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ENTIRE MORAL PURITY.

BY REV. M. L. VORHEIS.

"Blessed are the pure in heart for they shall see God." (Matt. 5: 8.)

I. Entire moral purity is the great and glorious object of the Gospel, with all its appliances. Every thing that God has done in giving His Word, His Son, and His Spirit, has been with direct reference to this one object—the entire purification of the souls of men from sin, thus making them "meet to be partakers of the inheritance of the saints in light."

1. It was to accomplish this blessed object that the Holy Scriptures were given to man. In that remarkable prayer of the Saviour recorded in the seventeenth chapter of St. John, Jesus prayed: "Sanctify them through thy truth; thy word is truth." "And for their sakes I sanctify myself, that they also might be sanctified through the truth." The great apostle declares that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect. thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. Peter speaks of some who had "purified their souls in obeying the truth through the spirit." 1 Pet. 1: 22. The same apostle tells us of "exceeding great and precious promises, that by these ye might be partakers of

the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1: 4. It is plain from the above, that the Bible, with its precepts and promises was given that we might be *sanctified*, made *perfect*, our souls *purified*, and made *partakers of the divine nature*.

2 It was to make this glorious result possible that Jesus came into the world and suffered and died. In the epistle of Paul to Titus. 2: 14 the mission of the Lord Jesus is plainly declared: "Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." St. John declares that "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3: 8.

It is a question which has caused great controversy, whether Jesus can, and does save his people from all sin in the present life, or not. To us it seems plain that one of the three following propositions must be true: First, Jesus *can* and *does* save all who trust in Him from all sin in this life; second, He is *able* thus to save, but is not *willing*; third, He is *willing*, but not *able*. To hold that He is able, and not willing, is equivalent to saying that some degree of sin is pleasing to Him. To affirm that He is willing, but not able to cleanse and keep from all sin here, is synonymous with saying that Satan has more

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power to destroy Christ's works, than Christ has to destroy his works; either of which would be foul blasphemy. But we have already seen that He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works; and that He was manifested in the flesh that He might destroy the works of the devil.

3 It was to accomplish the utter destruction of sin in the hearts of God's people, that the Holy Ghost was given. A short time prior to His crucifixion, the Saviour told His disciples that it was expedient that He should go away. "For," said He "if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you * * * * howbeit when He, the Spirit of truth is come, He will guide you into all truth." St. John 16 : 13. Now, one more precious truth taught in the Word of God, is that "the blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1 : 7. The Holy Spirit, then, was given to guide us into this blessed truth. St. Peter declares that his first epistle was written to the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1 : 2. In writing to the Thessalonian church St. Paul says: "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." 2 Thess. 2 : 13. It is plain according to the last three passages quoted, that the Holy Spirit was given to *guide us into all truth*;—that in order to be among the "elect" we must be *sanctified*, and that the efficient agency in our sanctification is the Holy Ghost.

We think this sufficient to prove the assertion, that everything God has done in giving His word, His Son, and the Holy Spirit, has been with direct reference to this one object, the *entire purification of the souls of men from sin*.

II Let us now examine the experiences through which the soul passes, before the work of salvation from sin is complete.

1 First in this, purifying process, is Justification. This implies, (1) that the will is in subjection to the will of God. To suppose that God will justify a soul while in rebellion against His will in any particular, is to suppose that he looks with complacency on sin, and rebellion; a thing contrary to reason, and a belief in the infinite holiness of His character. It is declared that "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15 : 23. The prophet says: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hab. 1 : 13.

(2) Justification implies a free and full pardon of all past sins. In this initial state, all guilt and condemnation is cleansed from the conscience. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8 : 1. If we are Christians in the lowest sense—if we are justified in His sight, then all past sins have been remitted, and "the Spirit itself beareth witness with our spirit, that we are the children of God;" for we have not "received the spirit of bondage again to fear," but we have "received the Spirit of adoption, whereby we cry, Abba, Father." Rom. 8 : 15, 16. In this gracious state the soul can sweetly sing :

"No condemnation now I dread,
Jesus, with all in Him is mine;
Alive in Him my living Head.
And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown through Christ my
[own]."

As the legitimate result of freedom from all guilt and condemnation, the soul will have peace with God. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5 : 1. Blessed be God, the clash of the human will with the divine has entirely ceased, all arms of rebellion have been laid down, and an offended and righteous God has declared peace. How blessed it is to be enabled with the prophet to exclaim, "O Lord I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me Isa. 12 : 1.

Another never failing concomitant of a justified state, is a desire to be holy. "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. 6 : 22. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him, purifieth himself even as He is pure." 1 John 3 : 2, 3. Where the desire to be pure even as He is pure, and to walk even as He walked, ceases to be the governing and controlling passion, there is no evidence of divine life left in the soul.

2 The second step in the process of the souls's complete purification from sin, is Entire Sanctification. We believe it is safe to assert that nine tenths of the New Testament Scriptures were written expressly to Christians, for the purpose of *perfecting them in love, and, establishing them in the faith of the Gospel.*

That Christians are not wholly sanctified at the time of conversion may be proven, not only by the sure word of God, but by the testimony of God's people in all ages of the church. While it is true that the justified soul walks in obedience to

the précepts of God, and the dictates of an enlightened and purified conscience and has peace with God, it nevertheless does not always have *perfect peace within.* There remains, after conversion, *inward foes* in the shape of *sinful inclinations* that need to be entirely destroyed. These evil propensities arise from a depraved condition of the soul. This depravity does not inhere in the will, but lies back of the will, and under provocation involuntarily rises up, and, acting on the will, prompts it to acts of rebellion. This depraved condition of the soul is called by some theologians, *original* or *inherited sin*; because it has descended to us from Adam. The Scriptures speak of it as the "carnal mind which is enmity against God," and the "body of sin," which the apostle declares "may be destroyed." Rom. 6 : 6.

There are times in the experience of merely justified Christians when, as light clearly shines on the pathway of duty, though the will and desires are on the side of God and right, yet depravity, the "old man bound," begins to clamor for gratification, and endeavors to influence the will to go in a direction not so distasteful to the natural inclinations of the soul. Now the only way to keep justified at such times, is to set the will resolutely against such evil promptings, and *obey God at all cost.* This is the state spoken of by the great apostle in Gal. 5 : 17; "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other." Entire sanctification is the cleansing of the soul from this inherited depravity, which brings all within into perfect harmony with the divine nature. Hallelujah to God! In this sacred state, the very blessed object for which the Son of God suffered and died is accomplished. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness

of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

III. Let us now, in conclusion, consider some of the results of this purified state.

1. There is constant, and perfect peace. "Great peace have they that love thy law; and nothing shall offend them." *Psa.* 119: 165. "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." *Psa.* 26: 3. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." *Isa.* 48: 18. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." *Phil.* 4: 6, 7. Glory to God! Let satan rage, and hell's legions surround; these blood washed ones are kept in perfect peace. "The very God of peace that sanctifies them wholly," also "preserves them blameless in spirit, and soul, and body." *1 Thess.* 5: 23.

2. There is also joy in the Holy Ghost. This is Scriptural. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." *Rom.* 14: 17. "And the disciples were filled with joy, and with the Holy Ghost." *Acts* 13: 52. "That the trial of your faith, being much more precious than of Gold that perisheth, though it be tried with fire might be found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." *1 Pet.* 1: 8, 9. These purified ones "glory in nothing save the cross of our Lord Jesus Christ, by which they are crucified to the world, and the world to them."

They "count it all joy when they fall into various temptations," for they have found the "grace wherein they stand, and rejoice in hope of the glory of God. And not only so but they glory in tribulations [*tribulatio*—threshings] also; knowing that tribulation worketh patience; patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in their hearts, by the Holy Ghost which is given unto them." *Rom.* 5: 2-5. These are they of the "circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." *Phil.* 3: 3.

In commenting on this subject Bishop Jesse T. Peck uses the following language: "The experimental results harmonize with the divine testimony. A peculiar tenderness and simplicity of spirit follow the accomplishment of this work. The complications of thought, and antagonisms of feeling, have not merely subsided, but been exchanged for a sweet and delightful harmony. All the powers of mind and heart have found unity in God. A conscious sinking into God, saves the soul from these annoying cares for self, and perplexing doubts of the future, which belong to a state of imperfect sanctification. So it ought to be, and so it is. It is seen and felt that God reigns, and there is no concern for the stability of His government, or the security of that which is committed to His care. The spirit which has long been agitated by rival forces, at last reposes entirely in the Redeemer, and finds perfect rest.

"In this sacred state there is no longer a feeling of distance from the blood of atonement. It is present and availing; and, at every moment it saves to the uttermost! Hence there is faith—a felt, triumphant, holy power of faith, in darkness and in light, in prosperity

and adversity, amid friends and foes, in life or death, which explains the conscious triumphs of the soul in prayer, the amazing energy of Christian effort, the humble heroism with which perils are braved, and the unnatural fortitude with which sufferings are endured.

"A consciousness of purity. As the soul bathes in the ocean of redemption, as it lies humbled at the foot of the cross, as it meekly kisses the rod with which it is afflicted, as it stands firm against the shock of temptation, as it recognizes the presence and indwelling power of the Holy Ghost, it feels that it lives in purity.

