

THE  
**Harnest Christian**  
AND GOLDEN RULE.

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VOL. XLVI.

SEPTEMBER, 1883.

No. 3

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ON DRESS.

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BY THE EDITOR.

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In some popular meetings held expressly to promote Scriptural holiness nothing is said about dress. In many revival meetings this subject is never mentioned. To introduce it would be frowned upon. It would be regarded by the leaders as hurting the meeting. The converts would be cooled in their ardor and weakened in their faith, and some among the sinners might be discouraged from making a start to become Christians. There is no doubt but that the numbers reported as converted, and as sanctified in many meetings would be greatly lessened by insisting upon plainness of dress.

Is this then, the course for those to take who are working for the spread of Christianity? Should they be silent concerning dress? To say that they should, because they can thus be apparently more successful, is not a satisfactory answer. For then should they be silent concerning every popular sin. The real objection that most people have to becoming Christians, is the conviction they have, that Christianity does not tolerate some sin in which they like

to indulge. In countries where people are taught from infancy, that Christianity is simply a belief that does not interfere with their worldly interests or pleasures, the people generally belong to the church, as in the European nations. But to lower the standard of Christianity so as to take in the world, is in effect to abolish it. A wicked man, professing to be a Christian, is no better than a wicked man professing to be an infidel or a heathen. Sinners do not render their own salvation any more probable, by associating together under the name of a church, and adopting some or all of the rites of Christianity.

It would not do then to say that whatever has a tendency to diminish the number who profess conversion, should not be insisted upon in revival meetings. The question must be referred to a different standard. All such matters must be submitted to the authority of the Holy Scriptures.

Does the Bible, then, sanction silence in religious teachers concerning dress? On the contrary, we find that it is quite as explicit on this subject as on temperance, theatre going, gambling and other sins which popular preachers denounce

In the 3d chapter of Isaiah the various modes that fashionable women adopted to render themselves attractive are specifically mentioned and unsparingly denounced.

No one with the least degree of candor, can maintain that the time and thought and money expended by fashionable ladies, whether belonging to the church or not, is not a violation of our Saviour's command: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Mat. vi. 25. Lu. xii. 22. How can a professing Christian lady persuade herself that she does not care about dress, when she talks more about it than she does about salvation, and spends more money for ornaments than she does for the conversion of the heathen?

Thus we see that the Saviour was not silent concerning dress. In that wonderful epitome of Christian doctrines and duties—the sermon on the Mount—his teaching on this subject is explicit, radical and comprehensive.

The teaching of the Apostles was in harmony with that of Christ. They did not pass this subject over in silence, Paul wrote: "In like manner also, that women adorn themselves, in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godli-

ness) with good works." I Tim. ii. 9: 10. Here notice:

1. The Apostle gives the full sanction of his authority to this precept, "I WILL." It is not advice;—not a mere suggestion of what is proper—but a command. He expresses it in the same manner that he does the obligation to pray. A prayerless man and a fashionable woman are placed in the same class.

2. The adorning he prescribes. He would not have the woman plain. They may, nay *should* adorn themselves—but not with dress—not even *with* modest apparel. But being arrayed *in* modest apparel, they should adorn themselves *with* *shame-facedness and sobriety*, with modesty and seriousness. To any sensible person these constitute the strongest of woman's attractions. "Be plain in dress and sober in your diet," is the precepts of the poet.

They are also to adorn themselves *with good works*. These are pleasing to God and admired by men.

3. He forbids woman to adorn themselves:

(1.) *With broidered hair*—with the hair elaborately dressed. It should be worn in a simple, natural manner.

(2.) *With gold*—this refers not to the articles, but to the materials. Anything worn on the person will be just as serviceable when made of cheaper material as when made of gold. The difference in expense when gold is chosen, is so much paid for adornment. It is right to carry a watch—but she who carries a silver, instead of a gold one, will

have so much more to expend in good works. There is, as the apostle expresses it, a contrast between adorning with gold or pearls, or costly array and with good works. You cannot do both at the same time. The less expensive your dress the more you have to expend in good works.

(3.) *Pearls.* This includes all kinds of precious stones and imitations of them worn as ornaments.

(4.) *Costly array.* The dress should be no more expensive than comfort and decency demand. Any thing more only caters to pride and vanity.

The Apostle Peter is equally explicit. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also who trusted in God, adorned themselves." I Pet. iii. 3, 5. The similarity of this teaching to that of Paul shows that both were inspired by the same Spirit. St. Peter draws the contrast between outward and inward adorning. He plainly implies that one cannot have both. The outward ornaments may be costly in man's estimation—but God is a better judge of values; and in *his sight the ornament of a meek and quiet spirit is of great price.* It is an ornament not to be found in any bazaar of fashion. It cannot

be purchased with money. It cannot be had in exchange for houses and lands. *It cannot be worn by good and bad alike.* It is a true mark of distinction—a badge of the nobility of Heaven;—the insignia of the sons and daughters of the Lord Almighty. "After this manner the holy women of old adorned themselves." The unholy women, as they do now adopted a fashionable, worldly attire. They were known by their appearance. "For they had golden earrings because they were Ishmaelites." Judges viii. 24. If they had been true Israelites they would not have had upon them these useless ornaments. The earrings did not make them Ishmaelites: but because they were the descendants of Abraham only *after the flesh*, and were not the true people of God, they wore these ornaments. It is right for those who are of the world to appear like the world. Wesley, quoting the above passages from Paul and Peter says: "Nothing can be more useless; the wearing of gold, of precious stones, and of costly apparel, together with curling of hair, is here forbidden by man; nor is there any restriction made, either here or in any other scripture. Whoever, therefore, says: "There is no harm in these things," may as well say: "There is no harm in stealing or adultery."

Thus we see that God, in the Scriptures, speaks out plainly upon the subject of dress. This is so obvious that most of the churches have taken notice of it. In the Roman Catholic church the religious



orders are strictly plain in their apparel.

In 1869 the Pope of Rome in an autograph letter to a lady who had written a book against extravagance in dress wrote:

"In these times of peril, each day more dangerous for the soul, it is our custom to apply ourselves to extirpate the roots of evil, among which the extravagance of women assuredly is one of the first in importance. We see, then, with great satisfaction, dear daughter in Jesus Christ, that, not content with conforming yourself to our advice, you have so well understood the importance and gravity of the matter, that you have written a book upon its dreadful consequences, and aroused the women of our time—especially those who are enrolled in the association of Christian Mothers and of Children of Mary—to league themselves against this evil, which is fraught with ruin, to the home and the family. \* \* \*

It is this which serves as the food for evil thoughts—this which consumes resources they ought to keep for their children, and wastes the substance which ought to be so useful to them. This it is which so often disunites man and wife, and still more often hinders marriage, for, men are not often found who consent to charge themselves with such enormous expense."

The M. E. church in its fundamental law says: "It is expected of all who continue in their societies that they shall evidence their desire of salvation by avoiding evil of

many kind—doing what we know is not for the glory of God such as, *The putting on of gold and costly apparel.*" This church says, this is one of the rules of conduct that we are "taught in God's written word to observe" and which "His Spirit writes on truly awakened hearts." In their practice they may pay but little attention to it but this only gives the greater force to their indorsement of the truth. Testimony that reflects upon the witness is generally believed.

Men of God, eminent for usefulness, have in all ages spoken out explicitly on this subject. Tertullion, who wrote about A. D. 325, has 13 chapters on "Female dress." He is very full and very plain. In the last chapter he says:

"To Christian modesty it is not enough to be so, but it must *appear* so too. For so great ought its plentitude to be, that it may flow out from the mind to the garb, and burst out from the conscience to the outward appearance. Such delicacies as tend, by their softness and effeminacy, to unman the manliness of faith are to be discarded. Wherefore, blessed sisters, let us meditate on hardships and we shall not feel them; let us abandon luxuries, and we shall not regret them. Let us cast away earthly ornaments if we desire heavenly.

Do you go forth already arrayed in the cosmetics and ornaments of prophets and apostles; drawing your whiteness from simplicity, your ruddy hue from modesty; painting your eyes with bashfulness, and



your mouth with silence, implanting in your ears the words of God; fitting on your neck the yoke of Christ. Clothe yourselves with the silk of uprightness, the fine linen of holiness, the purple of modesty. Thus painted, you will have God as your lover."

God's word needs no support. If we mean to be Christians we must obey it. Its authority is supreme and ultimate. There can be no higher appeal. Still as in other points, the Bible, where it requires plainness and simplicity of dress, has many good reasons for its support. We can give only the outline of a few.

1. Extravagance in dress often leads to dishonesty. It tends to extravagance in other matters. The means are exhausted and to keep up appearances other people's money is used with the intention of replacing it. The ability to do this does not come—then follows exposure and ruin.

2. It often leads to a loss of virtue. A large proportion of the wretched, degraded women found in our cities fell through their love of dress. Their appearance excited unhallowed desires. As Cawley says:

*Thee adorning thee with so much art  
Is but a barbarous skill,  
'Tis but the poisoning of a dart  
Too apt before to kill."*

As Wesley says "the dart recoils, and you are infected with the same poison with which you infected them. You kindle a flame, which, at the same time, consumes both yourself and your admirers. And it

is well, if it does not plunge both you and them into the flames of hell."

Fashionable display \* invites temptation. It seems to say, "I want to be admired." A woman's appearance should be such as to command respect, and forbid flattery and undue familiarity. Lady Montague wrote nearly two hundred years ago upon a window:

*"Let this great maxim be your virtue's guide,—  
In part she is to blame that has been tried;  
He comes too near that comes to be denied."*

3. The costly apparel of professing Christians keeps poor people from attending church. They cannot dress as well as others and so they stay away. They learn to break the Sabbath and become alienated from Christianity.

Then if you would do work that will abide the fires of the last day do not shun to declare the whole counsel of God on dress, as well as on other matters, God has seen fit to lay down his law concerning it; and it is blasphemous to say that "It is a matter of no importance." "It makes no difference how you dress if your heart is right." You might as well say "It makes no difference how much you secretly steal if the heart is right." That heart cannot be right which wantonly disobeys God in any matter.

This is no time, by silence, to encourage extravagance in apparel. It is not enough that you yourself dress plain. If you act as a religious teacher, fidelity to God requires that you insist upon plainness in dress in those who would be Christians. As Wesley says, "Not to

...speak for a Christian duty is, in effect, to speak against it."

