North Wind undertook to blow off the man's coat; but the man, feeling cold, buttoned up his coat. The Sun then poured mild, warm rays of light and heat, which caused the man voluntarily to take off his coat.

The old adage, "Manner is as important as matter," is indestructible by time, and as applicable to religious management as to secular matters. The advocates of the inverted and rash style tell us "we dare not compromise with the world." This objection is specious. A refusal to be discreet, cautious and wise, is itself a leaning towards the spirit of the world. Any world-baptized man can blurt denunciation, make men angry, and "Stir up the Devil" generally.

We have no admiration for the rapid prudence, the world-courting spirit that dares not oppose sin, whether intrenched in municipal law or barricaded in the pulpit; whether committed by the ragmuffs of the saloon, brothel and gutter, or the silk-clad aristocracy; whether rag-

clad, or trimmed with gold lace; whether shielded by legislation, or pulpit-baptized; only let the rebuke of sin be in the right time, the right place and by the right person, and given, too, in the sweetest spirit, that the hearers may feel that the preacher loves the man rebuked, and does it as an unpleasant duty.

### HE WAS GOING TO SLEEP WITH GOD.

Sometimes I believe the little ones say the best things after all. I know a little family in Detroit who are heartbroken and sad this Saturday night. There were three last Saturday, but to-day only two are left. The tie that bound them more closely than that which the clergyman drew, has lately been loosened, and the light of their countenances went out with the red Winter sun only the other night. The father is a railroad man, whose duties call him away from home nearly three-fourths of the time. It was his habit whenever he was about to start for home to telegraph to his wife, apprising her of the fact. In these telegrams he never failed to mention the name of the little four-year-old, and the dispatches usually ran as follows: "Tell Arthur I shall sleep with him to-night." The baby boy was very proud of these telegrams, which his mother would read over to him, and he considered the "teledraf" a great institution. The other night, when the fever had done its work, and the mother was sobbing out her anguish, the little one turned calmly in his bed and said: "Don't ky, mamma; I s'all s'leep wiv Dod, 'oo know. Send Dod a teledraf, and tell him I s'all s'leep wiv him to-night." But the message went straight up there without the clicking of wires or the rustle of wings.—*Standard and Home Journal.*

—Christ is not valued at all unless he is valued above all.—*Augustine.*

### SAVED FULLY.

Rev. W. W. Kelly sends us the following account of the Lord's dealing with one with whom he had labored in the Lord:

I have a great desire to tell in some way that will reach more people than can hear me by word of mouth, what the Lord, during these last few months, "hath done for my soul." It is a personal story, I confess, but it is all the "exceeding greatness of His power." It is an old story, too, I suppose, to many of those who will read it; but it is new to me. Let me show the Father's gifts to me, even though all you who read have the same tokens of His love.

I have been a Christian many years, and most of those years have been happy ones as far as religious experience is concerned. I was converted when little more than a child, and had the usual quiet experience of a child coming simply to Jesus for forgiveness, and salvation, and I had the happy, natural trust of a child, growing helpfully into the maturer faith of adult years. I well remember how precious Jesus was to my childish heart; and many times since, in times of bereavement and sorrow—and I have known more forms of earthly sorrow than simple bereavement—have I leaned heavily upon the Everlasting Arm, and found it a sure support. I have studied with some care the work of the Holy Spirit in the church. Nor have I studied the subject in altogether a general way. I have recognized the fact, intellectually at least, that we live in the dispensation of the Spirit, and one of my regular petitions for myself has been—especially since I have been giving my whole time to religious work—that I might have in all my efforts the help of the Holy Spirit. To tell the truth, my prayers for myself for

years were not over-abundant. My heart and mind were so full for others that I seemed to have little time or desire for myself. "My zeal for God was out-running my communion with God." Yet always, as a kind of underlying petition, was this prayer for the Spirit's help. I had no very definite ideas as to what the help I prayed for would consist in, but looking back through years of work, I believe even yet I had what I asked for—a measure of the Spirit's help. Though why He should, or how He could, or can, work with one so unspeakably unworthy, I do not know. I suppose He is so anxious to have the work done that He will use almost anybody or anything to do it with.

Last winter I had a prolonged attack of what had, once or twice visited me before. I was thoroughly nauseated with life. My earth joys were not over-abundant, and my joy in God's work was cut off in a measure. As for drawing joy direct from the Lord, I seemed to have lost the secret, if ever I had known it. The dead, flat, joyless level of my life, stretching out before me, seemed intolerable. Once or twice only, in all the months, did I seem to stretch a hand through the veil, and touch for a moment a Source of Strength. None of the time did I realize the sinfulness of my depression, nor the unbelief from which it sprang. I rather pitied and babied myself in it. If some one had laid a heavy hand on my shoulder and said, "Does the Lord desire His child to mope around in this way? Has he made no other provision than this for you?" I don't know how I should have answered. In the spring, however, came more active work, and the joy of work; and life and I jogged on as usual.

About four months ago a friend asked me to study the subject of "holiness." (No, reader, you do *not* know the whole story now.) I had

no desire to do so. I had studied it years ago, and had been variously exercised in my mind concerning the matter. My friend talked on. I promised; and having promised, I studied. For weeks I confined myself to the Bible. I began at Matthew, and read the whole Testament—studying many parts very carefully—noting and marking all the passages that in any way referred to the subject, from the “It is He that shall save His people from their sins” of Matthew first, to the “Blessed are they that wash their robes” of Revelation last. Before I finished I had one of the blank leaves of my Testament nearly filled with references, and could not resist the conviction that there is such a thing as holy living recognized in the Bible. That the ability to live holily comes normally as a separate thing from regeneration, or is in any sense a special separate blessing, was by no means so clear. Nor am I, to anticipate a little, intellectually clear on this point yet.

I had not been studying long before, to my amazement and consternation, I found my own heart reflected back from the faithful mirror of the Word, in forms that appalled me. Self-consciousness—that bane of a public life—vanity, worldliness, actual though carefully covered duplicity, all were there, revealed to my startled gaze. Next I set myself to work to conquer and cast out these enemies. Again and again I faced some form of my worldliness, and said through set teeth, “This thing shall cease!” It didn’t cease, and that’s all there was about it. My self-control was gone, my hold on Christ seemed palsied—thank God, His hold on me never relaxed!—and I think I knew day after day the exceeding bitterness of Paul’s cry: “Who shall deliver me from the body of this death?” In connection with this conflict came an almost intolerable pressure in re-

gard to personal work. The most unreasonable suggestions, together with many most reasonable ones, were presented to my mind, and from both I was in a state of galling bondage from which deliverance seemed impossible. I read in John “If the Son of man shall make you free ye shall be free indeed.” “What!” I replied, “*Me* free in doing this personal work with the unconverted? Impossible! I shall never do it except at the point of the sword!” Yet all this time, if one can believe it, I knew I was a child of God, and I recognized the presence of the Spirit with me. That was what hurt me so—that I, a child in the family, should be so unruly; that I to whom the Holy Spirit had become a Friend should so grieve Him! At times also, I felt an appalling sense of failure in my work. I looked back over the years, and mourned for the “wood, hay and stubble” that I knew would not stand in “the day.” After weeks of study by myself, I sought advice of friends, but received only directions to do exactly what I had been trying, and failing to do—“to consecrate myself fully, and then believe.” “Consecrate myself? Promise to do anything?” I had promised again and again, but I couldn’t trust myself to keep my most solemn promises—especially in the way of personal work. “Believe?” I could believe that God was able and willing to do anything, even for me, but to believe that He *did* do it, how could I when the direct testimony of my conscience was against it? “Put myself in a strait-jacket?” Yes, I might so far as outward acts were concerned; but oh, my wilful, unbelieving, selfish heart!

After weeks that told heavily on mind and body, I got hold of some Scripture passages, such as “Sanctification of the Spirit,” which turned my study toward the work of the Holy Spirit in the believer, and on



this line there came slowly a little intellectual light. Notwithstanding my burden of an unmanageable heart, I had not been sure, from my Bible study, whether I might pray for deliverance as a distinct instantaneous work; but now, as I studied the history and doctrine of the Holy Spirit, I found something I could pray for, very definitely. "Did I not receive the Holy Spirit when I was converted?" Yes, for "if any man have not the spirit of Christ, he is none of His." "But did I then receive the baptism—the fullness of the Spirit?" No, my heart answered; or if I did, I haven't it now. "But may one receive this fullness after conversion?" The case of Cornelius (Acts x) and of the twelve Ephesians (Acts xix) and especially of the Samaritan converts brought to Christ by Philip (Acts viii), answered this question; besides, the command of Paul: "Be filled with the Spirit," was addressed to a Christian church. "But was not this a special gift, for the primitive church only?" Peter said expressly "to them that are afar off," as if he had had my case in mind. "But," last of all, "dare I ask for so great a gift—one so utterly unreliable as I had proved myself to be?" Perhaps I should not have dared, but I could do nothing else. The Lord drove me out of every covert—I believe now it was the Lord—and inspired in my heart such an intolerable longing for just this special, definite thing—the fullness of the Spirit—that I told Him in plain words, "Lord, I can not live without it—I do not see *how* I can live without it."

The matter of perfect consecration came up again. "Perhaps," was suggested, "perhaps you are to do a peculiar work. What if the Lord should require you to speak to every person you meet—to enter every house you pass with a message from Him?" Well, I answered, such a

thing is conceivable. It would be a living crucifixion, but better than the way I'm living now. I've no strength of my own to promise with—I've tried and failed too often; but if He requires it, He will work the miracle of strength in me to do it. Only let me be *sure* it's His will, and I promise. "Perhaps," was suggested again, "perhaps the Lord will limit your reading more closely than He does that of others. Suppose you were never to read anything but the Bible?—throw aside all lines of study, books, magazines, papers, for the one Book?" "All right, Lord," I replied, "so that I'm certain it is Thy will. Only give me the fullness of thy Spirit."