"And there is a fullness of love, which no language can describe. Such is the depth of holy devotion to God and His cause, that it may well be styled—perfect love which casts out fear. The soul if faithful, will increase perpetually in its power to love, and then it will realize the prayer of the great apostle fulfilled: "And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

San Jose, Cal.

—Be thou like the bird perched upon some frail thing, who, though he feels the branch bending beneath him, yet loudly sings, knowing full well that he has wings. —*Count Agenor de Gasparin.*

—Christ carried the cross in his heart long before the mob laid it on his shoulders. Even at the marriage scene in Cana of Galilee he spake of "his hour."

SOUL EXPERIENCE.

BY J. LA DUE.

There are so many clearly written experiences in the *EARNEST CHRISTIAN* that mine seems almost useless, but is sent with the prayer, that it may be a help to any children of christian parents who may be in nearly the same condition I was. My parents consecrated me to God as a gift from Him, and trained me with much care and praying.

When very young, God often baptized me with his spirit; but during school life, play, and pride generally took the place of prayer and praise. From the first, Satan helped me to show that, if a child of despised Free Methodists, I would not be at the foot at *any* cost.

On moving from Minnesota to Brooklyn I first learned that the world satisfies less the more we know of it, and the parsonage soon echoed to my dismal wails over the deceitful, broken bubble of the long anticipated "great city." When about thirteen years old, God powerfully reclaimed me. The next day I hastily sought entire sanctification, and without thorough consecration or a clear witness, claimed the blessing. From this time until my sixteenth year, school was the main object; and I sinned, repented, and received blessings of more or less power.

At the Allentown High School, Pa., my mind suddenly changed from boyhood to strength. Soon after, God called me at family prayer to entire consecration. With a new organ, I had acquired a passionate unhealthy love for classical music, and through Carlyle had heard of Goethe, German literature, and eclectic philosophy. In a few moments I decided within myself to test these things before casting entirely adrift in God; and He cast

me adrift in the maelstrom of materialism. On moving to Philadelphia I spent two years in learning German; in intense reading of history, poetry, German philosophy and literature; attending lectures; and visiting art exhibitions, reading rooms, and music rehearsals. My eyes became affected with Amaurosis, leaving their vision dim and distorted, and my general health grew poor. In this distracted condition I still prayed, and even did what some call preaching; considering life a desperate, hopeless struggle after satisfaction for our higher powers.

Last year, death in our family opened my eyes to the stern reality of the facts with which Christianity deals; and taught me that the "Son of man" might come "at midnight or at cock-crowing." On our moving to Oregon, I carried my despair with me, deepened by the new experience of separation, and the view of the American Desert, the Sierra Nevadas, and the Pacific Ocean. The fight for subsistence, which was one of my burdens at the East, eased somewhat, and my first great conflict with the Prince of this world began.

Holiness was engaging much attention, and as conviction came with light I tried to persuade myself that the so called workings of the Holy Ghost were subjective—proceeding from one's self, and, in a certain sense, entirely human; and that possibly Carlyle and some modern evolutionists are right in claiming that Jesus of Palestine was not "*The*" but "*A Son of God*" and "*Son of man*."

My troubles increased as I continued reading Goethe, especially while studying his "*Werther's Leiden*" and "*Faust*," which contain the soul-maddening essence of all that "*Satan*" has ever offered man through the three temptations of materialism,—The lust of the

flesh, and the lust of eyes, and the pride of life." From this time, the temptation to run away to Asia or to commit suicide was almost irresistible, and often I bitterly lamented that my parents had prayed me out of death's hand, when at one time he laid fast hold of me in childhood.

Last July, while working alone, in a field surrounded by these mighty, unisonous chanting fir trees, and thinking in misery about Confucius, Mohammed, Buddha, and other deified teachers, a weeping spirit took control of me, and these words came to my consciousness with more force than if spoken,—You have not been reading and striving these four years entirely without aim; you have been groping for "Salvation." There is no salvation in yourself or in these men; in a way, they longed for it themselves.

Jesus of Nazareth, the carpenter Rabbi, is my Son and the Saviour of the world.—"*Hear Him*." This stirred me to unknown depths, but I called it imagination and again gave myself to reading Epictetus, Homer, Buddhist works, Goethe and Plato, with more perplexing results than before. While teaching school last winter, I often watched the stars late at night or early in the morning, groaning for help, and feeling ready to give my life if I could find a teacher to teach me. On leaving the school I yielded to a powerful temptation, and for the first time found what a hold the vain glory of this world had in my heart. About this time Father and Mother saw that I was spiritually dead and prayed God to awaken me.

In his own all-searching way God answered prayer, and as the nature of sin gradually dawned, real despair came and I feared probation was ended. To overcome the impulse to wander, I began reading Faust, the Apocalypse and

Astronomy. By the unfolding of the majesty of God's power and holiness from the whole universe, I became conscious that I was in the suburbs of perdition, and each step literally drawing nearer to the world of eternal banishment and despair. I earnestly repented, and God soon blessed me, several times powerfully, but I would shortly be weeping or groaning in repentance for my past life. Sometimes I would have wicked dreams and wake to writhe and beg for mercy. Feeling that my soul was darkened, I prayed for spiritual perception, and with the revelation of man's sinfulness, and of the presence of devils in this world, my mind began to give way. The stars seemed to be crushing me into Hell at night, and in the day such fear, confusion and torment prevailed that finally I could not converse, work or read. Jesus Christ was now held before me by the Spirit, as King eternal of the universe, and with tormenting surprise I discovered within me a spirit that could—possibly *would* have said; "Crucify Him." For weeks I had prayed night and day for help.

One morning at family prayers I was crying for mercy, when Father said. "Pray God to sanctify you wholly." Shortly before, I had been affirming that a *regenerated* heart must of necessity be pure; but I saw by the spirit's light that the prayers of Paul and of Jesus for believers must mean something more, and felt unspeakably my lack of heart purity. I stopped and said: "O, God, sanctify me wholly." The room was instantly filled with God and Jesus; and I was laughing irresistibly.

Satan soon asked me to analytically define what I had obtained, and for over a month, by various ingenious devices, kept me on a mental and spiritual rack. During this time I was so conscious of an ab-

sence of evil in my soul, of a deliverance from wicked dreams, of an inflexible will for God and Jesus Christ, and many other new soul experiences that at times I thought myself in a psychological phantasy, or without human feelings. By reasoning and doubt I nearly gave up again to despair, but one Sabbath morning while partaking of the sacrament and again while at work, Jesus was revealed to my soul as made unto me "Wisdom, Righteousness, Sanctification and Redemption" with such divine power that for nearly two months there has scarcely been a cloud between me and God.

I must speak of one experience I had never before even surmised of, as connected with entering into this "Sabbath Rest" of "Perfect Love." I was soon surprised to feel a great power and buoyancy possessing my body, which filled my breast and gradually extended until my entire being was permeated with a feeling of crystalline transparency, attended with a spirit of great boldness and of pure love, for God and man. In this I realize the words of Christ.—John 7: 38; 39. "He that believeth on me, as the scripture hath said, out of his belly, shall flow rivers of living water." This I know to be what may be called a scientific spiritual fact.

I am full and running over, from within, out of my mouth, flow rivers of the Spirit, freighted with truth, hallelujahs and praises. Sincerely, humbly, I have never met with or read of one who has so wickedly sinned under such inexcusable circumstances but to the glory of Jesus the only "Saviour of the world," I now understand the promise "The work of righteousness shall be peace and the effect of righteousness quietness and assurance forever." Because His words are most positively true "*I in them, and Thou in me.*"

MARTHA AND MARY.

BY MRS. H. A. CROUCH.

Martha received Jesus into her house. She as well as Mary sat at his feet for it is written, "She had a sister called Mary, which *also* sat at Jesus' feet and heard his word." But there was work to be done. It may have been near meal time and the bodily wants of Jesus must be met, as well as their own. Her warm heart prompted her, no doubt, to get a sumptuous dinner, or as good, at least, as their circumstances would permit. Whether this was so or not, Jesus chided her for being careful and troubled about many things, plainly indicating that she could reduce her work to greater simplicity, and thus have more time to be with Him and hear his word.

If it was a great variety of food she was endeavoring to prepare, Jesus' words, "But one thing is needful, if it is rice you are cooking that is enough; let it boil, and sit with Mary here and let me tell you something you do not know of my glorious kingdom. Sit here with Mary, and hear me, for soon I shall be taken away from you"—would correct her mistaken kindness.

But let us now leave Mary at Jesus' feet gazing on his heavenly face glowing with unearthly beauty and brightness, hearing every word with wrapt attention, forgetful of everything on earth beside, and let us glide down the ages till we come to the Martha of the present day.

No time—or but little, to read the Word of God. No time to pray—or, at least, no time to closet herself with God, as though there were no work, no care, no friends—nothing to do in all the universe but to open her eye upon the beauty of her Beloved, and her ear to his word. No time—or only occasionally, for prayer-meetings and camp-meetings.