Ask God and he will give you courage to be faithful in this as in all other respects. You are doing work for eternity. Do it thoroughly. Then you will be able to say. *"I have not shunned to declare unto you all the counsel of God."*

### EXPERIENCE OF A CATHOLIC.

BY MRS. A. WAGNER.

I was born in Du Page Co., Illinois, Dec. 25th, 1855. My parents were Roman Catholics. I was taught that the only true religion was that of the Catholic church, and that none could go to Heaven unless they died in that church. In my thirteenth year my parents sent me to a Catholic school to learn the prayers that were necessary. I left the school after about a year. At that time I greatly desired to become a nun, but my parents would not allow it. I felt that I would like to be shut away from the world, and live a life alone with God. Being deprived of this I went out into the world. I often went to church Sabbath morning and afternoon, and in the evening to a dance. I would confess my sins to the priest every month, for the first year after I left the school, after that I only confessed once every three months. After every confession I went to the communion table as customary, desiring not to sin against God, but at the same time feeling that I could not live without sinning. Thus I lived until 1871 when I was married to a young man who was fond of worldly pleasures, who was by birthright Lutheran. We were quite comfortably situated, living on a farm. In 1876 we moved to Prospect Park.

My husband's mother was a good

woman, and I often thought if she was only a Catholic she would go to Heaven, and I hoped that she would anyway. I asked my husband to unite with the Catholic church and he promised to do so within three years. But nine years passed by and he had not united with me, when his mother died. At that time we had five children. Four of them had been baptized in the Catholic church when quite young. There always seemed to be a great load lifted from my mind when this was done. Our eldest was in her eighth year and the youngest only four months of age.

Three weeks after the death of our dear mother, we had one evening put our children to bed and were seated by the fire, I was holding the baby, which with the other children was just recovering from the whooping-cough; the baby was very delicate—so I said to my husband "when shall we have our baby baptized? I should like to have it done for it would relieve me so much, and death may come at any time." But my husband said he wasn't in a hurry.—The baby was all right. Said he, "my mother wasn't a Catholic and I know she was a great believer in Christ, and prayed night and day, as you might say. Whenever she awoke at night she would call upon the name of Jesus. I believe she has gone to Heaven, and if she has gone through on that line I can, and so can my children." Thus our conversation ran that evening until it brought tears to my eyes. That night I spent mostly in weeping and praying such prayers as I had learned by heart, as "Our Father," and the "Hail Mary," but they did not satisfy. I wanted to ask God for something, but I knew no prayer that had in it just what I wanted, and I was afraid to make a prayer to suit my case, so I thought I would just mention my wants and then pray the

Lord's Prayer right after that, and I thought that God would not count it sin if I had made a little prayer. But my little prayer was quite a prayer after all. I thought I would never get to the end. I felt that I was a great sinner. I wanted to do God's will but was prevented. I prayed that God would help me and lead me back to the Catholic church. I dedicated myself and my family to him, and especially my little daughter who was not yet baptized. I asked God to open a way that she might be baptized adding that if there was no other way I would consent even unto death in my family, only that the living of my family might be brought back unto the Catholic church. Two weeks after this our little baby was taken very sick with congestion of the lungs. We called a skillful doctor, but he said there was little hopes. We all did our best to save her, but in two weeks she closed her eyes to open them in Heaven. During her sickness I often thought of my consecration and especially about four days before she died this thought came to me—shall I leave her in God's hands or take back my consecration. I took her little hand in mine and wept. It seemed as though my heart would break, but I said, let God have his way. I had baptized her myself, for it is so allowed in case of sickness. Our little Julia went to her home in Heaven Dec. 30, 1880.

After her dear little form was prepared for burial some one asked, "Where will you bury her?" I answered, in the Catholic burying ground at Winfield. My husband was satisfied, and the next day he started to see the priest, but it was so stormy that he stopped at Wheaton to inquire of the leading members what could be done, but they did not encourage him. They said the priest would not go to the graveyard, and they would not like to

open the church. They doubted if we could bury our baby in that ground, because it was not baptized by the priest. Others said it was no use to go as they would not take it. So he came home and told me all about it which made me feel very sad, and I knew not what to do. Everything looked dark, and it seemed as though there was no God, or at least that he did not hear my prayer. Here I was sorry that I had made such a prayer and consecration. I felt that God had visited me with dreadful judgment. O, would God ever forgive me for such a sin? All was dark and my hope was gone. My husband asked, "What minister shall we have? We must bury it in the Protestant graveyard." I said, "let us bury it without a minister," but they would not listen to that and mentioned several ministers. I said I would not have anything to do with it if I could not have it buried in the Catholic burying ground, as I had desired. I finally selected a minister of the Congregational church but he was absent on a visit. I said, "now I will have no more to say. Everything is going against my wishes. But I will not have M—— nor B—— to preach, otherwise do as you please." On going out my husband met his brother who told him to get the Free Methodist minister, so my husband called on him and matters were soon settled. When he told me that the Free Methodist minister was to preach the funeral sermon my blood began to boil. I would almost rather have had M—— or B——. I said, "I guess he will stand and run the Catholics down." I hated them with a perfect hatred. Only the summer before they held a tent meeting a short distance from our house and I closed the windows and doors to keep from hearing them. I often said it was a wonder that the Lord did not open the earth under them and swallow them up. But



now as it had come to this, I made up my mind to make the best of it, so I selected two hymns—"Waiting and Watching," and "Earth hath no sorrow that Heaven cannot heal." The next morning I sent a note to the minister with age, dates etc., of our darling with a request that he should not say a word about the Catholics. I said to my husband that if he did, I should take baby, coffin and all and leave the church. At one o'clock they met at the house. I hardly looked at the minister but just took my place. He read a portion of Scripture and said, "Let us pray." He kneeled, down and I and some of the rest followed. I thought, "That is one good point." He prayed, and I felt that he was in earnest. He prayed for me and my husband and for all present, and I thought I never heard any one pray in such earnest before. Then we went to the church. He preached a good sermon, and I heard nothing about Catholics nor other nations, but the plain Bible truth and I could say nothing against that. I went to the graveyard with a heavy heart, when the coffin was lowered I felt like crying out, "Lord hast thou forsaken me?" Just then the minister extended his hand and said—"The Lord bless you." I felt like saying, "The Lord has forsaken me," but my sobs choked me.

On our return home I felt lonely and unhappy. It seemed that God was trying my faith, but I said, nothing can separate me from the Catholic church, I will make another effort to get back. But the weather was very unfavorable, so I remained at home several weeks. Finally, I wanted to pay respect to the Free Methodists. I went to the Congregational church but did not like it and did not care to go again. The next Sunday I went to the Free Methodist church. During the services I did not kneel although the

others in the same seat did. I felt a little ashamed and wished myself out of there. I believed in kneeling in worship but was determined not to join with them. I could not get around the truth of the sermon. When I came home my husband asked me how I liked the Free Methodists. I said, "I like them better than the ———. They kneel in prayer, and preach very plain. Everybody can understand. I mean to go this evening if I can." But my husband said he wanted me to go with him to see his father, which I did. While there I asked him if I might take his Testament home with me. It was in both German and English which was just the thing for me for what I could not understand in one language I could in the other. I began to study it in good earnest, the Testament, Catechism and Prayer Book were well searched. Wherever there was a portion of Scripture I found it in the Testament, but it always pointed toward the Catholic church. Yet it said nothing about the Catholic church in the Testament, which somewhat confused me. But I thought, Jesus has said, "Take heed that no man deceive you." Here I felt I was standing alone. Both Protestant and Catholic read, "Take heed that no man deceive you."

Two weeks passed and I went to church again. The truth was preached and I could not help but receive. But it is written, "Take heed that no man deceive you." What shall I do? I cannot accept either Free Methodist or Catholic. O if I could have a little talk with God. I wish Jesus was here as in olden times." My husband asked "how did you like the Free Methodists?" I said, "first rate; they preach the truth." He said, "take care or I shall have a Free Methodist here." I said, "not much am I going to be a Free Methodist. I

would not leave the Catholic church for anything in this world. As soon as the weather gets settled I and my family are going to the Catholic church." Here the thought came again. "Take heed that no man deceive you." O how I wished we could serve God personally without being under the head of a pope or priest, but just have God to guide us, but I said, I will not nor cannot give up the Catholic religion. If an angel or the dead should appear before me and say that I must leave that church I would not believe it, to say nothing of the minister even if he does preach the truth." The more I meditated on this, the more I was convinced that we must do the will of God if we would go to Heaven. Why did God give us his commandments if he did not expect us to keep them! Has he given us so many great and precious promises and we never reach any of them? Will God promise that which he cannot fulfill? or will he ask of us that which we are unable to do? If so, where is his wisdom? This cannot be. God knows what he is promising and what he is asking of us. O how my mind was confused. I felt nearly sick, I could not work as usual but I could read and study about religion and go to meeting; in fact it always seemed so long till the next meeting time would come. I spent that week in much weeping.

The next Sunday I told my husband that I was going to church and stay to the class meeting. He knew I was not feeling well and so he let me do as I pleased. I said nothing to him about religion or how I was troubled. I went to church and stayed to class. I knelt down with them partly for shame's sake, and partly so that I should not see the actions of the rest, for some of them would pray, some would weep, and some would say, Glory to God! Amen! Praise the Lord! etc. The first woman he

asked to give her experience arose but could not say a word. Of course I thought she was afraid to speak, and I thought if he came to me there would be the same result and I hoped he would pass me by, but as he asked one after another my chance of escape looked small, and I began to tremble. When he came to me I shook my head but he asked, "Do you enjoy religion? I arose slowly and said—I love to come here. It seems that God is worshiped in the right way, and I cannot stay away. Something seems to draw me. I would ask you to pray for me. The class-leader said, "I never refuse to pray for anybody if they come to the foot of the cross.—Yes, you shall have our prayers." At the close the minister gave me his hand and said, "Come again—may the Lord bless you." I said "I feel as though I were in a swing. I don't know what to do." He said, "walk in the light—let the Lord lead you. Pray; the Lord will answer prayer—perhaps not our way, but in his way. I will send you something to read."