One night, in the midst of my praying, the fear came, not for the first time, that I might be indulging in self-will, in desiring so persistently this one thing, and I began to pray for a teachable spirit that I might not in any way dictate to the Lord. But even as I prayed, back came all the agony of my desire. I forgot all my fears, all my theories and philosophies, all the eighteen hundred years since Pentecost, and remembered only the "upper room." "Lord Jesus," I said, it is Thine own plain promise, and how can I help praying for it?"

And suddenly there came such an outpouring upon my desolate, empty heart as I can never describe. There was no "sound from heaven," nor "tongue like as of fire," but I knew it, and I knew God in it. I had prayed specially in my boldness that I might be sure I was not deceiving myself—not mistaking any "reflex action" of my own mind or emotions for a supernatural influence, and even this petition was fully answered. The gracious influence had not been upon me many minutes before I felt that it was enough—I was perfectly satisfied not only that it was indeed the work of the Spirit, but perfectly satisfied with His work. The ves-

sel, earthen though it was, was full. I told the Lord it was enough. I suppose I must have thought that it was such a great favor for even God to grant to one so utterly unworthy, that as soon as my cup was full, the hand of the Lord would be withdrawn. Such was not the Lord's mind toward me, and for hours my cup ran over.

This was some time ago. I hardly need to say that the same overwhelming sense of the love of God has not been continuous—could the frail human body endure it? But I have had great help and blessing ever since. Life, even this life, is glorified to me. It is no longer *only* an existence to be endured as discipline, even though the discipline be from a Father's hand; nor is it even *only* an opportunity to do work for God, but a great deal of the time just to live is a positive and sometimes a keen delight, because every hour is an opportunity to be with Christ. My joy in His work is still a precious thing, but when the work goes heavily I have that better source of joy—God himself. I seem to have apprehended Christ in a new relation and I know what Charles Wesley meant when he said:

"Thou, O Christ, art all I want:  
More than all in Thee I find!"

"Am I stronger, or in any way better than I was before?" I can not answer about myself alone, for how can one estimate the difference between two zeros? There was simply and absolutely no strength or goodness in *me* before, and there is none now. Words cannot express how deeply this is true, except as strength and goodness have been wrought in me by the mighty power of God. Moreover, I do not feel as if anything were finished, once for all, but rather once for a beginning. Paul said: "Be not drunk with wine, wherein is riot, but be filled with the Spirit." The old (Ephesian) idea of wine was that it was a powerful

stimulant to help over hard places, and give strength for special effort. But is not this the real work of the Spirit? Often during these weeks in depression of body and trial of soul have I been cheered and helped as by a draught of "new wine." I remember one long hot stage-ride, when I could hardly breathe for the clouds of dust, and the fumes of tobacco and whiskey from my seat-mate. Yet I was very happy; I felt as if I could ride on forever that way, if need be; for I thought of my Heavenly Companion on the other side, and edged along a little nearer to Him.

"Will it last?" I do not know. It has lasted thus far. The church of old *walked* in the "comfort of the Holy Ghost." I fear much that I may misinterpret my own experience but I know that I have inexpressible "comfort," and believe that it is the comfort of the Holy Spirit, as He reveals to me my Saviour.

"Personal work?" I do not speak to every one I meet. I do and say things I have never done and said before, but I have far greater liberty here than I once thought possible. The point-of-the-sword motive is mostly gone.

## WITHOUT BALLAST.

One Monday the *Escambia*, a British iron steamer, loaded with wheat, weighed anchor and started down the bay of San Francisco. The pilot left her when about five miles outside the Golden Gate. Looking back from his pilot boat a short time after, he saw the vessel stop, drift into the trough of the sea, careen to port, both bulwarks going under water, then suddenly capsize and sink.

What was the cause of this sad catastrophe? A want of ballast. She came into port from China, a few weeks before, with a thousand emigrants on board. But she had in

her hold immense tanks for what is called water ballast. Those tanks were full, and she battled successfully with wind and waves. But the captain, wishing to carry all the wheat he could between decks, neglected to fill those tanks. He thought the cargo would steady the ship. But it made it top-heavy, and the first rough sea capsized it.

Here, then, was a vessel tight and strong, with powerful engines, with a cargo worth \$100,000, foundering as soon as she left the harbor taking down with her a crew of forty-five men, because the captain failed to have her properly ballasted. The moment she began to lurch, the wheat all tumbled over to the lower side, and down into the sea she went.

How this wreck of the *Escambia* repeats the trite lesson that so many have tried to teach, and that they who need it most are so slow to learn. Young men starting out in life want to carry as little ballast as possible. They are enterprising, ambitious. They are anxious to go fast and take as much cargo as they can. Old-fashioned principles are regarded as dead weight. It does not pay to keep them, and they are thrown overboard. Good home habits are abandoned in order to be popular with the gay and worldly. The Bible is not read, the Lord's day is not observed, prayer is neglected, and lo! some day, when all the sails are spread, a sudden temptation comes that wrecks the character and the life.

We cannot urge too strongly upon the young, in these days of intense activity, the vital importance of ballast. A conscience seems to be an incumbrance—an obstacle to prosperity. But it is a safe thing to have on board. It steadies the soul. It keeps it from careening when the winds drive it into the trough of the sea. If the *Escambia* had taken less wheat and more ballast, it might

have been afloat to-day. And this is true of many a man now in prison or in the gutter. The haste to be rich—the impatience of restraint, alas! how their wrecks lie just outside the world's Golden Gates.—*Christian World.*

—The doctrine of eternal punishment is proclaimed with increasing clearness as we advance through the Old Testament, and is most definitely announced by Christ. If there were hope beyond the grave, we should especially look for the mildest and most loving of all men to modify the seemingly harsh teachings of His predecessors, instead of making them more severe.—*Prof. Park.*

#### JOYFUL IN HOPE.

BY MRS. D. A. CATTON.

Let earth rejoice—for Jesus comes,  
A Saviour from above;  
He comes to save our fallen race—  
O, wondrous, matchless love!

He comes to wash away our sins,  
To make our spirits pure;  
To stamp his image on our hearts,  
And work a perfect cure.

Our lips shall praise thee, Prince of peace,  
They shall thy love proclaim,  
Till every kindred, every tongue  
Shall hush thy glorious name.

—No better, no simpler definition of faith has been given than that of the late Horace Bushnell: "It is an act whereby one person, a sinner, commits himself to another person, a Savior."

—I have read the Bible through many times. It is a book of all others for lawyers, and I pity the man who cannot find in it a rich supply of thought and rule for conduct.—*Webster.*

—The same Spirit that strengthens a saint will convict a sinner.

—If you die to-night, where will you spend eternity?

—He that glorieth, let him glory in the Lord.



## THE USES OF AN ENEMY.

Always keep an enemy on hand, a brisk, hearty, active enemy.

Remark the uses of an enemy:

1. The having one is proof that you are somebody. Wishy-washy, empty, worthless people never have enemies. Men who never move never run against anything; and when a man is dead and utterly buried, nothing ever runs against him. To be run against is proof of existence and position; to run against something is proof of motion.

2. An enemy is, to say the least, not partial to you. He will not flatter. He will not exaggerate your virtues. It is very probable that he will slightly magnify your faults. The benefit of that is two-fold. It permits you to know that you have faults, and are, therefore, not a monster; and it makes them of such size as to be visible and manageable. Of course, if you have a fault, you desire to correct it. Your enemy does for you this valuable work which your friend cannot perform.

3. In addition, your enemy keeps you wide awake. He does not let you sleep at your post. There are two that always keep watch, namely, the lover and the hater. Your lover watches that you may sleep. He keeps off noises, excludes light, adjusts surroundings, that nothing may disturb you. Your hater watches that you may not sleep. He stirs you up when you are napping. He keeps your faculties on the alert. Even when he does nothing, he will have put you in such a state of mind that you cannot tell what he will do next, and this mental *qui vive* must be worth something.

4. He is a detective among your friends. You need to know who your friends are, and who are not, and who are your enemies. The last of these three will discriminate the other two. When your enemy goes to one who is neither friend or ene-

my, and assails you, the indifferent one will have nothing to say or chime in, not because he is your enemy, but because it is so much easier to assent than to oppose, and especially than to refute. But your friend will take up cudgels for you on the instant. He will deny everything and insist on proof, and proving is very hard work. There is not a truthful man in the world that could afford to undertake to prove one-tenth of his assertions. Your friend will call your enemy to the proof, and if the indifferent person, through carelessness, repeat the assertions of your enemy, he is soon made to feel the inconvenience thereof by the zeal your friend manifests. Follow your enemy around and you will find your friends, for he will have developed them so that they cannot be mistaken.

The next best thing to having a hundred real friends is to have one open enemy.—*Rev. Dr. Deems.*

## DELAY NOT.

A great surgeon stood before his class to perform a certain operation which the elaborate mechanisms and minute knowledge of modern science had only recently made possible. With strong and gentle hand he did his work successfully, so far as his part of the terrible business went; and then he turned to his pupils and said: "Two years ago a safe and simple operation might have cured this disease. Six years ago a wise way of life might have prevented it. We have done our best as it now stands, but nature will have her word to say. She does not always consent to the repeal of her capital sentences." Next day the patient died.—*Edward Garrett.*

—Eternal, unchangeable truths come to men not by experience, but only through intuition and revelation.—*Fenelon.*

### THE TEMPLE THROWN DOWN.

To the disciples, as to all Jews, the temple seemed the very extreme of splendor and permanence. They gazed with admiration and awe on the great stones of the foundation and the gold which adorned it; and when the Master said: "There shall not be left one stone upon another that shall not be thrown down," it was as if he had foretold the falling of the arched heavens. A few years passed, and the prophecy was dismally fulfilled, amid fire and blood. The temple, which had been the scene of hypocrisy, hatred and fraud; the temple, which had been made the occasion of false swearing against the innocent; the temple, whose walls had echoed to the cry, "Crucify Him!" the temple had the frown of God upon it; it could not stand; it fell.