No time to visit the poor, the sick, the afflicted—or not much. No time to make "coats and garments," for widows' families. No time to hunt up the lost lamb and wandering sheep. No time to hold a bright torch-light close by the precipice which poor souls are just about to walk over. But what is she doing? The Holy Spirit chide our needless work, and teach us how to simplify our necessary work, that we may have more time to sit at Jesus' feet.

"But I fear," saith the apostle, least by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

Colorado Springs, Colo.

"WE SHALL SEE HIM AS HE IS."

BY R. GILBERT.

'Twas as He was—the early morn—
When shepherds found Messiah born;
While dew drops on the manger shone,
With Joseph, Mary all alone.

'Twas as He was—the glorious youth,
Whom Sages taught the heaven-born truth;
As round Him in the temple stood
The wise, the evil, and the good.

'Twas as He was—of heavenly mien—
He wisdom taught—by thousands seen:
Diseases at His mandate fled—
The lepers cleansed—awoke the dead.

'Twas as He was at midnight hour,
He agonized in lonely bower—
At Pilate's bar confession made—
Dark powers against Him were arrayed.

'Twas as He was—death fled the tomb,
In terror met His fatal doom;
Supreme He rose—a mighty King—
Death lost the terror of his sting.

Not now as when the suffering Son—
The spotless pure, yet dying one,
Who came incarnate here on earth,
For many procured a Heavenly birth.

But as He is—so shall we see
The Mighty One who makes us free;
Whom Heaven and earth as Sovereign own—
As peerless on the "Great white throne."

Doud's Station, Iowa.

PROBE THE CONSCIENCE.

REV. F. H. HORTON.

There are weak consciences, defiled consciences, perverted consciences. And there are good, pure, right consciences, and such as bear us witness in the Holy Ghost. It is of the utmost importance to have the conscience right. To be so it must be purged by the blood of atonement.

Before a wounded or diseased conscience can be healed it must be *probed* by the lancet of God's word. President Finney used to say that sometimes he had to preach a month in a place before he could get a scriptural conscience into the people. There is a certain way of handling the word of God, so as to reach the sore spot in the conscience. Let every passage be so held up as to show the *obligation* it lays upon us. Some persons are always expatiating upon the wonderful promises of God. His infinite love and mercy; while they fail to note *conditions* of those promises.

Let us note some things clearly implied in some very familiar passages, and their bearing upon the conscience. "Being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5:1. If you have not *peace* you are not *justified*; if not *justified* you have not *faith*, and if so you *make God a liar*. (1 Jno 5:10,) and you must be *infinitely guilty*. Your unbelief is not a misfortune for which you are to be pitied but a terrible sin for which you are to be blamed.

"Ye shall receive power when the Holy Ghost is come upon you." Acts 1:8 (revised version). If you have not power you have not the Holy Ghost. Then see Acts, 5:32. the Holy Ghost, whom God hath given to them that *obey* Him. In-

stead of complaining of weakness you had better be repenting of your disobedience and get the Holy Ghost.

"Great peace have they which love thy law and nothing shall offend them." Psal. 119:165. If something offends, stumbles, or disturbs you there is something in God's law you do not love. Also in Isa. 26:3. "Thou wilt keep him in *perfect peace* whose mind is *stayed on Thee*." If you have not perfect peace your mind is propped with something earthly and it ought to totter.

"The Lord God is a sun and shield; He will give grace and glory; no good thing will He withhold from them that walk uprightly." Psal. 84:11. If you complain that good things are withheld from you, you are advertising that you do not walk uprightly.

"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." Jno. 1:7. If you are not cleansed from all sin, you are not walking in the light as He is in the light.

"If a man love me he will keep my words." Jno. 14:23. It is not said that he who loves Jesus *should* keep his words, but that he *will* do so. Those who think they love God and do not love His words and keep them, love a god who is the creature of their own imagination. Just one instance; how many stand up in meeting and say they love God, while all decked out with gold, pearls and costly array. Their conduct proclaims to all who see them that do not love God's word. This passage is tremendously searching and of wide application. In the nature of the case it is impossible to love God apart from loving those principles which govern His conduct.

In meeting where persons are prone to run off into the ideal and sentimental ; to play upon feelings, and diffuse their energies in gusts of sentiment and floods of tears ; to talk about their dead friends, some great and good man, some wonderful revival away off somewhere ; yea and to talk about their marvelous experiences and the wonders their spiritual eyes have seen ; if they are not thoroughly upright and consistent in life and right down on the Bible line of solid integrity, we need to rein them right up to the unbending principles of truth and righteousness.

If we want joyous emotions and pleasurable feelings, let us be thoroughly saved of God and filled with the Holy Ghost, and then we shall know something of a "joy unspeakable and full of glory."

A HOLY LIFE.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons ; little deeds, not miracles, not battles, nor any great heroic act, nor mighty martyrdom, make up the true christian life. The little constant sunbeam, not the lightning ; the waters of Siloam "that go softly" in their meek mission of refreshment, not "the waters of the river, great and many," rushing down in torrent, noise and force, are the true symbols of holy life. The avoidance of little evils, little inconsistencies, little weaknesses, little follies, little indiscretions, little imprudence, little foibles, little indulgencies of self and of the flesh, the avoidance of such things as these goes far to make up, at least the negative beauty of holy life.—*Advocate of Bible Holiness.*

—RELIGION need not, and should not make one gloomy.

TRUE RELIGION.

BY W. K. LA DUE.

True religion originates in deep and pungent conviction of the Spirit.

It has a justification that saves people from their sins, brings peace to the soul, and has grace to walk in all the light of God : and an entire sanctification that cleanses, brings power from on high, cuts all bands and gives perfect liberty in the Holy Ghost.

It will regard the smallest thing that has the appearance of evil ; fully obeying Paul's injunction, "Whether, therefore, ye eat or drink or *whatsoever* ye do, do all to the glory of God." Yet this is not done with Pharisaical strictness ; but in the spirit of the Gospel.

It will not encourage in others that which it condemns in itself. Parents that possess it will bring up their children in the fear of the Lord ; and will not dress them according to the fashions of this world, or allow them to do that which would tend to harden their hearts. They remember that their children were included in the "all" that was consecrated ; and they dare not trifle with the things which belong to God. *Think !* ye who profess to be the true followers of Christ. If your children were suddenly cut off, could you meet them in the judgment with a clear conscience ? Have you plead and labored with them ? Have you agonized before God for their salvation ? Have you brought them up in all godliness, and striven to keep their hearts open to the truth ? Or do you stand condemned ? It means something to have our robes washed and made white in the blood of the lamb ; and our hands clean from the blood of all men.

True religion will have all the

fullness of God in this life, and will strive for all the fullness of heaven, in the life to come. We often say that the formal christian will suffer eternal torment far exceeding that of the thief, the murderer or the drunkard, because he has sinned against greater light; but do we realize that there are *degrees of reward in heaven*; that while we are dallying with some *thing* of time, or pursuing some policy of the head, souls are perishing for lack of true light, and we may be losing some measure of happiness, or freedom, or power, through all eternity? We should be very careful in our walk before God; we know not what lasting effect a little neglect may have upon our future. "For now we see through a glass, darkly, but then face to face: now I know in part; but then shall I know even as also I am known," 1 Cor. 13: 12.

If we have true religion we will realize that there is a powerful devil. Some people profess to be sanctified wholly, and that seems to end their experience. They act as if the warfare were over, and now all will be inexpressible sweetness, until the pearly gates swing open on golden hinges to receive them into the glory world. This is fearful delusion. The narrow way is always *up* (remember, what we call getting down, here, means getting up, in heaven); it never comes to a level. If we are in it, we will have to *fight* harder than ever, when we have received *perfect love*. True religion will have every grace tried to the utmost; it does not expect to "be carried to the skies on flowery beds of ease." "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4: 12 13.

True religion is deep-seated vital godliness. The mainspring of its action is universal love. Those who have it, do not follow worldly wisdom; but are led by the Spirit of God. Rom. 8: 14. They are characterized by humility, and can say in truth, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me and I unto the world." Gal. 6: 14. They walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Hence they do not engage in foolish talking and jesting; but have their conversation in heaven, and are prepared to give a strict account of their lives.

It pays to have true religion. It is a glorious and exalted privilege to live for truth and righteousness in this earth; to bear the scoffs and sneers of the world; the hatred of formalists, and the attacks of the devil: to fight the good fight of faith, and lay hold on eternal life. Godliness may be at a discount now, and those who have it may be counted as the filth and offscouring of all things; but the day is coming when all shall be weighed in the balance of infinite justice, by the eternal, the immutable I AM. "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first and also of the Gentile, but glory, honor, and peace, to every man that doeth good; to the Jew first, and also to the Gentile: for there is no respect of persons with God." Rom. 2: 6—11.

If we have true religion, at death, —as we look unto the past, and see

the path we have trodden and then look into the future, and see the glory that awaits us—with all confidence we will be enabled to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love His appearing." 2 Tim. 4: 7, 8.

THE WAY.

BY W. LA DUE.

A vision of darkness, a vision of light,
A vision of weakness, a vision of might,
A vision of multitudes hurrying by
To the fathomless depths of eternity.