While I was walking home my mind ran back over the past. I then remembered the prayer I had made when I had dedicated myself and family to the Lord, and again how the Lord had taken away my little one. Everything was so clear to me. The Lord had answered my prayer in his way. O what a shock went through me. How clear everything was now. Light was all around me, but it was leading away from the Catholic church and I was unwilling to leave. Here was a long and hard struggle. How the thought pierced my heart! It caused me to weep nearly day and night for two weeks. I could hold out no longer.—I began to pray in good earnest. I did not pray the prayers I knew by heart for they would not satisfy, but I prayed the sincere desire of my heart. I could not take advice of any one for fear they

might deceive me. I wanted everything right from God. I earnestly prayed that God would direct me as to which church I should go. I prayed that he would reveal it in a dream. I awoke one morning with joy, but soon felt sad, for I had been all night in a Free Methodist meeting. This troubled me very much. But I sought the Lord again to let me know what of the Catholic religion. I still felt that it was the only true religion. But I asked the Lord to visit me as before, and reveal it to me, and I would believe. And the Lord did visit me, for no sooner had I retired with prayer than I fell asleep when seemingly I was in a Roman Catholic church. I was standing before three altars. There was a large altar in the midst and a smaller one on either side. They appeared to be the pure gold and very beautiful, but as I closely looked at them I saw a little speck on the large altar, and I thought, "can it be that they are brass?" As I looked this speck increased until all three altars were entirely covered. Then came a dark lead colored cloud and concealed the altars from my sight. I awoke and the thought was forcibly brought to my mind as if some one had spoken it.—"So is the Catholic religion." I began to weep and said, "O Lord, can it be that the religion which was once like pure gold has turned to brass, and at last to darkness?" I could sleep no more that night. I wept and prayed but knew not what to do. I said nothing to anyone for no one could help me. My appetite was gone and I felt miserable. I went to the Lord in prayer, and said: "Lord what shall I do? Thou hast visited me twice in a dream, visit me again." The Lord was not slack in answering my prayer. When I retired and had fallen asleep I saw a cross before me and on it hung a man. His head was bowed in death. A crown of thorns encir-

cled his brow. His body was bruised and wounded, and his left side was pierced. There was not a place upon his body but what was wounded and bleeding. I bowed my head for the sight pained my heart. Then I heard a voice saying: "This is not Jesus of Nazareth, but it is like him. So he was crucified and died for the remission of sins and the redemption of all nations." I awoke but did not know the meaning. I meditated upon it and thought it was leading back to the Catholic church. I soon fell asleep, and saw the same cross and the same dreadful sight. I bowed my head again. Then came the voice: "This is not Jesus of Nazareth, but it is like him. So he was crucified and died for the remission of sins, and the redemption of all nations." I awoke and wondered that I should have the same dream. I prayed, and again fell asleep, and to my surprise I dreamed the same again. There was the same cross and the same being upon it. I stood and beheld it longer than before, then bowed my head. The same voice spake again: "This is not Jesus of Nazareth, but it is like him. So he was crucified, and died for the remission of sins, and the redemption of all nations." These words were spoken by a man standing at the left side of the cross. He was dressed in gray clothing. Now this man was caught away. Then I heard a voice saying, "Believe on him (Jesus) and thou shalt be saved!" I awoke and seemed to hear the voice still ringing in my room. I wept for joy and said: "Lord, I do believe." I could hardly lie still. I felt that I must rise and give God the glory. But my family were sleeping in the same room, and I did not wish to disturb them. Still I gave God the glory. I did not sleep any more that night. The next day I told one of the Free Methodist sisters. She could scarcely keep herself



quiet. She said, "Just walk in the light. Try and come to prayer-meeting to night." I also told my husband. He thought it could not be possible that I should become a Free Methodist.

I went to meeting that evening but did not testify to what the Lord had done for me. I went home not feeling so well. I knew I had not done my duty. A revival was started at this place by Brothers Hammer, Kelsey, and Hanna. I attended some meetings but could not say a word in meeting. I could not take courage. I felt there was a lack of something. Bro. Ferries gave me a New Testament in German and English, for which I am to this day very thankful. I read and studied it. I knew I had a Bible experience to a certain point, but I felt a lack in my soul. I told many how I felt. I told them that I did not feel the burden of sin. They told me to testify to that point; so the next Sunday in class-meeting I took courage and said: "I am so glad the Lord has opened my eyes and brought me from darkness into his marvellous light. He has forgiven my sins."

I am glad I never went forward to the altar, so now there is none that can say I was scared into religion. I soon learned that the Lord was able to cleanse us from inbred sin, such as anger and hatred. I sought the Lord for this, and one morning in June the Lord sanctified my soul. Hallelujah! The desire for the Catholic religion was not all gone before I was sanctified. There were great struggles, but I prayed the Lord to take away the desire for one or the other. The desire for the Catholic church left me. The Lord has spoken it: "Come out and be ye separate." After two years my husband was converted. We united with the Free Methodist church, and rejoice in Jesus.

## PRETTY PREACHING.

BY HON. ST. CLAIR MCKELWAY, REGENT OF N. Y. STATE UNIVERSITY, AND EDITOR OF "THE ALBANY ARGUS."

[By Permission from The Argus.]

Just now the preachers who are trying to make religion easy, have the space of journals and the ear of the public. Nothing is plainer, however, than the fact that the next step after making religion easy, is to do without it altogether. The contest is really between rationalism and "religion straight." The esthetic and neatly moral concerns, which are seeking to do without doctrine, or to sugarcoat it, are not in the battle at all. They are merely on dress parade. They have motion, but it is made by marking time; it effects no progress. Men are constituted to believe something. They are not constituted to dispense with belief. The something which they believe may be the literal output of Scripture, or it may be the doctrine of subjecting all theological averments, scriptural included, to the test of reason, making the mind the arbiter of faith and not faith the arbiter of the mind.

History proves that men can believe in the supernatural, and that most men prefer to do it. History also proves that men can be rationalists and moralists simply, and that an increasing number yearly become so. But history does not prove that these two antipodal positions can be merged or harmonized. The policy of sampling the Bible, taking the easy things for belief, and weeding out the disagreeable things for rejection, will enable people to form social clubs, which meet twice on Sundays and hear essays called sermons, relieved by other shorter essays called prayer, and by singing or other forms of music. But this is only the routine,

without the reality of worship. To group little thoughts about all the moral monitions and about all the esthetic influences of the age into a wreath of pretty expressions, and to throw the wreath around the neck of a Bible verse, is to suffocate the text and surfeit the fancy. Such rhetorical lolipop touches neither the mind nor the heart. It is plain to any one who observes, that this sort of thing attracts people on their mental and fashionable sides, but is as ineffective in the making of character as it is in the making of clothes.

People will not long keep that sort of thing up, that is to say, they will not long pay for it. In a generation or two, the money expended on non-doctrinal churches will be diverted to concerts, picnics and plays, on Sundays, unless the preaching of duties and doctrines of obligation makes a conquest of the world. Mere relaxation or entertainment will never keep churches going. Men and woman will have the real thing without the pious pretence.

The religious world is more at battle with itself than with its foes. Between those who would generalize religion into optional or preferable morality, as reconcilable with the gospel of Pan as with the gospel of Christ, and those who would preach it with the authority of the Living Word, awarding blessing to faith and obedience, and endless destruction to the infidel and rebellious, there is a conflict going on of the most intense character. That conflict is not unobserved by men, merely because sundry ministers may ignore it. It is that which goes to the root of thinking and living. It forces itself on the mind of thinking men.

The present century is a transitional one. Preaching is seen to comprise two camps. In one it is

pursued with an earnestness that shows men to be on fire for souls, lest they perish. In the other, it is pursued as an art of trade, which magnifies the beauties of the Bible and ignores the arguments either for or against Christianity. These chapels of ease are imposing, sumptuous and expensive.

Many of them resound with eloquence, rhetoric and sophistry, which rival the ability, and command the applause and rewards that are predicable of politics, the bar and journalism. It is undeniable, however, that they are kept by those who do not realize that the spirituality is gone out of them, but who think that the forms of their fathers, kernel the faith of those fathers. The growing generation is finding out the contrary. When it attains control, or at least when its children come on the stage, the discovery will be potent as well as prevalent. Then good-bye to mere sociability, pleasure and homilies, in the name of religion. Clubs, plays, concerts and the lyceum will be relied on to furnish such aids.

On these accounts, those who are wise see that the duration of religion is measured by the force and fidelity of the theological systems which have meat and might in them. Men can long be doctrinal. They cannot long be humbugs, and they are asked to be humbugs, when they are asked to sustain institutions which require of them neither any doctrines nor any duties, that may be not disagreeable to them.

The preaching that poises itself on the art of pleasing the pews is preaching for revenue only. It addresses itself to the susceptibility of the pews that assure the most revenue. This may be said to be invariable. The present age is acutely aware of the fact. It looks to the churches that thunder law at men, and at those which merely flatter

them in their predilections. It accounts the former churches to be such as contain really all the religious principle that remains on the earth. It accounts the latter to be such as assure to many clever men a means of income. It reckons that in a time not remote, the men of that kind of cleverness will find their vocation as lecturers, agitators, actors, authors or lawyers.

The perpetuity of Christianity depends on the continuance of the ability of men and women to receive doctrines and to submit to duties, and the churches of every denomination which deal thoroughly in them are the ones to consider, in estimating the present or in forecasting the future estate of religion.

The pulpit is a thunderer and not a suppliant. A true preacher is an Oracle rather than an Artist. Earnestness only makes earnestness. Relief alone inspires relief. Thoroughness is the sole factor of lasting attention. Rock-ribbed Catholicism, Roman or Anglican, tense Calvinism, outright Arminianism and the like are as helpful to faith as the fact of childhood is, and as strengthening to logic as geometry is. They build up and can be builded upon. People recognize that they claim to rest on Divine authority, and that "they mean business." So long as people believe that there is such an authority, that long will they range themselves in these camps. But they will dispense with a preaching which abdicates all that makes preaching formidable, loved and feared, and they will not find, in any degree of mere pulpit culture or genius, a substitute for the need of the soul to feel that More than man speaks through the message which is brought.

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—The true wisdom is to know God, owns ones soul, and the opportunity and duty of each hour

## SHARING ALIKE.

BY MRS. E. GREEN.

"They that go into battle and they that stay by the stuff, shall both part alike." I Sam, 30: 24.

I remember sometime since of being deprived of attending a Camp-meeting. I felt it a real trial, for Camp-meetings in those days, were generally a great means of spiritual profit and growth in grace.

While washing dishes and getting meals for those that stopped on their way to the meeting, washing and ironing for one young man not respectably clean to attend such a place, taking care of children, one of whom was sick, I became tired, I kept praying *Lord help me to endure*; I was thinking of the Hallelujah time they were having in the the grove. I opened my Bible and read where David and his men went out to battle, on his return meeting the two hundred that were too faint to pursue, some of his men objected to dividing the spoil with them; but David said, "But as his part is that goeth down to battle, so shall his part be that tarrieth by the stuff, they shall part alike." I praised the Lord, read it again, then praised again. Yes, share in the spoils share in the jewels.