How often in all ages have men looked on some structure, and wondered and admired, because of its outward splendor; and they have not known that God's voice has gone out against it; they have imagined that it was for all time; but presently it has crumbled to ashes.

When Louis XIV was in his pride, overawing Europe, who dreamed that before the close of the century his descendants would be on the scaffold and that the remains of "Louis the Great" would be dragged out of their resting-place by the hands of the mob, and be tossed about in ghastly sport? Later, in 1810, when Napoleon was surrounded by attendant kings as other monarchs are surrounded by courtiers, when he dispensed thrones as other men dispense shillings, who dreamed of Waterloo and St. Helena? And when his (so-called) nephew had consolidated his reign by victories, by diplomacy, by enlisting the Pope, by the Plebiscite, who would have predicted Sedan? And when Pope

Pius IX, called a council to proclaim him Infallible, who either hoped or feared the overthrow of the temporal power and the crowning of the King of Free Italy in Rome?

So of many a political and social system, off-spring of selfishness, offensive to God. In the very hour when they seemed most solid, they have been under the curse of God; and the very steps by which men hoped to sustain them have proved their ruin.

In fact, nothing is permanent, unless it has the blessing of God; and it cannot have the blessing of God unless it is founded and built in righteousness.—*Nat. Baptist.*

### WARNING TO TOBACCO- USERS.

The *New York Times* has a startling warning for tobacco users. A gentleman of wealth and culture, with a cigar in his mouth, passed out of an instrument-maker's establishment as a professor of microscopy entered it. The wealthy gentleman was himself an amateur in the use of the microscope, and had just been trying the power of one upon a drop of blood from his finger. The instrument was adjusted on the counter, and the professor glanced into it. Inquiring of the proprietor who the gentleman was, he informed him that he was his best customer, buying largely of his instruments. "And this is a drop of blood from his finger?" asked the professor. To the affirmative answer he said, "Very well, tell your best customer, if you can without impertinence, that unless he stops smoking at once he has not many months to live." He did not stop, but left for Europe in a few weeks to recruit his failing strength, and in a short time his death was announced from Paris, the doctors styling his disease "a general breaking up."

## REVIVALS.

The very best preparative among Christians for Christian work—Christian work that shall tell, because of the efficiency and the power of it—is their own personal sanctification. This is so, because not until sanctified are God's people really prepared to teach transgressors. Right teaching depends upon right discernment; but right discernment turns upon real heart purity and spirituality. So, also, as a rule, the conversion of sinners can only be expected to follow the efforts of revival workers when sinners have full confidence in the piety and purity of the workers. Clean-hearted workers will irresistibly impress and draw impure-hearted sinners. But revival workers of impure hearts and lives cannot efficiently reach or rescue the unsaved people around them. Then, too, there is much, very much, in the air of confidence and courage with which one who wishes to save an unconverted friend approaches that friend. A pure heart imparts to its possessor a true confidence and a godly courage. The truly sanctified Christian, whose life is right, has no reason to be unconfident or uncourageous in his approaches to the unconverted neighbor or friend whose salvation he seeks. And it is just as true, on the contrary, that the professing Christian whose heart is wrong, and whose life is bad, is shorn of both confidence and courage in appealing to an ungodly neighbor, because he knows the badness of his own heart and life, and *that* unnerves him. And, too, he knows that that neighbor knows the wrong of his heart and life, and *that* still more makes a coward of him.\* And so, it is not an arbitrary sequence that the Psalmist's words express—"Create in me a clean heart. . . and *then* will I teach transgressors Thy ways, and sinners shall be converted unto

Thee." It is strictly philosophical—logical, and theological. This is the sequence, because it is natural that it should be so; it would be unnatural to be otherwise.

The prayers of the churches, and the sermons of the pastors of the churches, for the conversion of sinners are all well, if the case of the churches and the preachers themselves is well. The prayers are right, if the makers of the prayers are right. In just so far as this is so, it may be expected that the prayers will avail; otherwise they will not.

Preachers, to preach rightly to sinners and to bring them to conversion, must be pure, clean-hearted preachers. Church workers, to work rightly and successfully for the conversion of sinners, must have behind them the record of a holy experience and a blameless life. May God give to the churches and to the world such a generation of preachers and workers.—*Banner of Holiness.*

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 RUDENESS.
 

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A great number of smokers seem to have lost sight of politeness! Their smoking makes them rude. Why should a smoker blow his smoke in my face, or allow the dust of his weed to get in my eyes? Why should he think it not indecent to frequently expectorate in my presence? I have as much right to scatter fine strong pepper and half blind the passers-by or my companions in a railway carriage. I might answer it pleased me, and they must put up with it. Men have no more right to smoke in public than I have to scatter pepper. Our pleasures ought not to be at the expense of another: all public smokers, however, break this law, and give great offense to that part of the public who hate the most distant fumes of tobacco.—*London Freeman.*



### STARTLING SCIENTIFIC FACTS.

We learn from reliable data that, in its efforts to straighten itself up in its old age, and to run soberly and decorously to the Gulf of Mexico for the rest of its life, the Mississippi has shortened itself, between Cairo and New Orleans, two hundred and forty-two miles during the last one hundred and seventy-six years—an average of a little more than one and one-third miles each year. It has done this by what, in the vernacular of river men, are known as "cut offs"—that is, sighting straight across corn fields, and cotton fields, and melon patches, the river has plowed its way through them without the slightest regard to proprietary rights. These facts recently attracted the attention of that eminent and reliable scientist, Mark Twain. After bringing his massive brain and rare attainments to bear upon them, and after a diligent use of his slate and pencil, Mr. Twain has arrived at indisputable conclusions, which he expresses with the modesty and courtesy which characterize the true scientist. He says: "Therefore, any calm person, who is not blind or idiotic, can see that in the old Oolitic Silurian period [a period which I think Mr. Twain himself discovered] the lower Mississippi river was upwards of 1,500,000 miles long, and after meandering all over the United States, must have stuck out over the Gulf of Mexico like a long fishing rod. And by the same token any person can see that in the year 2620 the lower Mississippi river will only be a mile and a quarter long, and Cairo and New Orleans will have joined their streets together, and be plodding comfortably along under the same mayor and Board of Aldermen." Now before we laugh at and discard these startling conclusions we must remember that they are

based upon precisely the same kind of facts, and are just as logical and irrefutable as are those of other scientists who undertake to tell us how long it has taken the falls of Niagara to recede to their present position, or how many eons upon eons it required to bring our world into its present shape. Why isn't Mr. Twain's talk as scientific as theirs? Mr. Twain concludes his scientific observations with the following remarks: "There is something fascinating about science. One gets such wholesale returns of conjecture from such a trifling investment of fact," which is about the correct way to put the case.—*Presbyterian*.

—The Recorder of Dublin said recently: "I have been for a whole week trying cases such as no Christian judge ought to have to try—cases of outrage and violence. I marked the evidence in every single case, and every one of them began in the public-house. It is the drink system, and the drink alone, that leads to all this crime and misery and sorrow. Yesterday I went through a mile and three-quarters of miserable, wretched streets, manifesting on every side the penury and wretchedness of the unfortunate people who live in them. The only bright spots were the public-houses, which, brilliantly lighted up, reflected and contrasted with the surrounding misery. I hate this magnificence. I look upon it with horror. I know it but too well. As each case of crime and violence comes before me, the same wretched story is told—the Drink Demon is as necessary a part of every case as the police or myself."

—A covetous man is fretful because he has not so much as he desires; but a Christian man is thankful because he has so much more than he deserves.

## WASTED LIVES.

Some time since the community was startled by a terrible tragedy. Three maiden ladies, who were sisters and lived together in Chicago, resolved to put an end to their lives. They deliberately talked the matter over, and made arrangements to accomplish their object, and to avoid intrusion. When the hour came that had been set apart for the fatal deed, the heart of the youngest failed her. She sat above, shivering and moaning, while her two sisters carried out their insane resolution, and by their own act passed from this world to their final account.

These women belonged to a respectable family. They were people of education, and refinement of habit and tastes. They had lost no friends, suffered from no disease. Their only grievance in life was that they had recently lost a lawsuit which deprived them of their income.

There was no earthly reason why, like thousands of other women, they should not have gone heartily to work to *earn their own living* honestly. But it appears that they had been taught when children that the object of life was to make a display in the fashionable society of their town. When they failed in this, so morbid was their ambition that sooner than go to work, and so lose caste in the eyes of their foolish, fashionable acquaintance, they preferred death.

This extreme case will, no doubt, shock many a mother and young girl whose actions and aims in life are every whit as foolish and false. In order to wear a certain trimming, or cut of gown, or to visit in some petty clique in their town or village, they sacrifice all the great and real uses of life.

We have seen a girl, disappointed in not marrying a rich man whose wealth would have given her these

paltry social distinctions, as she grew older settle down into a bitter, selfish, wretched woman. Was not this, too, self-murder, and that of the soul?—*Chicago Ledger.*

## JOHN WESLEY AND THE LIQUOR TRAFFIC.

In a sermon published in 1760 John Wesley says:

"Drams of spirituous liquors are liquid fire, and all who manufacture or sell them, except as medicines, are poisoners generally. They murder his majesty's subjects by wholesale—they drive them to hell like sheep. The curse of God is in their gardens, their walks, their groves. Blood—blood is there. The foundation, the floor, the walls, the roof of their dwellings are stained with blood!"