Here are the high and low of earth;
Some burdened with sorrow, some laughing
[with mirth,
Some from the pulpit, some from the pew,
With restless pace their course pursue.

Methought, as this vast throng passed by,
How many of these are ready to die;
To stand before the great white throne
With garments white, and duty done?

How many are walking in golden light,
Sent down from the courts above,
With a conscience clear in the Father's sight,
And a heart o'erflowing with love?

How many are living near the cross,
And minding the golden rule;
How many are counting all things dross,
And are taught in the master's school?

Are their *goings* established on the rock,
Are they furnished with armor throughout;
Are they sure to stand in the Judgment's
[shock,

Or to be forever cast out?

Ah, "Strait is the gate, and narrow the way,
That leadeth unto life:"

'Tis alone for those who will obey,
And leave the world's mad strife.

—We never read that Joshua's hand was weary with wielding the sword, but Moses's hand was weary with holding the rod. The more spiritual the duty, the more apt we are to tire of it.—*Spurgeon*.

—Nature's discipline is not even a word and a blow, not even with the blow first; but the blow without the word. It is left for you to find out why your ears are boxed.—*Thos. H. Huxley*.

PATIENCE.

BY H. FRANK HILL.

Patience is the finest accomplishment that we are capable of attaining unto. It is the consummation of heavenly wisdom. It is that which finishes the Christian character. Having won all other graces, we have need of patience in order to make the work complete. Hence the apostle says: "Ye have need of patience that after having done the will of God, ye might obtain the promise." Patience implies the perfection and maturity of all the other graces: Hence another apostle says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

If we have patience we have love. Love is the ground-work of patience. It is love that enables us to bear the faults and infirmities of others with an unruffled mind. "Love beareth all things." It requires more patience to bear with the stupidity of others, than it does to bear with their sins. But love goes down into the very depths of human weakness and seeks to raise it up, and throws around its deformity the mantle of charity and kindness, and this beautiful charity we call patience. If we would rear a structure of Christian excellence, of which patience is the cap-stone, we must lay the foundation in love.

If we have patience we have faith. It is faith that makes patience possible and easy. If it were not for faith we should be dashed by every real trial that crossed our path. Faith makes bouyant and triumphant so that we can not only go through trials with composure, but can even glory in them. "Glory in tribulation," says the apostle, "for tribulation worketh patience." If we can glory in tribulation, patience follows naturally and easily.

Mount on the wings of faith if you would meet all trials with an unmoved mind. It was Paul's faith that made him so patient; so that he could say: "None of these things move me."

If we have patience we have hope. What we hope for, we wait for with patience (Rom. 8:25.) Hope is as an anchor to the soul, sure and steadfast, and it holds us steady amid all the difficulties of life, and not only so but we take a pleasure in contending with them; but if we are despondent every little thing will worry us. It is not circumstances that make our lives, but the spirit we carry with us. Therefore cast off all despondency, and be hopeful and cheerful, for what have we not to hope for in Jesus?

Patience implies courage. The faint-hearted fret and become frustrated at every little thing, but the courageous mount the steeds of opportunity and press the battle till victory comes. Courage will clothe the darkest hours of life with triumph. It never stops to be impatient. Impatience is a faltering spirit.

Patience is forbearance. The power to forbear is often a greater spirit than the power to perform. It implies self-mastery and the mastery of inclination and the passions, so that instead of agitating the whole soul with their impatient clamorings, they are disciplined to go when we bid them go, and to refrain when we bid them refrain, and to hush into silence at the command of the will or judgment. What a beautiful grace is forbearance! How quietly and happily it enables us to get along with our fellow men. There is no unholy friction in our intercourse with others, and this does not imply the surrender of anything that is good and worthy, for patience conquers when violence fails.

How well this beautiful spirit en-

ables us to please our heavenly Father. He may send afflictive providences, but we never murmur nor complain at any of his righteous judgments. This murmuring and complaining against a pure and righteous God, is not only the height of rebellious impatience, but it is the corrupt breathing of a base and cowardly nature.

We need a spirit of dignified forbearance toward ourselves. We shall not accomplish much at self-reformation, if we allow ourselves to be thrown into a fever of excitement at every mistake we make. We shall accomplish much more if we take things coolly, and while we deliberately seek to improve, we bear with what cannot be immediately cured. We have infirmities that can never be cured, but we are not therefore to allow them to be forever throwing the soul off its dignity; for the soul is a grand and noble object despite its infirmities, if they are not really sinful. We shall never be able to attain to our ideals of intellectual or even moral excellence, but we shall approach nearer to them by patient and faithful dealing with ourselves, by the help of God's Spirit, than we ever shall by bluster, and self contempt, and throwing ourselves down and tearing our hair.

Finally patience is endurance. It is a spirit of constancy, and energy, and faithfulness, and perseverance that will wade through difficulties deep and wide, and never be dismayed at anything that comes along. Glorious results will follow the march of such a spirit. Something will be done. A great writer, in view of the difficulties to be overcome in the accomplishment of anything that is worthy or great, and in view of the mental endurance it was necessary to possess in order to do it, exclaimed; "Patience is genius." Surely there are in it those great qualities which distin-

guishes a man who does something in the name of the Lord, from a mere idler, or dreamer, or dissolute person.

STAND.

When you can do no more, stand. "Having done all things, stand." But beware how and where you stand. "Stand fast in the faith." Stand on covenant ground. Stand with face to the foe. Stand watching, waiting, victorious. "Stand still and see the salvation of God." Stand not at your own caprice or by human order. Even though Red Sea barriers lie across your way, it may be the will of God that you go forward without a halt.

It is easier to march than to stand. It is easier to rush forward to the charge than to stand still and receive the fiery assault. The good soldier must be ready for both. They serve well who march and fight for their king. But "they also serve who only stand and wait." Patience and fortitude are precious in the sight of God, and "to obey is better than sacrifice." Where patience can have her perfect work, whether in the stress and strain of conflict or in the trial of waiting, there it is good to be.

Stand for truth and right. Stand with Christ in the beauty of holy life. Stand beside the weak, the poor, the despised. Stand against sin like a rock. Stand in the majesty of righteous principle and let Satanic malice dash like billows against you. Stand! God says: "I will uphold thee." He will keep you from falling. He will vindicate and crown the righteous principle for which you stand. So shall you have reward in God.

Stand, as Noah stood amid the floods of ungodly men. Stand, as Abraham stood, who staggered not. Stand, as Moses stood in the long

years of trial in the wilderness. Stand, as Elijah stood before the crowned might of ungodly thrones. Stand, as Daniel stood in the court of heathen Babylon and in the den of lions. Stand, as Paul stood before howling mobs, and before kings, and in the face of death. Stand, as Luther stood before the cruel power of bloody Rome. Stand, as the long line of blood-marked martyrs stood, in the might of God. Stand, as the grandest, bravest, sublimest, strongest, truest Man stood when all the waves of wrath swept over him and cruel death rent his loving heart asunder.

How, oh, how? "Stand, therefore, having your loins girt about with truth and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation and the sword of the Spirit, which is the Word of God; praying always, with all prayer and supplication in the Spirit." Will you stand!—*Evangelical Messenger*.

—If we could see the end as God does, we should see that every event is for the believer. When we get to heaven we shall see that every wind was wafting us to glory.

—At the recent yearly meeting of Friends, Joseph Shortledge said: "I am interested in the education of youth, and I had a boy about sixteen who had delirium tremens from the use of tobacco."

—Tender-heartedness, flowing out into practical beneficence, is the world's want; it is the divine response to human selfishness; it is, in a word, Christ's life.

INSTANT FAITH.

The Lord's cures are rapid. No sooner is His word spoken than the man raises the withered arm. The widow received her son back to life again while he was yet upon the funeral bier. The water is to be borne to the guests, *wine*, as soon as the vessels are filled. It is so in grace. His silent, effectual work goes on the same. His Word for it, it shall be according to your faith. As soon as you consecrate all, and abandon yourself to Him to do the work, it is done. It does not require months, or moments for His saving health to pass through you. It may as well be this moment as the next. It will be, if you will only keep your own eyes and hands and thoughts still.

Faith is of the nature of abandonment; the point of faith, is when the soul says, "This is too much for me, I hand it over absolutely to Jesus, abandon it to Him and I will do nothing in the matter but trust Him. There let the matter rest with entire confidence, and if you have to wait a while, God's word be a witness to you that He is true, and that you must receive the thing promised and asked for.

What a simple way! If we are satisfied with the utter simplicity we may go on our way rejoicing, and the passing moments shall tell the story of a new life. I say the passing moments. For faith is instant. It is moment by moment, or rather instant by instant. We do not believe for a week, nor for a day, nor for an hour. This would invalidate faith by looking at something else than its true object. We look to Jesus at the instant for an instant work.

This instant faith, therefore, is like breathing to the body. It becomes a most blessed, vitality conscious, and yet, from its gracious facility, almost an unconscious act

of the soul. So that really, instant faith is the very best pledge of future holding on and holding out unto the end.