It is not for us always to choose our own work. It is ours to seek

"A heart resigned, submissive, meek,  
The great Redeemer's throne."

Then to perform faithfully whatever is given us to do.

When hindred from church privileges, we can evince the spirit of Jesus by not murmuring at our lot, or repining over our circumstances. Perhaps we can speak a word of comfort to a neighbor, speak, or encourage by kindness some poor soul that is drifting toward a downward course, a dark future. Let us be active; if it is ours to stay by the stuff, let us perform our office well,



be faithful in that which is committed to us. If we cannot be rivers, let us be rills. If we cannot be suns, let us be stars. If we cannot be stars, let us be tapers. If we can only be tapers, we may possibly light some through, that have weak eyes, that the sun might blind.

*Atkinson Ills.*

#### THE GREAT MESSAGE.

Apostles of the risen Christ, go forth !  
Let love compel.  
Go, and in risen power proclaim his worth,  
O'er every region of the dead, cold earth,—  
His glory tell !

Tell how he lived, and toiled, and wept below ;  
Tell all his love ;  
Tell the dread wonders of his awful woe ;  
Tell how he fought our fight, and smote our foe,  
Then rose above !

Tell how in weakness he was crucified,  
But rose in power ;  
Went up on high, accepted, glorified ;  
News of his victory spread far and wide,  
From hour to hour.

Tell how he sits at the right hand of God  
In glory bright,  
Making the heaven of heavens his glad abode ;  
Tell how he cometh with the iron rod  
His foes to smite.

Tell how his kingdom shall thro' ages stand,  
And never cease ;  
Spreading like sunshine over every land,  
All nations bowing to his high command,  
Great Prince of peace !

#### LOVE IN THE FAMILY.

Oh ! sweet as vernal dews that fall  
The closing buds on Zion's hill,  
When evening clouds draw thither—  
So sweet, so heavenly 'tis to see  
The members of one family  
Live peacefully together.

The children, like the lily flowers,  
On which descend the sun and showers,  
Their hues of beauty blending ;  
The parents, like the willow boughs,  
On which the lovely foliage grows,  
Their friendly shade extending.

But leaves the greenest will decay,  
And flowers the brightest fade away,  
When autumn winds are sweeping ;  
And be the household e'er so fair,  
The hand of death will soon be there,  
And turn the scene to weeping.

Yet leaves again will clothe the trees,  
And lilies wave beneath the breeze,  
When spring comes smiling hither ;  
And friends who parted at the tomb  
May yet renew their loveliest bloom,  
And meet in heaven together.

—Sympathy with others is one  
condition of freedom from self.

#### BE TRUE.

BY MRS. JANETTE OSMUN.

We find the false everywhere, in all classes, callings and professions, but it is the privilege of all to be true.

All may be true to God and to their fellow men. God is true, all of his promises and threatenings are true and will be fully verified to the classes to which they are given, and he requires us to be true to him, to obey his word, and the teachings of his Spirit, and to keep the vows that we have made unto him. Yea he requires truth in the inward parts, that we have real integrity of heart, that the law of God be written on our inmost soul so that we can say : I delight to do thy will O God.

An individual thus true to God will be true to his fellow men. It may bring suffering in various forms he may be misunderstood and misrepresented, he may suffer financially, it may sever the closest unions of earthly friendships, yea, it may bring reproach and shame, but such will be true.

There is nothing so satisfying, or so ennobling to the human mind as this state of fidelity to God and man. It prepares individuals for any position of trust that they are capable of filling. They command the confidence and respect of the pure and good, they have the approval of their own conscience and the favor and blessing of the Lord, and help to fill out the catalogue of worthies of whom God himself keeps the record.

Then let us all be true. We may not be wise or great in worldly wisdom or greatness, but we may all be true, so that we can be relied on by God and men, at all times, and under all circumstances. This is what God and this world wants, true

men and women to fill every position in life, in the family, in society, in the church, and in the state.

### HOLINESS DESIRABLE.

BY JESSE T. PECK, D. D.

It is purity; and we are formed to admire purity. Even the garments we wear about us, are comfortable only when they are perfectly clean. If they become soiled, they are offensive. We brush them again and again, to remove from them the smallest particles of dust. If their quality will admit of it, we wash them and polish them, until they are white as the driven snow. What comfort, what genuine satisfaction we realize, when every garment is perfectly pure: and how uneasy, how dissatisfied with ourselves, when the dust and sweat of the day adheres to us. With what instinctive loathing do we look upon the filthy and negligent around us. They may have excellent traits of character—they may be our kindred, and we may bear them the kindest regard, but can by no means, avoid that nervous shrinking, in their presence, which was designed to protect us from pollution. Cellars, and garrets, and courts, and lanes, are odious, chiefly from their impurity, while we should wish to get out of the most splendid mansion on earth, if it were kept in a negligent and uncleaned condition. We feel attracted to persons of taste, on that account alone. Not to those who are distinguished by self-inflation and the airs of vanity, but to those who are neat in person. The homeliest garb is entirely acceptable, even in good company, if it is perfectly clean, while the costliest attire can in no way compensate for stains or neglected rents. We avoid the shops and public houses that are filthy, and patronize, even at

much greater cost, those which are neat and tasteful. Dealers, of all kinds, polish their wares to the highest degree of brightness, to meet a law of God in the human soul; and if they fall into the mire and receive inefaceable stains, though strong and durable as ever, they are utterly spoiled.

From physical to moral purity, the transition is easy. It is made in the Scriptures, and the illustration is remarkably significant. 'Cleanse thou me from secret faults,' 'Come let us reason together, though your sins be as scarlet, they shall be as wool, though they be red like crimson, they shall be whiter than snow.' 'If we walk in the light as He is in the light, we have fellowship one with another; and the blood of Jesus Christ, His Son, cleanseth us from all sin.' 'He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.' The soul, stained by sin, dark in moral corruption, may be "cleansed"—"sanctified," as the impurities of a garment are cleansed by washing. And what to the eye of a clear conscience, is more offensive than moral defilement, polluting, degrading, ruining the soul? How do we shrink from it ourselves, or when we behold it in others. Impurity of thought, and feeling, and purpose, and motive! Oh, how it mars the perfect workmanship of God. Sinners as we are, we cannot approve it. We can but look upon it with horror, and, as our souls become enlightened, with unutterable loathing and disgust. But how lovely are the manifestations of moral purity. We pause before it with feelings of admiration and almost envy. In the character of a friend it is the most attractive charm. It is the very essence of richness of moral beauty. It is the moral splendor of angels. When we think of them, it is not chiefly as spiritual beings who "excel in strength?"—

We do not dwell upon their swiftness in motion, nor yet upon their ministering benevolence, so much as upon their unsullied purity. How charming the idea of their presence, lovely as they are in holiness ! What would be the value of an angel's power, an angel's intelligence, an angel's society, if once defiled by sin ? if stained by corruption ? Let the deep damnation of hell answer

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### CONSTITUTION-SINS.

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They that name the name of Christ, let them depart from their constitution-sin, or if you will, the sin that their temper most inclines to. Every man is not alike inclined to the same sin, but some to one, and some to another. Now let the man who professes the name of Christ religiously consider with himself, "Unto what sin or vanity am I most inclined ? is it pride ? is it covetousness ? is it fleshly lust ?" and let him labor by all means to leave off and depart from that. This is that which David called his own iniquity, and saith, "I was also upright before him, and I kept myself from mine iniquity." Psa. 18 : 23. Rightly are these two put together, for it is not possible that he should be an upright man that indulgeth or countenanceth his constitution-sin, but on the contrary, he that keeps himself from that will be upright as to all the rest ; and the reason is, because if a man has grace to trample upon and mortify his darling, his bosom, his only sin, he will more easily and more heartily abhor and fly the rest.

And indeed, if a man will depart from iniquity, he must depart from his darling sin first ; for as long as that is entertained, the other, at least those that are most suiting to that darling, will always be haunting him. There is a man that has such and such haunt his house and spend his substance, and would be rid of them, but cannot ; but now, let him

rid himself of that for the sake of which they haunt his house, and then he shall with ease be rid of them. Thus it is with sin. There is a man that is plagued with many sins, perhaps because he embraceth one ; well, let him turn that one out of doors, and that is the way to be rid of the rest. Keep thee from thy darling, thy bosom, thy constitution-sin.

Among the motives to prevail with thee to fall in with this exhortation, are.

1. There can no great change appear in thee, make what profession of Christ thou wilt, unless thou cast away thy bosom sin. A man's constitution-sin is, as I may call it, his visible sin ; it is that by which his neighbors know him, whether it be pride, covetousness, lightness, or the like. Now, if these abide with thee, though thou shouldst be much reformed in thy notions and in other parts of thy life, yet say thy neighbors, "He is the same man still : his faith has not saved him from his darling. He was proud before, and is proud still ; was covetous before, and is covetous still ; was light and wanton before, and is so still ; he is the same man, though he has got a new mouth." But now, if thy constitution-sin be parted with, if thy darling be cast away, thy conversion is apparent ; it is seen of all ; for the casting away of that is death to the rest, and ordinarily makes a change throughout.

So long as thy constitution-sin remains, as winked at by thee, so long thou art a hypocrite before God, let thy profession be what it will ; also, when conscience shall awake and be commanded to speak to thee plainly what thou art, it will tell thee so, to thy no little vexation and perplexity.

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"For ye know what commandments we gave you by the Lord Jesus."



## FRIENDSHIP.

BY H. FRANK HILL.

When our hearts beat to themselves alone they stagnate, and become pools of selfishness and foul humors; but when they beat for others all the deep fountains of the soul are opened and begin to flow; every sensibility is quickened, and the best and purest part of our nature is drawn out and set in motion.

What would become of us without friends? The fine rootlets of the soul stretching out in every direction for a congenial soil of sympathy and fellowship, and finding none would become withered and dried up, and the heart itself would become as a plant withered and dried up from the roots.

We live in other's hearts and eyes and smiles; and where there is the sweetest accord, the most sympathetic fellow feeling, there the benign influences of religion take their deepest hold, and wield their mightiest sway.

Let us therefore thank our heavenly Father that he has put beings within our reach with whom we may have a reciprocity of feelings and a communion of sympathies, for therein is the very charm of our existence.