And a letter published December 1st, 1772, in Lloyd's *Evening Post*, contains the following, signed by him:.... "Have we not reason to believe that half of the wheat produced in the kingdom is every year consumed, not by so harmless a way as throwing it into the sea, but by converting it into a deadly poison—poison that destroys not only the strength and life, but also the morals of our countrymen? Well, but this brings in a large revenue to the King! Is this an equivalent for the lives of his subjects? Would his majesty sell a hundred thousand of his subjects yearly to Algiers for four hundred thousand pounds? Surely no; will he, then, sell them for that sum to be butchered by their own countrymen? 'But otherwise the swine of the navy cannot be fed.' Not unless they are fatted with human flesh; not unless they are fatted with human blood! Oh, tell it not in Constantinople that the English raise the royal revenue by selling the blood and flesh of their own countrymen!"

### "AS THE MASTER."

I confess that during the past year the Holy Ghost has led me to more solemnly face the matter of unshrinking fidelity in preaching His truth. I have passed long months during the past year, when I felt in my soul my ministry must have in it the fearless solemnity of eternity. When I found a church in the limits of Methodism, whose leading members and office bearers could abandon all religious services, except Sunday preaching; denouncing special providence, deny the plenary inspiration of the Bible; print, sell, buy and encourage Sunday newspapers; take their wives and children to the theatre; gamble in wheat, deal in lotteries, drink intoxicating liquors and use profane language; I went on my face before a Triune God and solemnly pledged Him I would preach His Word with unwavering fidelity, even if it should cost me the forfeiture of every pulpit in Christendom, and my life besides. Thank God for the day I made that vow—wetting the carpet with hot tears! But this bell was succeeded by the pomegranate of persecution. From adjoining pulpits, and weekly and Sunday papers; from parlors and beer saloons; by church members and drunken infidels; to my face and everywhere I was assailed as a "blue Puritan," "fanatic," "fool," "blasphemer," "pope," "hypocrite," etc., etc. Praise to the God of love, it did me no real harm, but amid it all many were converted and sanctified, and the church grew in real prosperity. My heart leaps with joy, that in my poor life I have worn for a season the red fire badge of the Cross.—*G. D. Watson.*

—Cultivate beauty of the soul, for the course of feeling engendered by a kind, generous character will always give life and permanent animation to all the lines on the face.

### A PEACEMAKING POWER.

When Miss Martineau visited America she was introduced to Mr. Clay, and during the conversation she is reported as sneering at practical religion. To which Mr. Clay replied:

"Miss Martineau, I do not know practically about what the churches call religion. I wish I did. But I do know of its effects. In the neighborhood of my home were two very estimable families who in years past fell into what is known as a 'Kentucky feud,' which means that as often as any of the embittered parties met at a fair or public meeting there was a probability that the fray would begin; and it was as likely to kill the innocent, as those in the strife. The neighbors did everything in their power of reconciliation. I did all in my power with the rest; but all in vain. The killing went on until one of the denominations known here as the Baptists, held what they called a 'basket meeting,' and had what they call a 'revival,' and these belligerent families were converted, as they say, and they have lived on the best terms ever since, a blessing to the whole community. I tell you, Miss Martineau, that whatever will change a Kentucky feud into loving fellowship so soon and effectively is of God. No power short of His could do it."—*Presbyterian.*

—Forgetfulness is one of the broad ways of sin. A ship can be lost by carelessness as well as by design. The evils of life come mainly through inattention. If I mind not, I find not. Souls are lost at no cost. Every man has a weak side; but a wise man knows where it is, and will keep a double guard there.—*John Reid.*

—"The in-reigning of perfect love is an experimental heaven."



## THE EXPERIENCE OF THE APOSTLES.

DID THEY EXPERIENCE HEART PURITY  
DISTINCT FROM, AND SUBSEQUENT  
TO, REGENERATION ?

BY REV. J. G. TERRILL.

The nature of this question demands that we examine the testimony of their regeneration, both as to the fact and as to the time.

Jesus told them at one time that their names were written in heaven. (Luke x: 20.) When Peter in answer to a question said, "Thou art the Christ, the Son of the living God," Jesus replied, giving him a new name in harmony with a divine custom (see Abram—Abraham, Jacob—Israel), adding, "For flesh and blood hath not revealed this unto thee, but my Father which is in heaven." That confession was an evidence of regeneration. "Whosoever believeth that Jesus is the Christ is born of God" (1 John v: 1). Jesus in His last conversation before the crucifixion, told His disciples to not let their hearts be troubled, that He gave his peace unto them (John xiv: 21). It is a rule of the divine government, and a law of mind, that there is no peace to the wicked (Isa. xlviii: 22): and this is corroborated by human experience. Divine peace is granted to those only who have evangelical faith. "Therefore being justified by faith we have peace\*\*\* through our Lord Jesus Christ." (Romans v: 1.) Jesus also said to them on that occasion, "I go to prepare a place for you; and \*\*\* I will come again and receive you unto myself, that where I am there ye may be also." (John xiv: 2, 3.) Now heaven is not for the unregenerate, it is for those who are the heirs of God because they are sons. (Romans viii: 16, 17.) In the parable of the Vine and the Branches, in the same discourse, He assumes that they are

united to Him. Not a word does He say about their *becoming* united to Him, but He exhorts them to *abide* in Him.

Now if all who desire to be accepted of God had as good evidence of it as this, so plain, so strong—from Jesus' own lips—would it not be satisfactory ?

We also find evidences of their regenerate state in the wonderful prayer that followed this address.

In the presence of His disciples, probably near the entrance to Gethsemane, just previous to taking Peter, James and John, and going farther into the garden to pray again, He told the Father that He had given *eternal life* to these disciples, and defined eternal life to be, to know the only true God, and Jesus Christ whom the Father had sent (v: 3), and that these disciples knew this. (v: 25, 26.) He also said to the Father, "I have kept them, and none of them is lost but the son of perdition;" and prayed that now the Father might keep, and keep—not save—them from the evil that is in the world. (v: 11, 12, 15.) They are not even backsliders. He also said to the Father, "They are not of the world, even as I am not of the world," and that the world hated them for that reason. (v: 14, 16.)

Could these disciples, under these circumstances, be otherwise than impressed with the conviction that they were the accepted followers of Jesus, and sons of God ? It is the testimony of Jesus. It is infallible. Could testimony be stronger ? To deny it is to contradict Him. "Let God be true and every man a liar."

## THE SECOND EXPERIENCE.

Jesus commanded them after His resurrection, in His last address before ascending into heaven, to not depart from Jerusalem until they received the Baptism of the Holy Spirit.

They obeyed Him.

They received it.

But what did it do for them? Let Peter testify: "The Holy Ghost fell on them—Cornelius, etc.—as on us at the beginning"—Pentecost (Acts xi: 15), "and put no difference between us and them, *purifying their hearts by faith.*" (Acts xv: 9.)

#### CONCLUSIONS.

1. The disciples of Jesus had a second experience that included a work of heart purity.

2. They who testify of a second experience of this kind are in harmony with the early disciples of Jesus.

3. They who teach the doctrine of a second experience like this are in harmony with the earliest and purest state of the Christian church.

4. They who insist upon *believers* waiting for the baptism that produces this experience, are in harmony with their Master; while those who do not, with those who oppose it, are countermanding the orders of the Captain of our Salvation. He says TARRY, they say GO.

Which will you obey?

#### TEMPTATION.

BY F. H. HORTON.

"My people are destroyed for lack of knowledge," saith the Lord. Many honest souls are fearfully buffeted of Satan, who might gain speedy and sweeping victory, did they *know* his devices and *how* to defeat them.

Satan's work is to induce men to sin. Sin is a wrong voluntary state or act.

Righteousness is the *choice* or the *willing* of the highest good of universal being, God and all His creatures. Sin is refusal to make this choice.

For one to be righteous, to live for the good of the universe, secures the highest possible good to the agent himself. True self-interest demands righteousness; therefore,

to induce men to sin, Satan must get them to take up arms against themselves.

How can he do this?

I answer *through the sensibilities*. A sinner disregards the interests of the whole universe, his own included, while he yields obedience to the demands of impulse.

All temptation is incitement to sin, and all sin the yielding to impulse.

This, then, is the ground of all temptation with all moral beings who are subject to temptation. Ask a sinner to submit to God and he admits the reasonableness of the demand, usually, but either says he *doesn't feel like it*, or assigns some other reason (?) which you can easily see amounts to the same thing.

Unsanctified Christians are tempted through the demands of carnality yet remaining in the soul. Sanctified Christians are tempted through the impulse of sensibility.

The Lord Jesus had a lawful hunger for food, the demand of desire was urgent, and Satan suggested that the desire be gratified, regardless of the will of the Father as to time and manner. While His whole sensitive nature shrank from the life and death of suffering before Him, Satan offered to surrender the world to Him, without a pang of suffering, if He would fall down and worship him.

God's plan is that we shall implicitly obey Him, and on His part, He will give us all the satisfaction of desire that is for the general good.

Self-denial is refusal to yield to the demands of present gratification of desire; it is not a surrender of self-interest. Every unlawful gratification foregone insures some greater lawful one in the future.

A common source of temptation among brethren is wrong feelings. These originate from a thousand primary causes.

We are brought into perplexity;

this creates a feeling of uneasiness, and impulse clamors for immediate deliverance.

God's providence seems to reveal no bread for to-morrow, and desire must see where the flour barrel is.

The physical man is full of pain, or becomes the source of mental depression; desire must have ease.

Grim spectres of manifold future calamities frighten the soul, and Satan says, "God is not sufficient."

A thousand things may come in to buffet, distress, perplex and annoy, but the word says, "Let the peace of God *rule* in your hearts." Impulse says, "These things are too hard to bear." If the soul yields to this impulse, peace vanishes, the quivering heart then *must* bear, while Jesus stood ready to bear all, and give the soul rest, but was refused the privilege.

In time of greatest testing we always feel like trying to deliver ourselves. Geo. Muller attributes his great faith to the fact that it has grown strong by fully trusting God at those points when the testing was most severe. If he had no bread for breakfast for his large family of orphans, he never tried to deliver himself, but rested fully on the promise of God.

Oh that men would learn this great lesson!