But, this utter simplicity is not enough for some. They want some warrant beforehand of a fancied infallibility. They want a promise that they shall never fall again, that they will never slip. Let them know that God has made *no provision for our salvation outside of an instant faith, no promises which encourage the least antinomian security*. For that would lead to carnal enjoyment, and the loss of simple faith.—
Words of Faith.

TRIALS.

BY MRS. I. M. HULING.

It seems to me that if we are completely given up to the will of God, we will talk much less of trials.

In my experience I have seen fully saved souls grow in the divine life much more rapidly when under so called "severe trials" than when everything seemed to run smoothly and they were on the mountain top. Trials and difficulties are only blessings in disguise.

I praise God it is our privilege to live continually where everything *will* work together for our good—why? Because we just trust God and *know* he will not fail us. Praise his name forever.

I think the reason why so many have such a hard time if everything does not go just according to their liking, is because they do not "purpose in their hearts" to be true and loyal. It requires real determination and a complete giving up of our own wills, to take the Bible track whatever comes. When trials come, we ought (as I heard one say not long since) to do more knee work, and our God who never lost a bat-

tle will surely give us victory. The great point is to take everything that comes, quietly, calmly, and joyfully, *yes, JOYFULLY!*

If we are perfectly passive in his hands, the refining, purifying, and moulding, into his own blessed image will go on much more rapidly.

We only deface and spoil his handiwork by complaining to this one and that one, and trying our best to get out of the furnace, before God says, it is enough.

God wants men and women to stand, and under all circumstances, and in all places and after having done *all*—STAND. We ought not to court trials, or put ourselves in the way of temptation for Christ teaches us to pray, "lead us not into temptation but deliver us from evil."

After having done our part, if trials come, let us welcome every thing that will make us more like Jesus. Trials certainly drive us closer to God, and the nearer we live to him the sweeter, and clearer, and more joyful will be our daily experience.

Topeka, Kansas.

ABANDONED TO GOD.

BY MARY H. MOSSMAN.

He will lead where He can best unfold the life unto and in you, and it will be to you but as an opening into the eternal life where "time is no longer." From the new standpoint and in the new life, we no longer regard *time*, but study to know and do the will of God, even as they do in heaven. This gives us a present heaven. As you walk in God, the life and light will be more and more manifest to you and abandonment to God will be the one aim and delight of the soul.

I loved the Lord before I learned these steppings; but until I wholly abandoned myself,—not to friends,

or work, but to GOD, I never knew life and quiet repose. This position transfers all responsibilities to Him, and we are quietly to see Him in us. In all that we do, let us do it so fully unto the Lord, that He will own the act and second it as His own. His power working in us and through us to will and to do, is the life by which we live.

How rich the promises to us who are in the new life. The holy Ghost now abides in us. We may not at all times see or feel like this, but 1 John 2: 20-57, assures us of the fact, and as long as "the kingdom cometh not by *observation*," we will quietly rest back in God, believe it and die to all but Him. In a sense dead *now*; but O the *daily* dying which is to bring us into the likeness of Christ. 1 John 3: 3, gives me plenty of work, and close work too, but the God of peace and of hope having his kingdom within me, I am through grace, enabled to go on from conquering to conquer.

You have not a *home feeling*. Are you to have this when you die to all but God? May he not have taken the element that enabled you to find rest and joy in the social or material world out of you? If so, let this state of mind cheer you, as a testimony to what grace is doing. This is a step needful in the emptying. We may have a restless, dissatisfied feeling if we are not where God would have us to be; let us keep clear on this point, and all is well. If you feel to question as to this go to God quietly, and ask Him to show you in His own way, and bless you in the place, and others through you, or take you out of it altogether,—*Living Springs*.

—DID we better know God and ourselves, we should know better how to conduct ourselves towards God.

SPIRITUAL EARNESTNESS.

BY REV. E. P. MARVIN.

Be zealous therefore and repent. Rev. 3: 19

As Daniel in the Dream of Nebuchadnezzar gives us an epitome of national history, so the Holy Spirit in Rev. 2 and 3 gives us an epitome of ecclesiastical history. Four is the number for human perfection and seven for divine. We find the last stage of church history typified by Laodicea and the great last sin lukewarmness. This church seems to have been free from the heresies of the former ones, but more guilty than them all.

Rich indeed, and increased in goods and in need of nothing, in her own esteem, but really "the wretched one, the poor one, the naked one, the blind one. In her alone the Lord sees nothing to commend, but casts her off with unutterable loathing and disgust. He says: "I would thou wert cold or hot," as if lukewarmness, a loose formal profession of attachment, were more offensive to Him than open opposition. His exhortation therefore is: "Be zealous therefore and repent." We are now in this last stage of church history, where many have the form of godliness without the power.

Persecution has ceased and the church is popular. Whenever "it pays" to join the church, worldliness and corruption will come in. Probably the greatest inconsistency which we now present to the world, is lukewarmness, and the greatest want of the church is a renewed, an intelligent, and a heaven enkindled zeal; a zeal that possesses all the ardor of a passion and all the obligation of a conscientious duty. Our holy religion is either an infinite trust or a solemn mockery. It demands the first place or accepts none at all. Its tremendous importance demands the consecration

and concentration of all our ransomed powers.

Our Lord Jesus, from Nazareth to the cross, was "absorbed with His Master's business." Zeal for His Father's house devoured Him. No man ever spake, labored, suffered with greater singleness and earnestness of purpose. Next to Him, perhaps no man was ever more thoroughly and constantly in earnest than the apostle Paul. Everywhere he was inspired with the same sublime enthusiasm, witnessing, weeping, toiling, and suffering. From the moment he beheld the crucified and risen Redeemer, and the world perishing for knowledge of Him, his soul was inflamed with a zeal that was unquenchable. His own great sorrow was the lost condition of men, and his one great joy their salvation.

He was blind, deaf, dead to the pleasures, treasures and honors of the world. He had one thing to do; he would do this or nothing; he would do this or die. He caught his passion for souls from his Redeemer and inspired with this heaven-born love he seemed determined to reach the last man on earth with the gospel message. He felt himself infinitely in debt to Jesus Christ, and this was his tribute of gratitude. Let us follow him as he followed Christ.

The source of this earnestness is the truth of God in the soul, enkindled by the Holy Spirit. Thinking over the thoughts of God; pondering the infinite and eternal interests of the soul, a fire is kindled that consumes the dross of worldliness, and makes us willing and loving sacrifices. Men are lukewarm because they do not consider these things and believe them. The truths of Revelation are in themselves so important that they grow upon us and overpower us if they are believed and pondered.

Thus the Word of God becomes quick and powerful. Skeptics have little reason to be zealous or intolerant, but when we accept the tremendous truth of universal immortality in weal or woe the whole soul should be enkindled to unearthly zeal.

This divine unction is the prime element of success in gospel work: the panoply in which we conquer. Earnestness is eloquence. The earnest christian is a man of immovable faith, invincible courage and unfaltering constancy. His soul is aroused by contact with superior beings and eternal things, recharged with the power of an endless life. He speaks "as though he ne'er might speak again, a dying man to dying men." The Bible everywhere inculcates this earnestness by precept and example. All eminent Bible saints have been earnest men.

We are taught to be "instant in season, out of season;" "covet earnestly the best gifts;" that it is "good to be zealously affected in a good cause." The christian life is characterized by the supreme exertion of a race and warfare. Alas, what relaxation, lukewarmness, ease, dalliance and play have succeeded this earnest primitive spirit! How the church simply "plays at missions," with her juvenile dramas, and unblest ecclesiastical amusements to beguile money from home heathens for the conversion of foreign heathens. And yet with all our patent methods of "offering to God what costs us nothing" serving Him with self denial; with all our boasting and rejoicing, the church with its immense numbers and wealth is trying to convert the world with its little finger. Our supreme want is more intelligent and intense earnestness.

J. A. James says: "We must look for a new order of men; those who are just as zealous in winning

souls as worldings are in winning gold. Never before were such skill, enterprise, and energy manifested in the pursuit of wealth, pleasure and fame. A splendid materialistic civilization is achieved—a wonder age—a paradise for worldliness! But alas how little comparatively is the love of Jesus doing! How few comparatively, the consecrated men and dollars! How tame and cowardly our zeal in the face of this revived worldliness! As well expect to dam up the waters of Niagara with sea grass as to expect to stem this mighty tide without the most intense earnestness.

Oh, for more Whitfields! He was a man of one book and one thought. His chapel was called a soul-trap. Men who came with stones to break his head remained with broken hearts to confess their sins.

He was a pillar of fire. His persuasive pathos drew tears from the eyes of the philosophic Hume and gold from the pocket of the worldly-wise Franklin. John Wesley inaugurated Christianity in earnest, hence his success. Thus to day, many men of feeble talents and meager literary attainments, are rendered conspicuous and useful by their earnestness. "To him that is joined to all the living there is hope, for a living dog is better than a dead lion." Christians should carry both light and heat. The gospel is not to be preached in cold blood. Scarcely half the vast population of our country is reached with the gospel for lack of enterprise and earnestness.

The church should be a light-bearing, Christian missionary Society, a *Divine Propaganda*. Let us pray for a revival of Spiritual Earnestness.