What can draw out our spirits to their noblest and best efforts like the sympathy of loving friends? Ah sympathy! that is the putting forth of spiritual hands to help bear the burdens of others, and it makes them light and easy. In times of discouragement how a kind word, uttered in sincerity, has sometimes lifted up the spirit, and infused into it new life and courage, and changed the whole course of a life. Can we ever forget the Giver? Never.

In temptation if we have dear godly friends they will exercise a

powerful influence over us to keep us in the way of life. The thought of what they are to us, even when we lose confidence in ourselves, will oftentimes be the means, under God, of carrying us safely through. We cannot easily do that which would make us unworthy of the confidence of those whom we know, love and esteem us.

There are some who tell us that there is no such thing as pure friendship in the world. They say there is always some interested or selfish motive. But we believe differently, especially of that friendship that is begotten of the Spirit of God. And though all Christians should love one another, yet there are some who are made special friends by the direct agency of the Spirit. The soul of Jonathan was so knit to that of David, that he always preferred his interests to his own. This was not servility but noble-mindedness. The nobleness of both their characters, born of God, was what made them such friends. None but the noble-minded know what true friendship is.

Jesus tenderly loved all his disciples, but John was his particular friend. There was that in the character of John that was peculiarly congenial to the loving heart of the Master, and this beautiful fellowship no doubt helped to soothe his sorrows. "A brother is born for adversity."

Therefore if we have friends let us cling to them, for they are a part of our life; for it is sad but true, that friendship is a rare jewel in the world. We cannot afford to lose a friend. If misunderstandings creep in, we must humble ourselves and resort to all worthy methods to restore confidence. We must believe in our friends, and be slow to think evil of them. Sometimes faith in one another will be tried, but we should never let the golden cord be

broken, except for weighty reasons. There be those who through envy and jealousy would separate very friends.

Whether we lose friends or not, let us labor to prove ourselves worthy of them. Let us be true to them under all circumstances. How it wounds them when they find that we have betrayed their confidence. Without fidelity friendship is blighted. Let us be trustworthy at whatever pains. Let us never deny our friend, like Peter, through cowardice.

"A friend loveth at all times." When absent we should cherish our friends. We should wear them constantly for ornaments, about our hearts. What ornaments they are to our lives. We ought not to worship them but cherish them subordinately to our heavenly Father's will. We ought to be always holding them up to our Father. Paul made mention of his friends without ceasing in his prayers. A true friend is worthy of much of our thoughts and care.

We need not expect to retain so precious a gift without some care. Many warm friendships have become cold. They never could be to one another what they once were. The beautiful charm that bound them together is broken. We need not only faithfulness and diligence, but wisdom. The indiscretion of a friend, often does more injury than the fiercest assaults of an enemy. We must exercise discretion or we are liable to lose our best friend.

Friendship like everything else, is to be partaken of with temperance. All extravagant expressions of esteem are to be avoided. They may be heart-felt, but it is better to keep cool. "He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him" Prov. 27 : 14 Some friendships progress so rapidly, they have to cool off for a while, while

others become tired out altogether. We love those who have a proper esteem for us, but we are apt to despise those who flatter us. They may be sincere in it to. Let us not be so carried away with any body as to lose our own dignity and self-respect, or else we shall lose their respect too.

Those friendships are the best which are susceptible of the most reproof without injury. "Rebuke a wise man and he will love thee." "As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear" Again, "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." "Iron sharpeneth iron ; so a man sharpeneth the countenance of his friend." The benefit of friendship is improvement. Let us not therefore be above receiving counsel. Let us even love those best that are the most faithful in reproofing us. Let us seek to reap the full benefit of all just reproof. And while we appreciate the good there is in others, let us be careful not to flatter.

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## TRUE RELIGION.

BY WM. K. LA DUE.

In these days of formalism, and popular, compromising holiness, it is important that the principles of true religion should be very plainly understood, for the nearer the devil brings people to the Gospel of Christ, and yet keeps them from attaining to it, the greater his victory and the more terrible their punishment.

The number of professing Christians was never so great, and the proportion of true believers has seldom been so small as now, and in order to carry on this soul-destroying work, Satan is using all his power to confuse the minds of those who have salvation, as to the real

difference between him that serveth the Lord and him that serveth him not.

Let us consider *what true religion is*.

Religion is a rebinding. True religion is a solid rebinding, the hammer of God's Word only making the union more perfect.

It brings the witness of the Spirit. We *know*. It is not necessary to reason it out, the knowledge is far beyond the mind deep down in the soul. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. As we hear true christians say sometimes "we know it better than we know anything else."

There is with it the Holy Ghost, not only in name, but in power. It is uncompromising and invincible, and shuns not to declare the whole counsel of God; hence it arouses bitter opposition from the devil, the world, and dead churches.

Such as have it "love not the world, neither the *things* that are in the world." I John 2: 15. Christ in the soul completely satisfies; their affections are set on things above; their property, their talents, their time, are in the Lord's hands to be used to his glory; they are "a body of Christians who profess to be in earnest to get to heaven."

True religion has faith and power in prayer. At times the Spirit so reveals the condition of souls in darkness, that we plead to God, with groanings which cannot be uttered, to have mercy; and He, in answer, will use all the power of his infinite love to lead sinners to yield. Hearts will be stirred to the very depths, and some will give way.

There are now, many souls wailing in perdition because of *false charity*; but true religion has the charity that will tell the whole truth in the Spirit. It deals with the things of eternity; and will not in view of

the judgment, cater in the least to the world, the flesh or the devil.

It is not popular. They sought to kill the Saviour because he told the truth; and if we follow him we shall suffer persecution. The blood-marked track, the royal way of the cross, never was popular; but those who belong to Christ, have given up reputation and worldly honor, and for the joy that is set before them, endure the cross, despising the shame.

After glorious revivals and camp-meetings, when we are brought face to face with the stern things of life, true religion gives peace and joy unspeakable. It enables us to live aright at home and before our friends and neighbors. We will stand as firmly for the truth when alone with the Lord, as when with the saints, and be a thorn in the flesh to all such as deny the power of God. When divinity comes into our human nature, and we realize our close relationship to the Son; when we have "Christ in us the hope of glory," all the powers of darkness cannot drive us one iota from the narrow way. *True religion may be lost*. There are those to whom the light reveals a certain path of duty, a cross to be taken; they reason around it and lose the Spirit, yet profess perhaps more religion than ever. The cross may be to leave a formal church, to enforce the discipline, to tell the truth *needed*, to leave some secret order, or to dress according to the word of God; whatever it is, refusal to take it up brings darkness. Persons who are in this state are obliged, for a time at least, to smother the reproaches of conscience; but they may become so hardened that this will not bother them, yea, and even *die without bands in their death*. The judgement will reveal multitudes of such people, who are lost *forever*. It is a fearful thing to fall into the hands of



the living God, when we have trifled with his Spirit. Take heed. "*Be ye not deceived.*"—*Alameda, Cal.*

### SUDDEN DEATHS.

BY MRS. D. A. CATTON.

The minister was making the opening prayer in the Church, on a beautiful, quiet Sabbath morning, and he felt, though his eyes were closed, that there was an unusual commotion in the congregation; and when he opened them, many of the people had left, and he was with but few hearers.

A little way from the church door, a horse had become unmanageable, overturned the buggy to which he was attached, and one of the women had her neck broken, and was taken up dead. She was ushered into eternity without a moment's warning and was in the presence of her Judge, and her condition unalterable.

"Mr. W. is dead" said one coming from a door, where, a strong healthy man had just entered. That cannot be," said a bystander, "for I saw him, not ten minutes ago, cross the street and go into his house." He had trouble with his heart, sunk into a chair and was gone, before anything could be done for him. No time to breathe a prayer, no time to look toward Calvary. Death came and he was gone. The dark curtain that hides the future from our eyes, hid his doom from us. Sixty years of probation had been given him, and the Spirit had been faithful to its office work; so that before God he was left without excuse if he was not ready, for the change that so suddenly overtook him. He that holdeth the destiny of all the creatures whom He has created in his hands, will mete out justice to every one of them.

Death is inexorable:—

He enters and there's no defence  
His time, there's none can tell."

We know that "in such an hour as we think not" an arrow from the quiver of the fell destroyer may reach us, and we fall to rise no more.

O, how important to be ready! To have the salvation of our immortal souls secured, and the unclouded witness that our names are written in the Lamb's book of life, and we have a "title to an inheritance that is incorruptable, undefiled, and that fadeth not away."

—Love has often more influence than talent. The last appeals to the reason, the first to the affections—the last speaks to the intellect, but the first goes straight to the heart. "It is beautiful," exclaimed a Swedish author, "to believe ourselves loved, especially by those whom we love and value." Yes, it is beautiful, certainly; but woe to us if we neglect the responsibility attached to it. When God permits us to win the regard of others, he places in our hands a sweet and powerful influence, which we should be very careful to use in his service and for his glory. Human affection, sanctified by the Divine blessing, may be made the instrument of much good; wanting that blessing, it is but a shining light without life or warmth.

—Referring to the deadly effects of cigarette smoking, a San Francisco physician, says: "Leprosy has not a few victims among the whites. Especially is it revealing itself about the lips and tongues of boys who smoke cheap cigarettes made by Chinese lepers." The same physician says that he knows of 170 cases of this character, the majority being Chinese.

—The Legislature of Vermont has passed a bill forbidding the use of tobacco by teachers and pupils in public schools.

## A PRESENT HEAVEN.

BY C. SANDERSON.

Is it possible to have a present Heaven? That there is a future Heaven of Glory, is clearly revealed, and all Christians believe. Is there not revealed with equal distinctness, a Heaven of Grace to be enjoyed in this life? In I Cor. ii. 9 we read, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." That this passage pertains to what is prepared for believers in this life, is evident from what follows in the next verse: "But God hath revealed them unto us by His Spirit." "Things which are revealed belong unto us and to our children." Here, then, we have distinctly revealed, not a Heaven of future glory to be enjoyed in another state, but a Heaven of Grace for present possession and enjoyment, and this as "the earnest of our (future) inheritance."

How may this Heaven of Grace be realized in experience? By the Spirit who revealed them, we answer, "enlightening the eyes of our understanding" that "we may know the things which are freely given us of God." A clear understanding of what is written, by inspiration of the Spirit, about these things in the Sacred Word is one thing. For the same Spirit "to receive of Christ and show them unto us," is quite another. In the open beholdings of the things of God, beholdings which the Spirit imparts to the pure in heart, and thus "walking in the light as God is in the light," the Heaven of Grace which "God hath prepared for them that love him," becomes real in experience. We then know, by experience, what our Saviour meant when He said, "He that believeth in Me, as the Scrip-

ture hath said, out of his belly shall flow rivers of living water. But this He spake of the Spirit which they that believe on Him should receive." This is glory not only *begun* but *enjoyed* "here below," our Heaven of Grace.