We are to utterly disregard the clamor of desire when its gratification disregards the will of God. I speak of desire in the sense of a natural impulse, not including the consent of the will.

When the mind is "in heaviness through manifold temptations," we seem to be unable to see what course to pursue. Never, in such a case, follow the impulse of feeling. Regard as *actually real* what seemed so real when the mind was clear and full of light.

Take your *stand* on some *plank of truth*, which you remember to have

seen, and stand there till the storm be past.

THE NEW YEAR—1883.

BY R. GILBERT.

Great God, Tremendous Being! All is full  
Of Thee—this universe of sparkling stars,  
As central suns—a myriad host, that light  
And heat irradiate thro' endless space;  
A universe of circling planets far,  
That ceaseless roll at Thy divine behest.  
By Thine own hand omnipotent, each orb  
Abounds with beings, animate with sense  
To roam at large, or mind, and moral power  
To know and do Thy will.

Though thus so vast  
The universal empire, still our world—  
This lesser orb—Jehovah's care receives,  
As tho' nought else within His realm were found—  
As tho' no myriad host of central suns  
Revolves thro' all infinity of space  
Around the gravitating throne of God.

The Great First Cause still remains supreme within  
This sphere, with power omnipotent, and eye  
Omniscient still, and wisdom infinite.  
The march of time in calendar of heaven  
Another New Year marks, as whirls the world  
Its annual round, and counts the seasons as  
They pass. On heaven's gnomonic record stands  
Another year—a year with all its deeds  
Of weal or woe.

While infidelity—  
With darkened eye awry—nought sees of God  
In all material things—save reign of chance,  
Or "Law of Nature," blindly working all;  
The peering intellect of him, whom God  
Instructs, sees the Divine in all the realm  
Of nature, which reflects His image pure—  
His omnipresent energy that works  
In all—His power, and wisdom, justice, and [hearts,  
His grace. When heaven pours light on willing  
Makes lucid minds transparent to the truth,  
Then, true philosophy Jehovah sees,  
As mildly uttered in the passing breeze,  
As roared in dashing cataracts, or heard  
In ocean's roaring waves, or warbled forth  
By birds of song—the etherial choir of heaven.  
And God is seen as mirrored clear in all  
The face of nature fair—the ocean's broad  
Expanse, the snow-capped mountain high, and hill,  
And fertile valley green, and flowing lawn,  
And in the fearful, darkened thunder-cloud,  
Seen in the boreal blast that sweeps o'er vales,  
And widely shrouds the earth with snow, as tho'  
The funeral of the dying year had come.

While thus the humble Christian—God's most true  
Philosopher—in nature's mirror sees  
Jehovah's face, more striking still, he finds  
Him in the spiritual kingdom of His grace.  
On the dial plate of heaven, the gnomon counts  
The fleeting years, and eighteen eighty-three,  
Since He, of Bethlehem—Immanuel—  
Our God with us—was robed in human flesh.  
Long time inspired men had sought to know  
His coming. Sombre midnight shrouds the earth.  
O see! Bright scintillations flash, and shed  
The mellow light of heaven, while angels pure,  
And blood-washed spirits, fill the air with song  
Celestial. Humble shepherds 'wake to hear:  
To God most high be glory given, and peace  
To earth abound."

While goodness crowned the past,  
Let floods of heavenly light illumine our path  
The coming year. Let EARNEST CHRISTIANS walk  
In lucid light; and armed—a pilgrim band—  
With shield and sword—a panoply divine—  
Seize heaven with holy violence of faith.  
Douds Station, Iowa.



## ADAPTATION.

BY REV. A. V. LEONARDSON.

Adapt means "To make suitable; to fit or suit, as, to adapt an instrument to its uses."—*Webster*.

To follow out the law of adaptation, is necessary to the success of any enterprise. The mechanic in constructing a building, must observe this law. To this end he carefully looks over his material, and lays out, and frames his work accordingly. The rough timber must be smoothed, the crooked must be made straight. Following this law of adaptation, he will not put the small timber where the large ought to be.

The physician who possesses a knowledge of diseases and symptoms, will not prescribe and give to every patient the same remedy, but will give according to symptoms in each case. If he fails in this, he fails of a cure, and only injures his patient; hence we find that adaptation is all important.

The law of adaptation runs not only through nature, but also through grace. If violated in nature disastrous results follow. This is also true with regard to the work of God. There are truths of different classes in the Bible, and it is necessary that these truths or doctrines, which are fundamental, should be preached. Paul said to Timothy, "Preach the Word." Not all in one sermon. This would be impossible. But this same apostle says, "*Give the babes the 'sincere milk of the word,' and give those strong in the gospel the 'meat.'*" Adaptation is a necessity here. If Timothy had given the babes the meat, and the strong men the milk, the strong men might have become weak, and the babes might have perished. The proper food then adapted to their wants, causes them both to grow.

At a certain Camp Meeting, when

at the Saturday night service there were, perhaps, present fifty sinners where there was one saint, the sermon preached was exclusively to saints. He preached long and loud. The meetings were doing well before, but the interest died out during the delivery of that sermon. The truths preached were Bible truths, and would have been perhaps what the saints would have needed on Monday morning, but were not adapted to the wants of the people. Some people always seem to work best on the off side; and this off side work is generally ruinous. Again, some are always dwelling upon the conditions of Salvation—always preaching repentance. But if you go no farther you come short. Repentance and faith precede justification or pardon. These precede holiness. "No holiness, no heaven." (Heb. vii: 14.) God is a God of order on the scriptural basis. Truths that may be adapted to a congregation in one place, may, in a sense, prove a positive injury in another. Unless we keep humble and spiritual we are quite as apt to tear down, as to build up the work of God.

"The letter killeth, but the Spirit giveth life." Some people apply the same rule, and administer the same remedy to every one they come in contact with. In this case, what would be food for one might be poison to another. They always deal in the *externals* of the Gospel, but when you come to the real *undercurrent of redeeming love, the divine nature implanted*, Paul's *unspeakable* "Christ in you the hope of glory," they come short. Such seldom see the work of the Lord prosper in their hands. They need that persuasive element within that the apostle speaks of, "*The love of Christ constraineth us.*"

It is evident, unless men keep spiritual, unless their *love increases* in proportion to their *knowledge*, unless they are deeply imbued with

a sense of the lost condition of men, of sinners, they will inflict wounds that are hard to heal. Finney says, "If at any time I lost the spirit of prayer, I did not see souls converted." How much of the blessed spirit of the Master we all need, to know when to do, and how to do, the work assigned to us. "Be ye therefore wise as serpents, and harmless as doves." "He that winneth souls is wise."

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### OVERCOMING.

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BY NEWMAN CHAMBERLAIN.

"He that overcometh shall inherit all things, and I will be his God and he shall be My son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev. xxi: 7-8.

The Lord said of His people Israel that they were severed from all other people. Are all who profess to love Jesus separate from the above characters? God says: "If My presence goes with you, you shall be separate from all the people on the face of the whole earth;" but if we lose His presence with us we must be numbered with the unholy. Christ's true servants are unlike the world around them—a separate nation, a peculiar people. Such you must be if you would be saved. You may say, "At this rate very few will be saved." Jesus said, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Few will take the trouble to seek salvation and to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Heaven is a holy place. Holiness is written on everything in heaven. "There shall in no wise enter into it any-

thing that defileth, neither whatsoever worketh abomination or maketh a lie." Before we were regenerated we were like the troubled sea which could not rest. When converted, we found "peace that passeth all understanding." This life is nothing unless we get and keep the victory.

If we lose heaven, "the outer darkness," where "the worm dieth not and the fire is not quenched," is our portion forever. Let us watch the brief hour of life that we may enjoy heaven and all its honors forever. "The kings of the earth are to bring their glory and honor into it." Jesus says: "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Death is pronounced upon us. "Thou shalt surely die." "Dust thou art, and unto dust thou shalt return." "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love Him."

I know that God is my Father, and that Jesus is my Saviour, and that I am saved just now. I expect to be saved clear through to the pearly gates.

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—Patience makes the soul to be of one mind with God, and sweetens all the ills of life. It casts the light of heaven upon them, and transforms them into good. It made the bitter water sweet, the barren and dry land fruitful. Desolation it makes loveliness with God; the parching of sickness to be the fire of His love; weakness to be His strength; wounds to be His health; emptiness of all things to have all things from Him; poverty to be true riches; his deserved punishment to be his rainbow of mercy; death to be his life.

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—It is not admiration of the dishes, but a partaking of the food that gives strength to the hungry and life to the famishing.

## GRAPES OR GIANTS.

The reports of the spies brought sore trouble to Israel. Ten of the twelve returned with doleful news. The Giants of Anak were invincible. The land might flow with milk and honey, but of what use were these things as long as the giants stood on the border? And so the great congregation spent a whole night in tears. Only two had pleasant news. True there were giants, but they could easily be overcome; and as for the land, it overflowed with richness, and as a proof of their statement they brought a huge cluster of grapes, hanging from a staff which rested on their shoulders.

This incident is very suggestive. How many people there are who go out into life and see only giants! Their harp either hangs on the willows, or else it is tuned to the most dolorous strains. The sky of their thought is ever clouded, and they groan and sigh continually. Others are just the reverse. They look at things from a different standpoint. They see grapes rather than giants; every cloud has a silver lining, every dark sky a shifting bow. The fact is, people see just what they look for. Life is but a mirror in which we reflect ourselves. The bee and the wasp make the same circuit, but with very different results. One gathers honey, the other poison, and yet both drink from the same flower. One man lays his hand on the keyboard of life, and the most exquisite harmonies are evolved; another snaps his discordant fingers along the keys and awful discords are in the air. Everything depends on how we look at things. With some people this life is only a tunnel with a cradle at one end and a grave at the other. This view is not inspiring. The average man neither smiles nor laughs in a tunnel.