Lockport, N. Y.

—Allow people to think as well of each other as they can.

APPEAL TO CHRISTIANS.

BY MISS E. DRYER

Dear Christian Friends :—More than ever before have I this year tried to obey our Lord's command in Matt. 9: 37, 38.—“The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.”

(The harvest indeed, is great, but the workmen few; beg ye therefore of the master of the harvest, to—the end He may urge forth workmen into His harvest.—*Rotherham.*)

This language is urgent. It is a plain command given to us, by our Lord, with reference to His work; and it is one which every man, woman and child, in the entire church, *can obey*. Any Christian, shut within the four walls of a sick room, can, *by it* work for Christ; every maimed christian, not himself able to go either to the heathen abroad, or to the heathen at home, may, *by it*, send a representative; every man too poor to give much money for missionary work, may, *by it* give living help to Christ's cause. Every Christian *ought to work for Christ by obeying this promise*. I wish to ask, christian friends, how many of you will, obediently, *earnestly*, **EARNESTLY** take up this prayer as a part of your faithful service for Christ, while earthly service lasts? Will you?

It is computed that Christians may, by faithful, earnest service, carry the gospel to the entire heathen world, in the next twenty years. Let us hasten the work; let us do all that we can to accomplish this end; let the aged obediently pray; let the middle aged obediently pray; let the young obediently pray; and let us all obediently ask—“Lord, what wilt thou have *me* to do?”

Young christian, are you ready to say, “Here am I, Lord, send me?” *Send you where?* Are you already earnestly working for Christ? Are you doing heartily as unto the Lord, *all that you can do for Him?* Are you doing “with your might what your hands find to do, in Sunday Schools and Missions, in Mothers' Meetings and Sewing Schools, in Sewing Classes, in Hospitals, by visiting the sick and the poor, by a simple, loving christian ministry and service, are you obediently doing *now* all that you can do for Christ? “The harvest truly is plenteous;” Behold, I say unto you, lift up your eyes and look on the fields, for they are *white already to harvest.*”

Do not wait to be sent to foreign fields; hasten to obey our Lord's command to “preach the Gospel to every creature.” Obediently take the first step and the next will come easier. Enter the first open door, and others will open and fields will widen and your work will grow; and you will gather imperishable worth out of this perishing world, to lay at the feet of Jesus Christ, when He calls you to His presence.

If any young woman desires to give a year to Christian work, as preparatory to a consecrated christian life, in home or foreign lands, I shall be glad to hear from her. And may our Lord *urge* us into His harvest. In the hopes of the Gospel.

Bible Work Room, 150 Madison St. Chicago, Ill.

—PREACH a present salvation, and pray for present blessings; *the Lord always prospers this plan. Preach sanctification, as a blessing now to be received by faith.*—W. BRAMWELL.

—WE have always some new lesson to learn, some new duty to perform, some new snare to avoid.—BRIDGES.

THE SECOND COMING OF CHRIST.

BY MRS. H. C. HAYDEN.

I was about nineteen years of age when I first heard the second coming of Christ talked of and preached, I was then living in Jamestown, Chautauqua Co., N. Y. Father Miller's writings on the subject were being read, and the excitement ran high. But most of the church members scoffed at the idea and made light of the subject. A great change has come over the church since that day. Now a great majority of christians believe that the second coming of Christ is near. If we examine prophecy upon the subject, we shall see that His coming is very, *very near*, even at the door.

The prophet Joel says: "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2: 31, 32. In Amos 8: 9, it is written, "I will cause the sun to go down at noon, and I will darken the earth in the clear day." These two signs have passed. In New England on May 19th, 1780 the sun went down at noon. It was a terrific dark day and the people were filled with fear. The night following was one of awful darkness. Both moon and stars were forbidden to give their light, the moon was turned into blood. I remember how much there was said about it when I was a little girl.

An aunt of mine opened the door just before bed time, and O, what a sight. The moon looked like blood, the snow was as red as though blood had been poured over it. Uncle and aunt were filled with fear for they did not understand that that sign was to proceed the coming of Christ and it was not the last sign to be given. Their two unconverted

daughters began to cry for mercy, for they all thought that the judgment day would come at sunrise. The family sat up all night. Uncle and aunt prayed for my cousins and they were happily converted to God before day-dawn. In Matt. 24: 29, 30., Jesus prophecies of his second coming and tells some of the signs. He says: "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." The sign of the falling of the stars took place also when I was a child. It was in the year of 1833. Of this authentic history says it was to be seen nearly all over the habitable globe. In the state of New York, a shower of stars as it were fell very early in the morning. A minister came to our house the next day and I remember of hearing him talk with my mother about it. He said he opened the door very early in the morning and behold the air was full of stars falling like snow-flakes! He reached his hand out amongst them but he could feel nothing. It was only a sign. A sign that the Saviour's coming was near. Jesus said the powers of the heavens shall be shaken. In order to understand this phrase we must remember there are three heavens spoken of in the Bible. The first heaven is the atmosphere that we breathe. The second heaven is the firmament where the moon and stars are situated. The third heaven is the World of light where God dwells. The powers of God cannot be shaken, hence the Saviour could not mean them. He must have meant the power of satan

and his angels and the power of earthly kings. And they are now being terribly shaken and have been many times before, since the crucifixion of our Saviour.

Satan's kingdom is being terribly shaken by Gideon's band of reformers. They are dealing telling blows against Sabbath breaking, profanity, intemperance, pride, the heathenish baal worship of secret societies, tobacco etc. Secret societies are the devil's strongest fort, and how he and his accomplices do rage when God's artillery are brought to bear against it. And the powers of earth are being shaken. Two of our presidents most excellent men, have been assassinated. The czar of Russia has been killed. The new one is in danger of his life. Queen Victoria's life has been threatened. The moment a man takes the leadership of a nation his head is in danger.

Indeed, all the powers of earth and air seem to be in commotion. The last sign Jesus mentioned is the sign of the Son of man. What is that sign? Perhaps it has already been given. Secular papers tell us that last January the people of Wisconsin, saw a very strange sight. About an hour before sundown there appeared two suns; one each side of our sun and, nearly as large. At the same time there was a crescent in the horizon over head, having all the tints of the rainbow. On the straight side of the crescent there was a belt of light and in that belt two more suns, nearly as large as the natural sun.

If this strange sight was the last sign we shall see (I think it is) the tints of the rainbow pointed us to the destruction of the world and the suns to Jesus the coming saviour who is the Sun of righteousness. These signs mentioned by the prophets and Jesus are dispersed over a period of a hundred years. A sign, a warning of the coming

judgment has been given and then a few years has elapsed; and then another sign has been given. How merciful our Heavenly Father is to give sinners so many warnings of their danger. And now I want to tell you brethren and sisters in addition to all these signs, only a few weeks ago the Lord gave me a new, a special sign that the coming of the Saviour was very near.

O, how solemn I have felt since that day! O! that I had all the sinners in the world in one vast congregation. I would say to them; the judgment day is coming, it is just here. Are you ready for it? Only think, the earth on which we tread will soon be on fire. I have no idea the earth will stand it forty years longer. Many now on the earth will no doubt live to see that day. We are in the Saturday of the world. O! that sinners would take warning and flee the wrath to come. The reason that preaching has no more effect at the present day is, we are so near the judgment. Sinner's hearts are harder than a rock. The most powerful preaching has no effect on the great majority of them. The present generation are like the people of Sodom; "sinners before the Lord exceedingly;" and the fate of Sodom will soon be theirs. Murder and all forms of wickedness are prevalent almost everywhere; and many professed ministers of the gospel will lie (it is a shame to tell it) when questioned about the foolish ceremonies and baal worship of secret societies. Their day of reckoning will soon be here. Isaiah prophecies of them and says: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." Is. 33: 14. The popular churches of to day are nearly full of sinners in Zion. The numbers of real converts who will forsake the world, utterly and follow Christ in all humility, will now grow less every year. God says: "I will take you one of

a city and two of a family and bring you to Zion." Jer. 3: 24. That time is fast approaching, perhaps it is already here; when in some cities there will be only one real servant of God. In such a city we can organize no church. That lone christian like Abraham of old, will have to erect an altar (the family altar) and be his own priest and prophet.

We are not told that Abraham had any company in the way of salvation excepting his nephew Lot. Noah built the ark, supported his family, and preached the gospel without charge. As the judgment approaches some of us will have to do nearly the same work. We must hold up the light of God's Word and hand out the unvarnished truth and leave the result with God.

What is our duty brethren and sisters? Seeing that we have but a few more years to work before the door of mercy will be forever closed. Let us double our diligence if possible and do all we can to save poor sinners, and snatch them like brands from the eternal burnings. It is now going to be more difficult than ever for God's watchmen to keep those that are in the Narrow Way from turning back. Hence the necessity of holiness among God's children of every name. Holiness of heart makes a man strong. It makes him a giant so that he can stand firm against the tide of wickedness that he meets. There are some places where a reformatory church could not be organized but a Union Holiness Band could be organized and much good accomplished. God's ministers as far as practicable ought to engage in this work; and we shall see glorious results. Let us step in at every open door to work for Christ while the day lasts.