Such passages of Scripture as the following clearly indicate the nature of this Heaven of Grace: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." "I will come in to him and sup with him, and he with Me." "I will not leave you orphans, I will come unto you." "I in them, and Thou in Me." "The riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." "Sealed with the Holy Spirit of Promise, which is the earnest of our inheritance." "I will dwell in them, and walk in them." "And truly our fellowship is with the Father, and with His Son Jesus Christ." "With open face beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory." "Filled with all the fullness of God." "That our joy may be full." Let us now consider some of the peculiar and special characteristics of this Heaven of Grace. Among these we specify the following:

1. Not only an apprehension of the love of Christ, such as the Spirit only can impart, but a consciousness equally distinct of ourselves as the direct and immediate objects of that love. "God only knows the love of God," and the Spirit only can impart a comprehension of "the breadth, and length, and depth, and

height," and enable us to "know the love of Christ which passeth knowledge." Standing in the unveiled presence of this love, and recognizing ourselves as the direct and immediate objects of that love, and thus being "filled with all the fullness of God," this is one essential element of our present Heaven of Grace.

2. Another element of this "earnest of our inheritance" is the consciousness of the abiding personal presence of Christ, and, with Him, of the Father, in our hearts. Before Christ, through the Spirit, becomes a personally manifested presence to, and in, believers, He is to their faith not very nigh them, "in their mouths and in their hearts," but as their intercessor far off in heaven, and they are orphans here below. Now, he has come to them, and as a personally manifested presence is very nigh. "in their mouths, and in their hearts." "I in them, and they in Me." "Christ in you, the hope of glory." All who attain—and all are privileged to attain—to this glory excelling experience are no longer orphans, but sons of God, in present fruition of a blissful "earnest of their purchased possession."

3. We mention but one other element of this state, namely: not only conscious "fellowship with the Father and with His Son Jesus Christ," but a consciousness equally distinct of *oneness* with Christ, and with the Father in Him—oneness of spirit, "He that is joined to the Lord is one spirit"; oneness of disposition, "that ye might be partakers of the Divine nature"; oneness of will, "Christ liveth in me"; oneness of character and life, "that we might be partakers of His holiness"; oneness of work, "labourers together with God"; oneness of *joy and peace*, "My peace I give unto you," "that they might have My joy ful-

filled in themselves"; oneness of *possession*, heirs of God, and joint-heirs with Christ"; and oneness in glory, "and the glory which Thou hast given Me I have given them."

Well might the apostle exclaim: "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man, the things which God hath prepared for them that love Him," "the things" constituting our present Heaven of Grace.

Wherein, then, does our Heaven of Glory differ from this, our Heaven of Grace? The difference, we answer, is not in kind but in degree; in distinctness of vision, in forms and degrees of fellowship and fruition, and in external visibilities and circumstances. Here we have Christ's peace and joy, in the midst of tribulation. There we shall possess greater fullness of this same peace and joy, in the eternal absence of all tribulation. Here we are indwelt by Christ and the Father, while inhabiting mortal bodies. There we shall be eternally indwelt by every person of the Sacred Trinity, while dwelling in "bodies fashioned like unto His glorified body." Here "we see through a glass darkly." "There we shall see as we are seen, and know even as we are known."

While a Heaven of Glory awaits your future, reader, "an open door" into this present Heaven of Grace Christ has set before you. Will you enter and take possession of your blood-bought inheritance? When you shall have done so, if you have not already done it, this will be your daily song:

Now God is mine and I am His;  
Of Paradise-possess.  
I taste unutterable bliss,  
And everlasting rest.

The bliss of those that fully dwell,  
Fully in Thee believe,  
'Tis more than angel-tongues can tell,  
Or angel-minds conceive.

—*Divine Life.*



## SCRIPTURE ACCURACY.

We read in Dan. 5 : 30, that when Darius took Babylon, Belshazzar, the king of it, was in the city, and in "that night was Belshazzar, king of the Chaldeans, slain." Herodotus, the Greek historian, gives an account of the matter, which, until of late years, seemed totally irreconcilable with Daniel's narrative. He informs us that the king of Babylon, whose name was Labynetus, was absent when the city was taken; that he sought shelter in Barsippa; that Cyrus attacked him there, took him stripped him of his regal dignity and allowed him to retire and spend the rest of his life in ease in Caramansa. The two statements appear to be contradictory, and that the credit of historic veracity must be denied either to Daniel or to Herodotus. Thus stood the matter when Sir Henry Rawlinson, the celebrated Oriental scholar, discovered, in his eastern researches, one of those cylinders, on which historic records used to be written in the cuneiform character by the ancients. Having deciphered the writing on this relic of antiquity, it was discovered that at the time of the capture of Babylon, referred to by Daniel and Herodotus, there were two kings presiding over the empire, a father and his son, and thus we can understand that Herodotus speaks of the father, who escaped, while Daniel speaks of the son, who was slain. This unsuspected fact not only reconciles the prophet and the historian, but explains an otherwise inexplicable expression in Daniel, where it was promised to the prophet by Belshazzar that, if he could explain the writing on the wall, he would make him the third ruler in the kingdom. (Dan. 5 : 16.) Now, why not the second ruler, as Joseph in similar circumstances had been made in Egypt? The cylinder answers the question; there were two

kings in Babylon, and therefore the place next to the throne could be only the third rulership in the kingdom. A very short time before the discovery which so triumphantly reconciles the seeming contradiction which cast a shade of suspicion on Daniel's accuracy, Mr. F. W. Newman had written these words in Kitto's Cyclopaedia, "No hypothesis will reconcile this account with the other; an instruction lesson this, teaching us to give the sacred writers credit for accuracy, even though we may be unable to explain facts which seem to impeach it.—*Church Herald*."

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 "I HAVE CHOSEN YOU."
 

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BY REV. H. H. LOOMIS.

Sweet words. How well do we remember the joy of the first experience in which they were whispered to our hearts.

Years, perhaps, have passed since then, and to-day we know their meaning better. Had we known all at the first there had seemed less music in them; but we wipe away our tears, as the vision of the years comes and passes; and gazing with trustful hearts into the darkness of the unknown future, still repeat, "sweet words."

We deemed it blessed to be chosen when we wandered amid the palm-groves of Bethany, or sat with Mary, at the feet of Jesus, enchanted by the tender music of his matchless voice. It seemed more so when we followed the Master to Tabor, where heaven came so near; and where we fell entranced beneath the power of transfiguration glory, thinking ourselves transfigured by the experience, and desiring to remain there lest the lustre, of our glorified natures should be brushed away by contact with the world below. And when in the calmness of the twilight hour we walked with Him we loved

beyond the silver ripples of Kedron, to rest in the peaceful bowers of Gethsemane, we could not but feel that we were in Heaven's border-land. As the soft and balmy zephyrs fanned away the perturbation of toil and care, soothing us to slumber, how willing were we to say adieu to the world we once had loved, congratulating ourselves that Jesus had called us his own, and our names were written with the names of his elect.

But when Bethany was desolated, and Tabor a lonely wilderness, and midnight, with grief, and tears, and agony came to Gethsemane,—when, at length, every vision of earthly hope hid away behind the tragedy of Calvary, and we stood uncomfortable and gazed on the vision of an unglorified cross, we began to realize that to be chosen out of the world means more than rest and pleasure.

To have the world really come to an end with us, so that we seek nothing here, save as it has, reference to our eternal life in Jesus,—to abandon ourselves absolutely to the unknown will of God, and let our position be of the unseen, ah ! this is to prove what it is to be chosen. Then we can be trusted in the furnace, and the fires are kindled.

There is too much glory to be revealed in us through suffering for Master to leave the pains, the heart-aches, the sighs, the tears out of our experiences.

I always feel like crying when a weary, weak saint looks with tearful eyes into my face and says with plaintive voice, "It is hard," but there is a magic in it and that captivates my heart and makes me wish to share the destiny of such an one. I read in that mysterious glow painted by the hand of sorrow upon the features a prophecy that enchants me. This I say, is the zeal of election. (II Tim. 2 ; 12.)

We think sometimes it might be different if the Lord always had his way ; and if all could see that way. So it might ; but who, before the day shall dawn and the shadows flee away, shall know which experience that rises in our thought holds *most of eternal glory* ? God has bottles enough for all the tears we may shed in submitting to the inevitable for his sake ; and I doubt not that he has shrines for the memories of these griefs that congeal in the cold dungeons of the hearts "hidden desolation,—griefs too deep for tears.

The days of waiting, and wondering and longing seem to move but slowly by ; but when they all are in the past we shall not wish their number had been less, or that they had passed more swiftly. Even now we count those experiences most precious and sacred which have ministered to our hearts the most of holy griefs. I think of some while I write who sit alone in the shadow of sorrows which seem to them the most heart-rending that heaven could permit. They smile in the face of death and welcome him as a friend. The world has grown all dark to them. It is almost their habit to turn their eyes heavenward at morning, noon and night and exclaim, "How long, O Lord, how long !" Yet if I should go to them and ask them if they would have the causes of their great sorrows blotted from sacred leaves of their experience they would wipe away their tears, and looking into my face with a calm smile of heavenly meekness answer, "Never ; never ! this is the sweetest cup in the will of my God."

All this is a mystery to the world ; but there are those who can understand it.

There are weary, waiting ones, beneath whose serene brows is hung a rainbow through the mists of tears

in the glow of each sunset that smiles upon them, who would not exchange the secret of their tears for earth's most enchanting pleasure. To them the music of the present world is an empty sound. Its sublimest echoes lose their power to charm while their hearts throb to the cadence of a silent melody of sacred sorrow which ever lends its soft minstrelsy to arbors sequestered to the souls that know no delight but the delight of holy love. If you would see upon their faces an expression of contempt, speak to them of the joys they have sacrificed in leaving the world. They will tell you that these all grow insipid in comparison to the sweetness of the saved heart's most dissatisfied sense of yearning for the scenes immortal. Although they often weep, it is not because of what they have left behind; but it is because their souls, held back from their goal by the chains of mortality, grow faint and sick with longing for the glory to be revealed." How can they help it when all that is immortal within them swells with prophetic intimations of a country and condition where every yearning shall be satisfied?