Others look upon existence as a kind of grinding machine. At birth,

we are put into the hopper; at death, we are carried away from the mill. Such an idea as this is enough to check every smile and choke the most hearty laugh. While others look upon this world as a school full of hard masters and birch rods, with lessons of strange difficulty, and problems almost impossible to solve. But are these ideas correct? I think not. This is seeing only giants, no grapes whatever. Life has its lessons, its discipline, its darkness, its sorrow, but it has grapes as well; and the man who knows how best to kill the giants and eat the grapes, has learned a most important and blessed truth.

In the religious life, how many see only the giants! Listen to the testimonies of the class and prayer-meeting. How sadly many speak! the crosses, the sorrows, the temptations of the Christian life are mentioned with great unction and pathos. We hear of the Gethsemane and Calvary; of the affliction and conflict, but how seldom do we see the transforming mount, or watch the stone burst from the sepulchre, with an angel of triumph at his side?

Are there no grapes in the Christian life? Is the way to heaven but a funeral procession? Must the shadows of the giants always darken our path, and can we not look Godward without having a son of Anak come between us and the light? Oh! for hands to pluck the grapes which hang thickly on the vines planted by every road side! The wails of many a church would cease if men and women had less to say about the giants and more about the grapes.

In social life, how much we hear about giants. Men go through life battling all the while; never giving a thought to the grapes that hang overhead. Women work from sunrise to sundown as though there was nothing in life but labor, and yet the richest grapes are within reach. Life with many is nothing but a



dead grip. They see no bright side to it. It has no higher meaning than a fight with the giants for bread. How few men ever bring to their daily task the thought that they are ministers of God, working out some glorious and divine plan? How few women look upon themselves as the ambassadors of heaven, sent to the court of their own home to represent the majesty of uncreated light? Could we but take the most common work, in the spirit with which God gives it to us, the hammer on the bench and the pen on the desk would blaze with divine meaning, and even the kitchen stove would be as a burning bush from which we would hear the divine voice. To live in such a world as this is no vain thing. Grapes of the choicest sweetness grow on almost every vine.

But some cannot reach the grapes because of the giants. Then kill the giants. To fight and overcome a giant is better far than to lie under the vine eating grapes. The giants were the making of Israel. From a horde they became an army, and the sons of Anak developed the hosts into heroes and warriors. Does care, poverty, unbelief, does temptation stand between you and the grapes of God? Then prepare for war. Put on the armor, draw the sword, fling up the shield and go boldly forward, and as the giants go down one after another, the grapes will be more sweet and pleasant to the taste. To fight bravely in this battle is to win. Giants are too unwieldy to give much trouble. A hornet is more than a match for an elephant. Satan himself is at the mercy of the weakest Christian.

Then adopt the minority report. Stand on the sunny side of life. Turn to the bright side of the cloud. Climb to the transfiguring mount. Take the blue glasses from your eyes. Change from minor key to the major. Push in the tremulo stop, open

the diapason and put on the key swell. Instead of wailing out with Jacob: "All these things are against me," shout with St. Paul: "None of these things move me." Instead of brooding about the giants, reach out your hand for the grapes. Bring clusters to the church. Set them before the converts. Tell them to eat with heartiness for "there are more to follow." Bring clusters to the home. Gladden the household with the fruitage of the heavenly land. Open the heavenward windows of the soul, and gaze upon the Canaan promised. Go thus through life and, when at length you reach the river, no giants will be there, but in the arms of a loving Christ you will be carried to an eternal home.—*Rev. J. W. Johnston, in N. E. Methodist.*

#### THE HEAVENLY NEW-YEAR.

BY R. GILBERT.

"Thou crownest the year with Thy goodness."—*Psalmist.* "They desire a better country, that is, a heavenly."—*Paul.*

Light breaks from Orient mountains,  
Cool breezes sweep the earth;  
The sealed-up, frozen fountains  
Await the vernal birth;  
Wide-spread the desolation,  
The faded flowers are dead!  
The vale a desecration,  
The plain to death is wed.

'Tis thus the earthly New-Year,  
With gilded toys comes in;  
Earth's fleeting joys, to view here,  
Are but the baits of sin.  
There is a New eternal—  
A heavenly New-Year fair,  
In heaven above more vernal,  
And pilgrims travel there.

In heaven a great salvation—  
An endless New-Year long;  
We pass thro' dark temptation,  
And join the eternal song.  
Let Satan's host surround us;  
With shield of faith we stand;  
No hellish foes confound us,  
When Jesus gives command.

Then place on God reliance,  
And walk the narrow way;  
With earth form no alliance,  
But win immortal day.  
Baptized with heavenly fire,  
We mount the world above.  
And seize the crown still higher—  
An endless crown of love.

*Doud's Station, Iowa.*

—He who will not take heaven as  
a gift will have hell as his due.

## THE LOVE OF CHRIST.

BY VALENTINE OLDFIELD.

I am looking heavenward and homeward, and in a little while God shall wipe away all tears. I shall reach my journey's end. Then faith shall be turned into sight, hope into fruition, and I shall be fully satisfied with the goodness of God's house. As I survey the glories of my happy home, the hope of eternal glory elevates my affections above all earthly objects. That happy home will more than compensate for all the toil by the way. All the happiness I enjoy in time, and all the glory that will crown me through eternity, flow from the love of Christ. I make Him my boast, my all in all. How the world recedes from our view as we obtain a glimpse of the heavenly land. The short-lived pleasures of earth, and the transient show of sublunary magnificence no longer fascinate the mind, as it gains a Pisgah view of the Christian's endless, happy home, the glories of which baffle all description. The love of Christ is most illustriously manifested to believers. O, matchless love! that Jesus has not only died for sinners, but has gone to prepare mansions, where they may reign with Him in eternal glory.

—Do not wade far out into the dangerous sea of this world's comfort. Take the good that God provides you, but say of it, "It passeth away, for indeed it is but a temporary need." Never suffer your goods to become your God.

—The Bible since the opening of the century has been translated into 236 languages, and now exists in the languages of four-fifths of the race. Thirty-nine of these languages had no alphabet, and the missionary had to give them a literature and written characters.

## THE DIFFERENCE.

One of the points of difference between a Christian life maintained upon the plane of justification and a wholly sanctified Christian life, is found in this, that the justified Christian is conscious of a persistent and perpetual effort to keep himself, while the sanctified Christian, without any struggle or self effort, is conscious of being kept by an ever-present divine power. In the ordinary course of the justified life, the believer is constantly occupied in keeping down the carnal tempers and passions that are constantly uprising, and in contending against inbred foes, lest he should be overcome by temptation and sin. The sanctified believer, being freed from inward sin, is saved from carnal uprisings, and is not vexed by the motions of evil tempers and passions within. The unsanctified and sanctified Christian differ in this, that the one is more or less troubled with unrest because of his constant struggle to keep himself from falling, while the other, being fully saved, is conscious of blessed soul-rest, without struggle and without fear. It is a blessed life indeed, to live amidst all the sin and defilement of a corrupting world, and yet be conscious of purity, being "kept by the power of God."—*The Banner*.

—Without holiness, without a heart thoroughly purified from the stains of voluntary transgression, we may be assured that we shall not enter into the secrets of the most High; the hidden life will be hidden to us; and there will be many things in the Christian's privileges, more precious than rubies, which will never, in the present state of being, come within the range of our experience.—*Upham*.

—To you, friend, I say, "Repent, and meet me in heaven." Will you?

GEO. MULLER ON FAITH.

During his recent visit to this country Mr. Muller made the following points in speaking of "Faith: what it is and how to increase it":—

I. Faith: what it is.

Positively, faith is confidence that God will act according to what He has declared in His Holy word. It is a reliance on God's word through the assurance that He will act truthfully. It is based altogether on His character. Negatively, faith is not any impression whether strong or weak. We believe because God has spoken, and not because we have impressions. Neither is it any degree of feeling or emotion. It has nothing to do with probabilities. Faith begins where probability ends. Many go under a cloud when they might be in clear light, because they are looking at their own impressions or feelings, or are weighing probabilities.

II. Faith: how to increase it.

(1) Welcome all the trials of faith. It grows by the exercise trial gives. But if we do not welcome the discipline we get little from it but the suffering. To repine at affliction is to miss the most ennobling joy, to incur needless distress, and to lose faith-culture besides.

(2) Seek acquaintance with God as He is revealed in the Bible. Trust will be spontaneous if we really know Him. The notions of God which the world, and even many in the church, entertain, are not true. "God is the most loveable Being." Is this the language of your inmost soul? If not you are not acquainted with God as he is revealed in Scripture. Seek above all to know God, so that you shall from your inmost soul say: "Though He slay me yet will I trust Him." "They that know Thy name will put their trust in Thee." If one is really acquainted with the God, not of the world nor of many in the church, but the God of the

Bible, he is so satisfied that he will not complain of anything, but will rejoice in all. I say deliberately, from my knowledge of tens and tens of thousands of Christians in all parts of the world, that many of them are not acquainted with the God of the Bible. My soul longs to have others know what I have found by getting acquainted with God. A brother from America, twenty years ago, expected to see me a decrepit man. But I am as clear in mind as I was twenty years ago. Why? I roll all the burden on God. A hundredth part of it would crush me. It is not only God's advice but his positive command: "Cast thy burden on the Lord, and he will sustain thee."—*Selected.*

STUMBLING BLOCKS REMOVED.

"I do not feel that I am a sinner."

Well, but you *are* a sinner, whether you feel it or not, and you are called to deal, not with a question of feeling, but of fact. Many a man has been fatally ill, without feeling his danger, but his lack of feeling did not arrest for one moment the progress of the disease and death. It is the most terrible count in the indictment brought against those who were "alienated from the life of God through the ignorance that is in them, because of the blindness (or hardness) of their hearts," that they were "past feeling." Your insensibility, therefore, is no excuse for continued indifference to the peril of your soul, but an aggravation of your guilt. "Sin is the transgression of the law," or as Rotherham renders it in his new translation, "sin is lawlessness." It is the spirit of insubordination to the law of God, as that law is summed up in the words of our Saviour, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.