Cawker City, Kansas.

—The character of any religion depends upon its idea of God.

AN UNBRIDLED TONGUE.

BY REV. A. SIMS.

It is quite common in these days to hear professing Christians indulge in light, frothy, foolish conversation; in nonsense, and in all kinds of jokes; in highly exaggerated language, and even in downright falsehood and deception. This also is a sure mark of a backslidden state. "Lord, who shall abide in thy tabernacles. Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and *speaketh the truth in his heart.* He that *backbiteth not with his tongue,* nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."—Psalm 15: 1-3. Here you see that government of the tongue is placed among the things essential to our gaining heaven. "But I say unto you, that every idle word that men shall speak they shall give an account thereof in the day of judgment. For by thy words (good) thou shalt be justified, and by thy words (evil) thou shalt be condemned."—Matthew 12: 36, 37. Professors of religion who are guilty of an unbridled tongue have need to repent of their backsliding, for says the apostle: "*If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.*"—James 1: 26.

—USEFUL ADVICE.—A transcendental preacher took for his text, "Feed my lambs." A plain farmer very quaintly remarked to him on coming out of the church, "A very good text sir, but you should take care not to put hay so high in the rack that lambs can't reach it."

—When we consider the misfortunes of others we think lightly of our own.

APPEAL FOR THE JEWS.

BY MARTHA J. PARKER.

In reading "Times of Refreshing" (and times of refreshing it is to my soul when I read) Rev. T. Gallaudet writes: "The name of Jesus is now known in every Nation, every people, every climate, every government, beyond every ocean, among all the islands, wherever the sun rises and sets, Jesus is known; *fulfilling His own prophecy*, that His Gospel *should* be preached among all Nations. Glory to God!

His promises are Yea and Amen. But are there any Gentile missionaries among the Jews? I think not, and if not, why should they of all people be excluded from this missionary work? Are their souls less precious than others? I cannot understand this prejudice, this absolute rejection of the Jews by the Gentiles into the fellowship of this blessed free salvation. It is true our divine Jesus was rejected by the Jewish nation as their Saviour, and given over to the Gentiles to be crucified. But God spake by His holy prophet, "For the Lord hath poured out upon you the Spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath He covered." God's Word is proved by the scattering of the Jews among all the nations of the earth. But beloveds, our Lord Jesus Christ was a Jew according to the flesh. The chosen twelve apostles were Jews. The hundred and twenty disciples in the upper room at Jerusalem waiting for the baptism of the Holy Ghost were Jews. "And there were dwelling at Jerusalem Jews, devout men out of every nation under Heaven." The three thousand converted souls at the pentecostal preaching were of these same Jews, these devout men from every nation under heaven.

Peter exhorts, "For the promise

is unto you and your children, and to all that are afar off even as many as the Lord our God shall call." Our blessed Jesus tells us salvation is of the Jews. The first Christian church then, was organized by converted Jews. the Jews first preached the Gospel of the Kingdom to the Gentiles (and remember the Jews had no greater love for the Gentiles in that age than the Gentile has for the Jew in this) but Glory to God, His love worketh wonders in the hearts of His children to do and to suffer. Our Lord Jesus Christ after His ascension converted St. Paul, telling Ananias "He is a chosen vessel unto me to bear my name before the Gentiles and Kings, and the children of Israel." And how did the Gentiles receive the glad tidings of great joy? Read, beloved brethren and sisters, and witness the persecutions, the imprisonments, the stonings, the beatings, the martyrdom. Oh! the prayers, the fasting, agonizing of that first Apostolic church. Their grand glorious faith, their perfect Oneness with Christ and God.

And O shame! from that first church to the present time, the Jews have been abandoned to their unbelief "For how shall they call upon Him whom they have not believed, and how shall they hear without a preacher, and how shall they preach except they be sent." Ah! my brother, my sister, how shall we answer the Lord when He demands of us "Where is thy brother?" "For if the casting away of them be but life from the dead." "For if the first fruit be holy the lump is also holy and if the root be holy so also are the branches," and remember "That blindness in part is happened to Israel until the fulness of the Gentiles be come in." Surely it is not too much to beseech the Gentiles to pray for the conversion of our Jew brethren, both publicly and privately. The effectual fervent

prayer of a righteous man availeth much." Glory! Glory to our God if He wills this work will go forward it cannot stand still, and praised be His name, I believe He has spoken the word and that He will raise up workers baptised with the Holy Ghost, love, light, wisdom, and faith to labor in this last great field white already to harvest.

"A new commandment I give unto you, that ye love one another as I have loved you that ye also love one another." This includes all God's creatures, the Jew and also the Gentile. Eighteen hundred years the Jews have been a dispersed people. May our righteous Father forgive us our sins of omission, but Praise our God; as surely as the prophecy of our Jesus has come to pass, so surely shall this of Simeon. "Behold this child is set for the fall and rising again of many in Israel."

ABSENCE OF THE FRUIT AND WITNESS OF THE SPIRIT.

BY REV. A. SIMS.

As long as a person remains justified before God, he has the witness of the Spirit within him, testifying to the fact of his being a child of God; and when he loses that witness, he is no longer a Christian—he is a backslider. "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8: 16. "And hereby we know that He abideth in us, by the Spirit which He hath given us." 1 John 3: 24. To those who are not in the possession of the Spirit God says, "*Now if any man have not the Spirit of Christ, he is none of His.*" Rom. 8: 9. If you are right before God, you have this witness, and enjoy it *now*: if not, though you have been saved, you are backslidden. Then as a necessary conse-

quence of having the Spirit in our hearts, and enjoying his testimony, we have also the fruit of the Spirit. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," etc. Gal. 5: 22, 23.

The justified soul bears this fruit in his daily life. To begin with, he loves everybody, both friends and enemies; he has no hatred to anyone, for hatred is one of the works of the flesh: and it is emphatically stated that, "They which do such things shall not inherit the kingdom of God." Gal. 5: 21. Yet large numbers can give their testimony in class-meetings, and persuade themselves to believe that they are Christians, while they cherish feelings of resentment and ill-will in their hearts towards some particular person.

They may deny they have any hatred, but their conduct proves it to a demonstration. People do not generally pass by any one with whom they are well acquainted, and not speak to them, if they are on good terms; neither do they talk in a bitter, sour spirit behind their backs, nor, in fact, say anything evil of them. If you are justified, no such feelings exist in your heart; and though you may have enemies, your inward disposition and outward conduct will be tender and loving. If you have these feelings of animosity and resentment in your soul, it is time you should confess it to those parties, and forsake your sin, or you will go to hell. For what saith the apostle? "He that loveth not his brother abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John 3: 14. "If a man say, 'I love God, and hateth his brother, he is a liar.'"—1 John 5: 20. While you have the fruit of the Spirit, you will not give way to unholy tempers

and passions, and get angry when you are tried and provoked.

You will not indulge in outbursts of impatience, and wreak out vengeance upon evil doers: you will not return evil for evil, and railing for railing; you will not speak evil of others, and take up a reproach against your neighbor; you will not love the world, or the spirit of it; you will not indulge in intemperance, either in dress, food, or anything else; for such things are sins against God, and by yielding to any one of them you will lose your justification. Yet the mass of professors are dreaming of heaven, and daily committing these very sins. Their daily lives declare they have not the "fruit of the Spirit," but the works of the flesh," and consequently they are not in favor with God.

What said the Saviour about this? "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them."—Matt. vii: 16, 20. By this test can we not easily see what the character of thousands is? Again: "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing."—John xv: 5. Is this your condition, professing to be a Christian, and destitute of these fruits—having nothing but leaves?—resting only in the form, and lacking the power? Oh, repent, for you are backslidden and Christless; you have as much need to repent and get saved as any open sinner.

The great difficulty with the mass

of backsliders is the retention of "a form of godliness"—but practically denying its power—yet vainly imagining themselves perfectly safe, though utterly devoid of the vitality of Spiritual life. It is vastly easier to convince those who have abandoned both the power and the form of their religion than to convince those who, having lost the power, still cling to the outward form; because while they retain the form, they fail to see themselves as apostates. While they retain a show of piety, it would be extremely humiliating to them to confess their total loss of spiritual power. Reader, are *you* in this condition?

—GOD ALL.—Christians might avoid much trouble and inconvenience, if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings to be removed they should be miserable; whereas, God can make them a thousand times happier without them. To mention my own case: God has been depriving me of one blessing after another; but as every one was removed, he has come in and filled up its place; and now, when I am a cripple, and not able to move, I am happier than ever I was in my life before or ever expected to be, and if I had believed twenty years ago, I might have been spared much anxiety.—PAYSON.

—THE GREATEST part of professors, now-a-days, take up their time in contracting their guilt and asking for pardon, and yet are not much better. Whereas, if they had but the grace to add to their faith, virtue, etc., they might have more peace, live better lives, and not have their heads so often in a bag as they have. "To him that ordereth his conversation aright, will I show the salvation of God."

EDITORIAL.

SELF-DECEPTION.

There is something wonderful in the capacity of the human mind for self-deception. It appears to be almost without limit.