There is nothing that could dignify the soul, and prepare it for its place in heaven like those fiery tests which consume the unseemly weaknesses of nature, and insure us to bitterness and pain. When we fully know to what He has chosen us we shall better understand why he has chosen us in the furnace.

Till then we endure, and wait, and wonder, and watch for the shadows to depart; singing while we wait.

"We are going home, we've had visions bright  
Of that holy land, that land of light,  
Where the long dark night of time is past,  
And the morn of eternity breaks at last."

AN error is soon committed, but we can have a lifetime to regret it.

## ENTIRE CONSECRATION.

BY REV. WARREN PARKER.

The effect on some minds of some article on consecration has probably been very different from what the writer intended.

Many to avoid one extreme run to another, like two men driving along the road, one seeing the other mired down on one side, drives so far to the other side that he gets into the mud still more, when there is a good solid road between where both ought to have been.

Paul found a people seeking salvation by works. He teaches them faith—some of them ran to the opposite extreme, James taught them works. Both have the truth.

Because some have made a wrong use of consecration, or set up a wrong standard of consecration and have put a wrong construction on the teachings of others, and have professed sanctification on a false faith, and false consecration, as a condition, others are inclined to do away with consecration altogether. I have heard more than one speak in such a way as to leave the impression that consecration has little or no place in sanctification, "Get blessed and you are all right," which if carried out to the opposite extreme will not only do away with entire sanctification, but with the entire religion of Jesus Christ, and leave nothing but a sensational religion, the "get blessed" kind, that will have no more of God in it than there is in a sinner's getting amused in the theatre or ball-room.

When I was a sinner tears of joy would sometimes run down my cheeks, and still I could take the name of God in vain without any compunctions of conscience. I fear that many are trusting in this getting blessed as the only evidence of their acceptance with God. Oh, let



us have faith in God, and not in feeling, and with our bodies a living sacrifice upon his altar, our peace will be as a river and our righteousness as a wave of the sea. It is a glorious sight to see real Christians under the power of the Holy Ghost getting blessed; but take away consecration and you take away the Holy Ghost.

What is entire consecration? I do not believe it is generally given its proper place, or at least its full meaning. Dr. Adam Clark in his notes on the 19th verse of 17th of John says, "I sanctify myself" "I consecrate." If to sanctify is to consecrate, to consecrate must be to sanctify. How did Jesus sanctify himself? Not by making himself holy,—pure—for he was never impure,—but by setting himself apart to a holy service, and by performing that service, to a pure Being, one who was never impure. This is as far as a fallen being can sanctify himself, this is his part. Without this there is, and can be no sanctification. To consecrate is, to give ourselves up by faith, to obey God to set ourselves apart to perform a holy service. Lev. 11 : 44, 45. Rom. 12 : 1, 2. It is not merely a condition, but a part of sanctification and a condition upon which God performs, the other. It is a continual service. Sanctification cannot be complete any moment that it lacks any part or property of consecration. If I refuse to do any known duty, that moment my consecration ceases to be entire, and that not only effects my own part of sanctification but it makes a blot on the soul, and mars and defaces God's part. Our act must be repented of, but the blot can only be removed by the finger of God. Entire means all. If I have consecrated all my "services" to the Lord, I Chron. 29 : 5., all my redeemed powers, time and means must be used in his service. If I

use one moments time or one dollar of money otherwise than to his glory, and in his service, my consecration is not entire, this also, will make a blot on the soul. Can a man rob God and be innocent while millions of his fellow creatures are perishing?

As a service it will not be absolutely perfect, no state of grace saves us from mistakes, but it must be entire up to our present and ever increasing light. God makes the heart pure, and such a service will not blot it. It implies a separation from every unholy service. John 8 : 34. This includes *all*. Can a man be bound by an oath, or otherwise, with the ungodly in bonds of brotherhood and be all the Lords? This would imply a contradiction. I Cor. 6 : 14, 18.

People generally think too much of God's part of the work, and not enough of their own. They pray and agonize as though He was unwilling to give them a pure heart. Mat. 7 : 11. But he says, "Sanctify yourselves." By refusing to obey, they are as one with a paint brush blacking his own heart and crying to God to make it white. It would be as easy for the heavens to fall, with God upon the throne, as for a man to live a Scriptural, entirely consecrated life, and not be a holy man in heart. "Faithful is He that calleth you; who also will do it." Scriptural, entire sanctification is: 1st. Consecration. John 17 : 18, 19. Rom. 12 : 1, 2. I Chron. 29 : 5. Lev. 1 : 44, 45. 2d. A pure, holy state or condition of the soul. Lev. 20 : 7, 8. Thes. 5 : 23. (1st.) By the word John 17 : 17. (2d.) By the blood. Heb. 13 : 12. (3d.) By faith. Acts 26 : 18. (4th.) By the Holy Ghost. Rom. 15 : 16. Sanctification (consecration) by faith. 1st. The work reveals our inheritance, the commands, the promises, the way. 2nd. The blood opens the way. 3d. Faith, believes, obeys the com-

mands, appropriates the promises and receives the Holy Ghost the power to obey and enters upon our inheritance,—a pure heart and a consecrated life. Amen.

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### STRIVE TO ENTER.

BY MRS. D. A. CATTON.

"There is a way that seemeth good unto a man, but the end thereof is death."

With our fallen natures unassisted by the grace of God we choose the wrong way. All the desires and purposes of our souls are evil and only evil, and that continually. "As the sparks fly upward," so the tendency by nature is to go downward.

Divine grace turns the bent of the mind,—of the affections toward Heaven, toward God—toward all that is pure and holy.

"The carnal mind is enmity against God," and will *always* be antagonistic to a life of holiness; and as long as we dwell in mortal bodies, so long there will be need of watching, fighting, praying, and keeping on the "whole armor."

The enemy of our race seeks to draw us down to the pit of woe; the Author of our being, and of our salvation, seeks to exalt us to our un-sinful state, and bring us to a home with the redeemed and the glorified.

He knowing the power, with which we shall have to contend if we are arrayed against all that opposes a life of devotion to God says;—"Strive to enter." He furnishes the weapons, with which we are to fight; marks out the way that leads direct through this wilderness world to the "place", he has gone to prepare for us, to those heavenly mansions and says "strive," "agonize" "to enter," "and lo! I am with you always even unto the end of the world".

Many start, run well for a season;

but when trials and persecutions come, give up the warfare, and cease to use the weapons that are furnished them, and in this way lose their power, and in the end fail, simply because they did not continue to *Strive to enter*.

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—There is no truer measure of one's self than one's suspicion of others. The purest nature is always the most unsuspicious nature. Simplicity of souls forbids the thought of evil in others. A certain degree of conscious experience of evil in one's own heart and life is essential to make one even watchfully suspicious of others. "Evil to him who evil thinks," is a truth of profound meaning and of wide application.

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—Though my hands and mind have been as full of secular business, both before and since I was a judge, as it may be any man's in England, yet I never wanted time in my six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it, by study or otherwise. But on the other hand, if I had any time borrowed from this day any time for my secular employments, I found it did further me less than if I had left it alone; and therefore, when some years' experience, upon an attentive and vigilant observation, had given me this instruction I grew peremptorily resolved never in this kind to make a breach upon the Lord's day, which I had now strictly observed for above thirty years. This relation is most certainly and experimentally true, and hath been declared by me to hundreds of persons, as I now declare it to you.—*Sir. Matthew Hale*.

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—"Woe unto you when all men speak well of you."

**"BY THEIR FRUITS YE SHALL  
KNOW THEM."**

He tried it and found it wanting. Last Friday a train robber was in his cell in an Arkansas prison, waiting to take up the death march. The gibbet was ready, and the hangman was waiting. But a brief hour was all their was between the murderer, "Gov." Johnson, and eternity. A reporter of the Herald visited him, and then and there the dying man made this confession:—

"I have been a fast disciple of Bob Ingersoll. His doctrines have failed as a rule of life, and they will not at all serve as a basis of hope in death. Ingersoll's doctrines have brought me here."

There it is—you have the whole of that dying man's awful commentary on Ingersollism. He tried to believe there was no God, no future, no retribution; but when the test hour came, it all failed him. "I have done wrong, young man, take warning," he said as he stood under the noose, and he added, "I have made my confession to God." And so there is a God who will render to every man according to his works—there is a Judge of all the earth to whom confession must be made. and by many with the white lip bespeaking the terror which the tongue will refuse to utter.

"Ingersoll's doctrines have failed as a rule of life; give no hope at death; have brought me to the gallows"—this was the awful confession of that dying man. Did the doctrines of Jesus ever fail as a rule of life? Did a believer ever find hope denied him at death? Did Christ's teachings ever lead man to say, "They made me a robber and a murderer?" And yet there are those—there was one on that star route jury—who "believed with Ingersoll." And though they be no murders, yet sinners against God's law that they

are, what will they do, when with imploding eyes, they stand before the great Judge? What will Ingersollism do for them then? Let every one address that question to his own soul, and see what answer it brings him.—*Christian at Work.*

—I look with scorn upon the selfish greatness of this world, and with pity on the most gifted and prosperous in the struggle for office and power; but I look with reverence on the obscure man who suffers for the right, who is true to a good but persecuted cause.—*James A. Garfield.*

—The muddiest pool in the highway may reflect the blue sky and the white of the clouds, if it be still; but the pure water of woodland streams will lose the image of the vast expanse, if it flow among the rocks. Be still before God. So you shall become like Him.

—Greater love hath no man than this, that a man lay down his life for his friends; yet that was only one of the things which He suffered, only the full stop at the close of the great charter of suffering love

—Think it no sin to respect great men, and admire the beautiful in nature and art; but adore the Divine greatness and beauty of holiness as the substance, of which human glory and earthly beauty are the shadows.

THERE is no love of God without patience, and no patience without lowliness and sweetness of spirit. —*Wesley*

—If we would get, we must first give. When the pump will not work we pour a little water into it, and that enables it to bring up more.



## EDITORIAL.

## GETTING MAD.

Never allow yourself, under any circumstances, to get mad. You will meet with much to annoy you—much that in itself is really provoking—you cannot avoid that—but you can prevent yourself from getting mad. Sparks may fly out sparks do not set fire to things that are not inflammable. Others may do wrong—but a Christian can always do right, and feel right. For the bad treatment you receive, others may be responsible; for your feeling and acting under it, you are responsible. No amount of grace can make us believe that wrong is right, that *injustice or disobedience or carelessness* is commendable. This is not required. Grace does not make us blind. It clears and quickens our moral vision. But it keeps us quiet under provocation. A Christian should never feel bad temper—much less should he show it. He should never manifest an angry countenance, or utter angry words. Many reasons may be urged why you should not get mad. We give a few.