This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself." Judged by this law, you have sinned every second of your existence, so that if you have lived thirty years, you are already charged with more than nine hundred millions of sins. Again, your very nature is sinful, and if you could see yourself in the light of God's presence, you would exclaim as Job did, "Behold, I am vile;" you would cry out as Isaiah did, "Woe is me, for I am undone." In addition to the unnumbered sins committed against God's law, and flowing from a corrupt source, you are justly answerable for the crowning and damning sin of unbelief. The Lord Jesus Christ says, "He that believeth not is condemned (or judged) already, because he hath not believed in the name of the only begotten Son of God," and again he says, the Holy Spirit will reprove "of sin, because they believe not on Me." While, therefore, you continue in unbelief, you are guilty of the sin of sins.—*Rev. J. H. Brookes, D.D.*

#### A SOFT ANSWER TURNETH AWAY WRATH.

For about forty years the Thames Church Mission of London has been at work among seamen, and the following is one of the instances chronicled in their reports of the power of grace and the gospel:

"One of the Thames Church missionaries visited a barque and gave tracts, there being no opportunity for a general service. On leaving, it occurred to him the cook had been omitted, and he turned to seek him. 'He's in the galley,' said the captain, 'but you had better leave him alone. He's the most ill-conditioned fellow I ever had under me; no one can get on with him.' 'Nonsense, captain; I'm not going ashore till I've delivered my message to the cook,'

and he knocked boldly at the galley door. It was instantly flung back, and a tall, ruffianly man roared out, 'Who are you, and what do you want?' 'I'm a missionary, come to have a yarn with you.' With an oath he bade him begone, or he would fell him where he stood. Unperturbed, the missionary (a short man) looked up into the giant's face and said, 'Shall I tell you what I'd do if you *did* knock me down?' '*Do*' cried the fellow, 'as if I cared what you'd do! But what would you do?' 'Well, my Father in heaven tells me, 'He that toucheth you, toucheth the apple of mine eye,' and if you carried out your threat, I'd go down on my knees on the deck and ask Him to forgive you for knocking His child down.' Instantly the cook dropped his upraised fist, and saying, 'Come along, I didn't mean any harm,' he pushed the missionary before him down the companion into the fore-castle, where he threw himself on the floor and burst into tears. Then it transpired that this drunken, depraved, ne'er-do-weel, the terror of his shipmates, had received a pious early training, and for years the Spirit of God, amid all his wanderings and wickedness, had been striving in his heart. In the result he found peace with God, and for eight years has lived 'soberly, righteously and godly,' so prospering in his profession that he is now chief officer of a large ship, and using every opportunity to win others to the Saviour."—*Messiah's Herald*.

—Temptation is a fearful word. It indicates the beginning of a possible series of infinite evils. It is the ringing of an alarm bell, whose melancholy sound may reverberate through eternity.

—A noble part of every true life is to learn to undo what is wrongly done.

## EDITORIAL.

## THE RELIGION OF THE DAY.

Many evils grow big and strong in the church because those who see them lack the courage and honesty to oppose them with vigor. In time these evils become so strongly entrenched that opposition to them in the church is unavailing.

This is the position of many of the churches in respect to masonic preachers. Many in these churches believe that masonry is wrong. All might easily know that it is an anti-Christian religion. Yet it has been tolerated until the popular Christianity of the times is largely molded by it.

The Christianity of the New Testament is supernatural. In its very beginning it requires a supernatural charge of the heart wrought by the direct agency of the Holy Spirit. Men grow in grace, not so much by the discharge of their duties, as by the inward renewing of the Spirit from day to day. Their duties are performed from Christian motives. If they preach, they do it for God, at His call. They proclaim His truth faithfully. If they give their money, it is because God has a claim upon it. The love of Christ constrains them, and this is the most powerful motive which can be addressed to them.

The religion of the day is, to a great extent, a natural religion. People are converted to it very much as they are converted to a political party. If they are amiable and moral little or no change is expected. The religious duties required of them are such as any ordinary person can perform. Preachers enter the ministry, as a profession by which they can obtain a respectable living. Men give the money to support the popular religion in order to gain patronage in their business, or to get a reputation, or because they are not willing to be outdone by others. Often appeals are made

to even baser motives, and the pocket is reached through the appetites. The church is transformed into a play-house on a week-day, and into a bazaar of fashion on the Sabbath.

If you see these evils it is a solemn duty which you owe to God and to the people to give it no countenance or support. If a masonic preacher is sent to your church, do not give him your money; and do not even go to hear him preach. The word of God is very plain upon this point. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. i: 8. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." II John, 9-11.

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 DEDICATION.

At Spring Arbor, Mich., we dedicated the new Seminary building the 13th of January. The occasion was one of deep interest. The attendance, though large, was from the immediate neighborhood.

The building is a large, commodious frame structure, with brick outside. It is 43 feet front and 63 deep and three stories high. The lower story is occupied mostly by a pleasant chapel, 40 feet by 50, capable of seating about four hundred persons. This also serves for a church. The second story is for recitation rooms. The third is not yet finished. The whole cost of the building so far was, we believe, from \$7,000 to \$8,000.

It is located in a rich farming country, in a community remarkable for intelligence, liberality and a just appreciation of the advantages of the school. The buildings which have been occupied up to the time of the dedication were built years ago by the Free Will Baptists. After

awhile they removed their school to another locality. After it was gone the people of Spring Arbor realized their loss. Ever since the school was reopened they have given it their most hearty and unwavering support. We understand that the subscription for the new building was raised almost entirely in that immediate locality. At the dedication they lacked about \$2,200. About \$1,600 was pledged promptly and cheerfully by the congregation, leaving only about \$600 to be raised by the patronizing Conferences.

There was a deep religious interest at the meetings, and many dedicated *themselves* anew to the Lord.

The school, under the management of Prof. Clark Jones, has a large attendance and is in a prosperous condition. Leaving the meetings to be carried on by the chairman, Bro. Edward Mathews, and the pastor, Bro. Mathewson, we preached at Jackson, eight miles distant, to an attentive congregation. Here, through the liberality of the Wilcox family, by whose efforts mainly the church was built, a new and convenient parsonage has recently been finished. Under the labors of Bro. L. T. Frink the society is in a prosperous condition.

Since the above was written Bro. A. E. Bailey writes us from Spring Arbor:

"Since the dedication a series of meetings have been in progress and we have been favored with the especial outpouring of God's Spirit. We find that God dwells in His sanctuary which we have dedicated to Him. The meetings have increased in interest during the last week. God is blessing the labors of Sister Mary Chitenden in a very marked manner, and also the labors of all His people. Souls are being saved and the work is progressing. Praise the Lord."

#### TOUCHY.

Some who profess holiness are not sufficiently careful to speak pleasant when something is said or done which displeases

them. To an observer they sometimes present the appearance of being out of patience. They answer quick, and short, and sharp, so that one knowing their profession and acquainted with their ways is quite astonished.

This should be carefully avoided. While we must not call wrong right, nor accept darkness as light, we must be careful in reproving sin to not only keep sweet in our temper but gentle and kind in our manner. Never allow your tone of voice to be elevated when it becomes necessary to say unpleasant things. If you are obliged to administer bitter pills let them have a sugar coating. They will be more likely to be swallowed, and will do just as much good.

Some have formed an unpleasant habit of speaking quick under provocation. You should set yourself resolutely to correct this habit at once. If you are unpleasantly excited, in the least, be very deliberate in your manner and careful in the use of your words. A heart subdued by grace will never use a tongue that is as a drawn sword.

In persons of an active temperament endurance is a better evidence of grace than talking or giving. Patience in meekly suffering wrong is a stronger proof that Christ dwells in the heart than forwardness and zeal. No one can have saving grace without having love. But "Charity suffereth long and is kind; beareth all things, endureth all things."

Enough of divine love will take all the impatience out of the heart and all appearance of fretfulness from the manner, "*Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.*"

#### THE DEATH OF ATHEISTS.

GAMBETTA, the late President of the French Republic, was a man of great genius, a brilliant orator, a bold and successful leader, and an unswerving patriot. Three hundred thousand people followed



his body to the grave. France mourns his loss. Many fear that his death will lead to the downfall of the Republic.

But with all his natural gifts he was an atheist in his principles and immoral in his life.

His death is anything but an encouragement to freethinkers. Had he been a Christian it is possible he would still have been alive.

He is reported to have said just before his death: *"I am lost. It is useless to attempt to conceal it. But I have suffered so much it will be a deliverance."*

What a gloomy prospect does atheism afford. It leaves a man in life and in death utterly without support.

THOMAS HILSON was by birth a Polish Jew—by belief an atheist. He was a gentleman of rare accomplishments, and spoke fluently fifteen different languages. He was about sixty-five years of age. He came to this country in 1852. His habits were extravagant. A few years ago he was arrested on the charge of embezzling \$40,000, but was released on paying part of the money.

He said he could not live on \$3,000 a year, and preferred death to dying piecemeal. On the 21st of January he ordered a sleigh to take him from a hotel at Niagara Falls on to Goat Island. He descended the stairs to Luna Island and, leaving his overcoat, cap, muffler and a note on the bank, threw himself into the current and was swept over the falls. His body has not been found.

Atheism being a supremely selfish system, it is entirely consistent for its devotees to take their lives when tired of life. Their own fancies and sensual pleasures are paramount to the claims of kindred or country.

#### REVIVALS.

FROM LONDON, ONT., Sister Matilda Sipprell writes us: "Bless God, He gives me perfect victory—glory to His name.

I am growing stronger in the Lord, and my path gets brighter.

"We have been holding cottage prayer meetings this week, and great good is being done. One precious soul was saved last night, and others are under conviction."

AT CHILI, N. Y., a gracious work is going on in the Church and Seminary. There is a general quickening of holiness. Several have entered into the enjoyment of the blessing of Perfect Love. Some have been converted and reclaimed. The Church and the Seminary seem to share alike in the outpouring of the Spirit, and are getting blessed together.

The labors of Bro. Terrill, who, while attending the meetings of the Hymn Book Committee, generally preached evenings, have been greatly blessed.

REV. J. T. MICHAEL, of the Pittsburg Conference, writes us that there have been, on the District, three hundred converted since Conference.

AT OIL CITY over sixty have been at the altar. Preachers and people have the revival spirit and are zealously laboring for the salvation of souls.

AT GREIGSVILLE, N. Y., the Lord is pouring out His Spirit and saving souls. The pastor, Rev. G. D. Marks, and Bro. H. Boyd have been making pastoral visits through the neighborhood with the usual good results. At the Quarterly Meeting, which we held there the 28th and 29th of January, a deep interest was manifested. The Monday evening following two were forward at the altar, and the next evening five. All testified that they felt the blessing of the Lord upon their souls, and expressed a determination to live for God.

#### PASTORAL VISITING.

Men can preach who have been educated to do it, whether they enjoy religion or not. But to do pastoral work—to visit the people from house to house and converse with them closely about their religious state, requires grace. If one has

the love of souls that the Spirit gives those in whom it dwells, he will do all he consistently can for their salvation. Bro. Wm. Hibbard writes us from Emporia, Kansas:

"We are much pleased with our field of labor, and have been permitted to see a gracious revival. Fifty-three have sought pardon, twenty-six of whom I think came out clear. A goodly number have been sanctified, among the number some of the close communion Baptists. As they come out into the light they lay aside jewelry and superfluous attire.

"I wish that I could impress upon all our pastors the good that results from pastoral labor. By the grace of God we have been able to visit from house to house, and as we have witnessed the tears of the people and heard their inquiries, 'What must we do to be saved?' our hearts have rejoiced as we have seen the result of personal labors. This kind of work, to a great extent, is neglected by our preachers, and God's cause does not prosper to that extent that it might. How often we are told by those we visit that we were the first preacher who had inquired after their spiritual interest, or even called on them. Then we find that as we do this work we prosper not only spiritually, but financially. Our needs are all supplied and God's cause prospers."

#### DRINK AND WAGES.

In most of our cities men who work for wages have organized secret societies for the purpose of securing better wages. In many cases they demand more than employers can afford to pay. Hence many are idle. But the officers draw their salaries and large sums are paid to keep up the organization. The unscrupulous come to the front. The Sabbath is desecrated systematically—men tear loose from the restraints of piety and from the influence of home. Bad habits are formed, and demoralization ensues.

Gen. Woodford is reported as saying "That a manufacturer in the West marked seven hundred dollars in new bills which he paid his workmen on Saturday. The next Monday afternoon four hundred and fifty dollars of those identical bills were deposited in the bank by the saloon men." As long as any man spends his salary or his wages for strong drink higher wages are no benefit to him.

To all classes godliness with contentment is great gain. If a man would have happiness in this life as well as in the life to come he must keep himself free to obey God. If he needlessly ties himself up with ungodly men he is certain to suffer for it. "Evil communications corrupt good manners."

#### LITERARY NOTICES.

*A Hand-Book of Literature, English and American. Historical and Critical, with illustrations of the writings of each successive period.* By Esther J. Trimble, late Prof. of Literature, State Normal School, West Chester, Pa. Price, \$1.50. Published by Eldredge & Brother, 17 N. Seventh St., Philadelphia, Pa.

The object of this book is to give such a general knowledge of English literature from the earliest ages down to the present as every intelligent, well informed person would desire to possess.

A short account is given of each period, and of its most illustrious writers and their works. About nine hundred authors are introduced to the reader with specimens of their style.

The work is divided into seventeen chapters, each chapter representing an era.

This work is equally adapted for a text book in schools and for private study by those who would have a general knowledge of English literature.

The reader is introduced to a large number of celebrities and furnished with a sufficient knowledge of each to enable

him to select those with whom he would like to become better acquainted.

It is a 12mo book of 518 pages, neatly printed on good paper, and substantially bound in good style.

#### ABSURD.

It is astonishing how intelligent men, who, in some respects appear to be Christians, will hold on to views that evidently are most unscriptural and unreasonable. It would be difficult to imagine a notion more absurd than that which now and then a would-be leader avows, that he and the few who follow him constitute the visible Church of Jesus Christ, and that all others are sectarian sinners.

We were once, when traveling, induced to put up at a hotel with a high-sounding name. When we got there we found it a German smoke house. So when one gets to this great No-sect church he finds a great deal of smoke, but little light and less heat, and no refreshment for a pilgrim to Mount Zion. He cannot feed upon abuse of others—he is used to better food; he could not rest upon an iron bedstead with a guillotine at one end to cut off those who are too long, and a wrench at the other to stretch out those who are too short. He has been accustomed to sleep upon the bed of Charity. Hence those who keep these No-sect houses, unable to hold their guests, advertise only for “transients.” They do not believe in organizations.

#### THE HYMN BOOK.

The committee on compiling a new Hymn Book has met and selected the hymns. Over nine hundred of the choicest salvation hymns have been selected. The number on full salvation is especially large and select. A few good temperance hymns have been chosen. Copy has been placed in the hands of the printer, and the design is to push it through as fast as it can be done and done well.

#### OBITUARY.

MRS. DELILAH ADAMS, wife of John W. Adams, of Atlantic City, was born near West Creek, Ocean Co., N. J., Oct. 30, 1834, and died at her home Aug. 27, 1882. Under the labors of Rev. J. H. Boswell (a few years ago) she found the pearl of great price, in the M. E. Church of New Gretna. Sister Adams was one of the few who sought by word and act to make her life a continual benediction in the family and the church. At times she was a great sufferer, yet her soul exulted in supporting grace. The word of God was a book she loved to read, and many passages of Scripture in her old Bible bear her mark. They are very comforting selections to the husband and daughter who still survive her. The united testimony of her friends is that she was truly an “elect lady,” one who lived a life of faith in the Son of God. Though our hearts are sad, and we miss her much, we realize that “our loss is her infinite gain.” May we follow her as she followed Christ, and thus gain the “rest which remains.” Her body was brought to New Gretna (her former home) for burial, where the writer preached her funeral sermon to a large and weeping congregation, from Job 16–22.

S. H. POTTER.

GIVING.—“There is that scattereth and yet increaseth: there is that withholdeth more than is meet and it tendeth to poverty.” This is just as true as any other part of the Bible. Cases frequently occur where God’s children lose financially because they do not give as they should. Then they lose in their final reward. And some through lack of properly giving lose their grace and backslide entirely. Ask the Lord what He would have you do and then do it.

#### LOVE FEAST.

MRS. A. M. IVERHOLT. ~~I am trusting~~ in this God that is able to save to the uttermost.



E. OSBORNE.—I praise God for a free and full salvation and that I live under the dispensation of the Holy Ghost, where we can enjoy Holy Ghost religion. I love the EARNEST CHRISTIAN, because it teaches Holy Ghost religion. To God be all the praise, forever. Amen.

*Burlington, Iowa.*

MRS. E. LYONS.—A pilgrim eighty-one years old, for about twenty years a subscriber for the EARNEST CHRISTIAN. "I am strong in the faith. After forty-eight years of experience I can testify of grace able to save to the uttermost. I am looking forward to a glorious resurrection, where I shall meet the saints in glory, and with them sing praises forevermore."

MARY WEED.—I had the privilege of attending the General Quarterly Meeting at Bath-on-the-Hudson. I had been getting blessed at times, very much blessed; still there was a lack of clearness in my experience. During the meeting God let me see self was not dead and that mortification and death would have to take place. I said, "I'll die!" and I praise God I did. It was real death. I had been greatly troubled with unbelief, but when self was gone unbelief went, too, and now I can trust and believe in a faithful, covenant-keeping God. Truly, this is a wonderful salvation.

J. M. MORRIS.—For months the secular papers and many of the Church papers have no food for me. But to read Bramwell, Fletcher and Wesley—more particularly my Bible, is my delight. If to desire my Saviour more than all of earth, if to want to pray day and night, to love God my Saviour with more and more fervent love each day, constitutes a growth in grace, then I am growing in grace. I am becoming more fruitful in good works; not that I attach any merit to these works, but I desire that they may meet the approving smile of my Saviour. My visions are more holy, my tears are turned

into joy, and for the spirit of sadness He has given me the spirit of rejoicing. These tormenting fears of death and the judgment are vanished, and my faith continually looks up to God.

*St. Helena, Cal.*

MRS. PHEBE CUDWORTH.—Of late I have been called to pass through deep water; at times it seemed almost overwhelming, but my precious Saviour was with me and is with me now. I feel His saving power this moment, Glory be to Jesus! At the beginning of this year I resolved, by the grace of God, to live nearer to God than I have done in the past, seek a closer walk with my blessed Jesus, who has said "I am the way." I love to walk in the narrow way—the Bible way. To be in this way brings joy and peace, though sorrow may come at times. The Lord is my comfort, the Lord is my portion, bless his name!

N. TAFT.—"Salvation, oh the joyful sound." Glory to God and the Lamb for salvation from all sin. It gives a holy boldness to stand up for the truth of the living God. My faith takes hold on Him for all things that I need. I find that the past year has been the best of my Christian experience, and I am realizing more what it is to grow in grace daily, and to have the precious enjoyment of a closer walk with God. O Glory Hallelujah! Amen! and let all the people say Amen. While I write I find a peace in my heart that nothing else can impart but a present salvation, a present freedom from the power and dominion of sin. I am praying the blessed Lord to keep me from dishonoring my profession by word or deed, and that I may be enabled to walk before him in holiness and righteousness all the remaining days of my life. And while some Christians speak of their being so differently constituted from others, I propose to keep myself entirely consecrated unto the Lord.

*Fullton, N. Y.*