1. You suffer financial loss by getting mad. Take it in small matters, in every day life, and much is lost by losing the temper. A horse is violently struck in anger. He jumps and breaks something that costs time and money to repair. An employer, in a fit of passion, abuses one who has served him faithfully, and loses much in trying to get his place filled. An employee gets out of patience, loses his place, and perhaps never gets a situation equally good.

Jay Gould is considered one of the richest men in this country. He is reported as saying that he "could not afford to get mad." He can afford to keep, for his private use when he travels, a railroad car, and an ocean steamer, fitted up with every elegance that ingenuity can

devise; he can control thousands of miles of costly railroads—but he cannot afford to get mad! This is too costly a luxury for the great millionaire to indulge in! If many of smaller means would deny themselves in this respect, they would find their circumstances greatly improving.

2. You lose socially by losing your temper. Prudent people do not like to contract intimate friendship with the passionate. They do not like to live in constant dread of an explosion. It is reported that President Buchanan owed his life of celibacy to a fit of anger indulged in by the lady to whom he was ardently attached. Anger alienates the best of friends. Reconciliation may take place, but an ugly scar is left. A broken bone seldom heals so as to become as strong as it was at first.

Some of our ablest statesmen have by getting mad, lost their chances of becoming President.

3. Anger often ends in the greatest of crimes. It was because Cain "was wroth" that he murdered Abel. Many violent deaths still occur from fits of anger. Angry feelings lead to angry words and deeds, and thus on to the gallows. Many devastating wars had their origin in the anger of rulers. In the oldest of the classics, Homer depicts in immortal verse the fearful consequences of "The wrath of Achilles."

4. Anger grieves the Spirit of God and finally results in the loss of the soul. You cannot yield to the slightest feeling of impatience without losing peace. The Spirit of God does not dwell with an angry spirit. Being left by the Spirit of God, you are without strength, and easily become the spoil of circumstances, and drift with the currents of the world, which always flow strongly toward perdition.

By yielding to an impatient spirit you hurt other's as well as yourself. They

stumble over you. They learn to doubt the reality of a Christian experience. They say, "If that is Christianity I do not want it." Not only is your own influence destroyed, but you hurt that of others who "rule their own spirit."

Give this matter, then careful thought. Consider what we here to say. If you admit it is the truth, do not stop with the admission, but act with decision. The case is constantly growing worse. By being yielded to, passion grows stronger. The consequences of indulging in it are growing more serious. Wake up to the fact that the greatest enemy to your peace is within. You hurt yourself more than others hurt you. Because of this one weakness, grown by indulgence to be a vice, the many good qualities you possess are not appreciated. Govern yourself and you will govern others.

"AND NOW PUT OFF ALL THESE, ANGER, WRATH, MALICE FILTHY COMMUNICATIONS OUT OF YOUR MOUTH."

#### TEMPTING GOD.

It is never safe to defy God. He is long-suffering—but no one should presume upon His forbearance.

The following which recently appeared in the Hornellsville, N. Y. ——— is vouched for as true.

"During a severe thunder storm at Wayland, one day last week, the lightning struck the spire of the Methodist church in that village, literally destroying it. The flash was instantly followed by a heavy report. Mr. Clayton, who was pitching off a load of hay into his barn near by, felt vexed and angry at being out in the storm, and getting his hay wet, and defiantly cried out "——— it, come again?" He had no sooner spoken than the lightning struck his barn, nearly knocking him senseless. He rallied and barely had time to get his

horses out of the barn, before it was all on fire and together with its contents was destroyed."

#### DR. W. C. PALMER.

For many years he was the editor and publisher of "The Guide of Holiness." To promote the doctrine and experience of holiness was the great object of his life. Meetings for this special purpose were held in his house every week.

With his wife, Mrs. Phebe Palmer—who went to her reward several years ago—and his second wife, Mrs. Sarah Lankford Palmer, he held meetings for the promotion of holiness in this country and in England. Through their labors many came into the experience and the profession of holiness. They contributed largely to keep this doctrine before the people—especially the M. E. Church and the prominence now given it is largely owing to their indefatigable labors.

He died at Ocean Grove in great peace, July 20th. His funeral was held in the 17th Street M. E. church, New York, July 24th. A large congregation was in attendance. We were privileged to be present. Bishop Harris preached the funeral sermon, from II Thess. 4: 13. "But I would not have you to be ignorant, brethren, concerning them which are asleep."

He spoke in substance as follows:

"Death brings sorrow to friends. To weep over our departed friends is natural. Religion does not stifle our sensibilities, nor dry up the fountain of our tears. The Apostle had great sorrow over the sickness of Timothy. He says that in sparing Timothy's life God had mercy upon him but he should have sorrow upon sorrow.

To a heathen there is something terrible in death. It is a night without a morning. To a Jew it was not much brighter. It was a starless night,

Christianity moderates our grief.

1. By showing us the present condition of those who have passed on before. They are not dead in the sense of having no existence. To them there is no existence of being. They are not in purgatory. They are asleep, "Some have fallen asleep." There is propriety in the comparison. Faith substitutes sleep for death. In both states the body rests while the soul lives on.

2. By showing the destination of the saints in the eternity to come. "Those who sleep in Jesus will God bring with him." Behold, the Lord cometh with ten thousand of his saints." Christ died that his disciples might sleep in hope of a glorious resurrection. The holy dead shall appear with him, not as disembodied spirits, but redeemed by his grace and raised by his power.

Let us rejoice that our friend sleepeth in Jesus.

Dr. Stokes said: "Four days ago a messenger came and unlocked the casket and took the jewel. The jewel has found its appropriate setting.

A passage of scripture appropriate to his life is this. "This one thing I do." How this matchless man followed out this declaration, sixty-seven years! All along such intelligent devotion to one great work—the work of saving souls. It was not a wild or fanatical impulse, but an abiding conviction. How wonderfully has success crowned his efforts. Who will ever write up a record of those who have been cheered and encouraged by him in the way of life? He was true in all he said or did. Back of it lay a consecrated and holy life.

We mourn his absence. He had been sick for several weeks. But was better. At 4 o'clock in the morning he arose and dressed himself and went out and sat upon the verandah. He wrote a business letter. After finishing, he said to his companion. "I am weary." Leaning upon her shoulder he went to the couch

and as he laid down said, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." In a few moments he was with God. He has left behind him a halo of light. In that light we see light.

Rev B. J. Adams P. E. spoke with much naturalness and feeling. Hearty amens from some of the old veterans were heard in response to some of his glowing utterances. He was the first one that spoke of Dr. Palmer's consecration to the special work of holiness.

He said, "Dr. Palmer won my admiration when I was a boy, a clerk in this city. I was in the old Allen St. church, Dr. Palmer laid his hand on my shoulder and with much feeling said, "My son, do you love the Lord Jesus Christ?" He took twelve forward to the altar that night. Plain, old-fashioned Methodists prayed for us with faith and fervor.

Dr. Palmer consecrated himself to the grand idea that you find in the Methodist Discipline signed by all the Bishops. "The spreading of Scriptural holiness over these lands." To this one work he consecrated the energies of his life. The thought of holiness to the Lord took hold of him. He constantly advocated it. He met with all sorts of misunderstanding and sometimes with abuse. He had the experience to back up his teachings and support him in his trials. This grand specialty gave his name significance. Whatever consideration he enjoyed among men he owed to his consecration to this great work. Glory to God, for one man true to his principle. Doctor I congratulate you on your life-long devotion to this great work.

We could not in a week give an idea of the greatness of the work he has done. He was a great man in this respect, that he laid hold of the idea of a true life and held fast to it. He was a benediction to the church.



Is there not some man who wants to take his place?

Two preachers from Canada who had come to attend his funeral spoke of the great work he and his companion had done in that country. He rests from his labors and his works follow him.

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#### ENDOWMENT.

Mr. Moody has recently received a gift of \$50,000 for his Northfield Seminary from a Boston gentleman, on condition that other friends of the institution subscribe \$50,000 more. Several scholarships of \$3,000 each have recently been founded, and before fall it is expected there will be an endowment fund of \$100,000 on hand.

We have faith for the endowment of our salvation schools, God has greatly helped us thus far. The amount of good which they have already done cannot be estimated.

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#### TESTIMONY.

GUSTA TULLIS.—I desire to glorify the Lord by offering praise. He is blessedly teaching me His salvation. I have received many blessings from His bountiful hand since first He saved my soul. But of late I have enjoyed deeper spiritual blessings than ever in my life before. And it seems to me as if—could I only drop the body—I could continue to praise and adore to all eternity. Oh, the glory that fills my soul. Hallelujah! The Lord Jehovah is my God. I long to go and see Him in Heaven. I long still more to stay and serve him on earth. I am completely astonished to see how He is making me anew in Christ Jesus. Truly "old things are passed away," some that I had thought would always remain with me, and "all things are become new" even toil, pain, reproof, chastisement and all other blessings. In the language of a

triumphant dying saint I can say "I can find no words to express my happiness. I seem to be swimming in a river of pleasure, which is carrying me on to the great fountain." Glory to God. Amen.

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#### OBITUARY.

MATHIS. Mary G. wife of Samuel S. Mathis, of New Gretna, N. J., was born Sept. 11th 1857, at Port Republic, N. J., and died in great peace at the home of her husband, June 7th, 1883. She was a daughter of Cornelius and Letitia Garrison, (exemplary members of the Port Republic M. E. church). Mary gave evidence of careful religious training by seeking Christ when a little more than ten years of age. She joined the church of her parents choice, where she remained a consistent member until death. For a few years she was engaged in teaching, and never failed to care for the spiritual as well as the intellectual welfare of her pupils. Not only did she labor by prayer and persuasion to lead them to Christ, but by her own conduct, love and constant testimony to the Christian life. To her the yoke was ever easy and the burden light, because her walk was close with God.

In March 1882 she was married to a Christian husband, who after three months of wedded life was called upon to mourn her loss. The church, school and society miss a devout Christian, an instructive teacher and a faithful friend. Her memory will be fondly cherished by a large circle of friends, "Her own works praise her in the gates" and her name long will be, "fragrant as ointment poured forth."

"Beyond the storms of life,  
She reigns and triumphs now:  
Sweeping a harp of wondrous song,  
With glory on her brow."

S.