Should one resolutely insist that he wanted to go to a certain place and yet persist, in spite of all remonstrances, in going from it, he would be deemed insane. But many profess to want to go to Heaven, yet travel every hour of their lives in the broad way, that the Lord of Heaven assures them leads to destruction. They expect to come out right, while all the time going wrong. They hope to enjoy forever, a Heaven of purity, while not possessing, or seeking, a single qualification that can fit them for its enjoyment. The great mass of unconverted people are living in a state of self-deception. *"For when they shall say, Peace and safety; then sudden destruction cometh upon them, and they shall not escape."*

Many are deceiving themselves in thinking that they are truly Christians and are living in a state of forgiveness. They belong to the church, support its services, and are in about the same spiritual condition as the rest of the members. They feel secure; and sing of Heaven. If they would only examine themselves in the light of Scriptures they would see two conclusive reasons why they are not forgiven.

I. They have never met the conditions that Christ plainly declares we must meet in order to be forgiven. (1.) They have never repented of their sins,—had they godly sorrow on account of their sins that led them to confess and forsake them. They pay no attention to such passages as these: *"Except ye repent, ye shall all likewise perish."* Luke 13: 3. See also Luke 18: 13, 1 Jno 1: 9.

(2.) They do not forgive those who

have injured them. They may say they do, but that they do not is evident from the thrusts they make at them on every favorable opportunity. *"But if ye forgive not men their trespasses, neither will your father forgive your trespasses."* Mat. 6: 15. See also Mat. 18: 35. Mark 11: 26.

(3.) They do not deny themselves. Self is first and foremost. They lose no opportunity for self-gratification. Their religious life is full of self. Their favorite preacher is the one that pays them the most attention. Their chosen church is the one that will best subserve their worldly ambition and interests. The best meeting to them is the one where they appear to the greatest advantage. They are just as full of self as they were before their professed conversion; the only difference is it is partly disguised under a garb of piety. The fountain is the same, the waters the same; but they are turned into a religious channel.

It is strange how such people can deceive themselves into thinking that they are the followers of Christ, when our Lord says so plainly and so repeatedly: *"Whosoever will come after me let him deny himself, and take up his cross and follow me. For whosoever will save his life will lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it."* Mark 8: 34, 35. See also Mat. 10: 38, 16, 24. Luke 9: 23, 14, 27.

Here then are these plain conditions of discipleship that Christ lays down. Is it not strange that any one can deceive himself into thinking that he is a pardoned man,—a follower of Christ—when he knows that he has not met these conditions? What sane man ever thought that he was a soldier of his country until he had enlisted, given up his own business, and sworn fidelity to his government? So he who would be a soldier of the cross must meet the conditions which

Christ lays down. If any one who does not meet these conditions thinks he is a follower of Christ he is deceived.

II. They do not bring forth the fruit of pardoned souls.

In all other matters we look for appropriate fruits; we have a right to in religion. John the Baptist demanded of his converts, "Bring forth therefore fruits meet for repentance." Mat. 3: 8. Christ requires nothing less. To every one whom he forgives he says: "*Go, and sin no more.*" Jno. 8: 11.

(1) But many who profess to be forgiven do not stop sinning. They do not claim to. Did they follow fashion before? They follow it still. They obey its requirements in opposition to the plainest commands of God's Word. Did they defile their bodies, impair their health, and rob others of a pure air to breathe, by using tobacco? They do so still. Were they "lovers of pleasures more than lovers of God?" Their preachers assume that they are so still; for when they wish to raise money for some religious purpose they appeal to their love of pleasure instead of their love of Christ. Religious fashions are obeyed even when they come in conflict with the Word of God.

(2) They have not the joy of salvation. One who has the witness of the Spirit that God forgives all his sins has a constant source of enjoyment. His life should be one of constant rejoicing. However things go he has something to praise God for all the while.

But many who profess to be forgiven find their enjoyment as they did before in the things of the world. They know nothing of the joys of salvation.

Beloved look to it that you are not like them, that you meet the conditions upon which forgiveness is promised; and that you bring forth the fruits that the Bible ascribes to forgiven sinners. It will be a fearful thing to go into eternity and

find that your hopes are not well founded. Now the mistake may be corrected. Then it would be too late. It may be that you are as well off as others who belong to the church, but that does not help the case. You must be saved by yourself. Each one must obtain forgiveness for himself. "*Examine yourselves whether ye be in the faith. Know ye not that Jesus Christ is in you except ye be reprobates?*"

CAMP MEETINGS.

AT ASHBURN, MO., we attended a camp meeting beginning Aug. 8th. This is a small station on the St. Louis & Keokuk Ry., about ninety miles north of St. Louis. It is among the bluffs of the Mississippi which here extend to the marshes which are periodically overflowed. The bluffs are here about twenty-five miles wide. There are farms among them wherever the slopes are sufficiently gradual to be cultivated. The people are intelligent, orderly and well disposed to the religion of the Bible.

Under the labors of Harry May, there were many converted in this region some two years ago. Brother Smally has been laboring here with decided success the past year. He found many earnest substantial pilgrims here. God is with them, making them happy in his love and using them for the salvation of others.

There were about twenty-five tents and a good attendance. On Sunday the people came in from all the country around and listened to the word with marked attention. On Sunday evening the altar was filled with seekers and a number were converted. At most of the services some professed to receive pardon and some the blessing of entire sanctification. The meeting was in every respect highly successful, great good was done.

Bro. J. E. Whiting, the chairman did

his duty with fidelity and zeal. Brother and Sister Dann from Greenville, Ill., were filled with the Spirit and their abundant labors were greatly blessed. Sister Dann was healed of a cancer at the Jacksonville Holiness Convention some two years since, after having been given up by nine physicians to die.

A young man who had been faithfully warned Sabbath afternoon was bitten by a copperhead snake on his way home. It was reported that he died the same evening but the next morning he was alive with a slight prospect of his recovery.

On the Camp Ground and more especially in the woods to the south of it, were the marks of the great tornado that swept through this country about three weeks before. The depot at Ashburn was blown down and though nine persons were in it at the time none were killed and none permanently injured. From here we went to ELMO, Mo., in the north western part of the state, some two hundred miles distant.

Here was a large tabernacle and a large encampment of saints baptized with pentecostal fire. Bro. Thomas Gates, and the pastor, Bro. H. K. Bowerman assisted by others, have been holding meetings in this vicinity for the past eight months. Over two hundred have been saved as a part of the fruit of their labor. At the camp meeting preachers and people came together under a strong revival influence and many were converted and many sanctified to God.

The same tornado which we have spoken of swept through this country. Its track, from one to twenty miles wide and over three hundred miles long was marked with ruin. In the neighborhood of Elmo nine houses were blown down and the crops utterly ruined. Two children were killed. The Free Methodist church lay in ruins a few rods from

the camp ground. Yet the saints were filled with joy and with the Holy Ghost. About one hundred and twenty dollars were given by those from a distance to buy materials for rebuilding the church, and the brethren of the neighborhood intend to take hold and rebuild it.

At this camp meeting we organized the MISSOURI CONFERENCE. Its beginning is most hopeful and auspicious. Eleven preachers united with the Conference, six of whom are in full connection. Rev. C. E. Harroun Jr, was elected Traveling Chairman; and under his judicious administration it may be expected that the earnest labors of this devoted band of preachers will be crowned with marked success.

Missouri is a State of great natural resources which are rapidly being developed. The civil authorities are working with commendable zeal to enforce the laws in the interest of good order and morality. Gov. Crittenden is deserving of all praise for his efforts to close the liquor saloons on the Sabbath and it is an encouraging feature that he is sustained by the leading papers.

AT LOGAN, Kan., we organized the West Kansas Conference, which was held in connection with a Camp Meeting. The grove was a narrow fringe of trees on the bank of a small stream just above its junction with the Salmon river. It was the most densely populated camp ground we ever saw. Tents and covered wagons were packed closely together. There was a large attendance of earnest Christian people. The sessions of the Conference were harmonious and the business was transacted to general satisfaction. The meetings were attended with a great outpouring of the Spirit. Souls were saved and the Saints were quickened and encouraged. The Conference was held in a region subject to drouth, and in consequence crops often fail. The people are mostly poor and many have not what

in older communities are esteemed necessities of life. Yet *twenty-six hundred* dollars were pledged for the purpose of establishing in their bounds a CHRISTIAN SCHOOL.

This is expected to be located at the town of ORLEANS, in the edge of Nebraska. The people of the town agree to give about two thousand dollars and ten acres of land. Bro. C. M. Damon has the school enterprise in hand and is expected to devote most of the time for the coming year to the promotion of its interests. At this Conference sixteen preachers were appointed to circuits. Rev. E. E. Miller was elected traveling Chariman over the Kansas part of the work and Rev. J. F. Garrett over the Colorado district.

AT PRAIRIE CENTER in the Eastern part of the State we held the Kansas Conference. Here we saw the greatest growth of corn we have met with anywhere except in Kansas. It was generally about twelve feet high, with enormous ears. Reliable farmers said they had thrashed out this year ninety bushels of oats to the acre, and in some instances the yield was as high as one hundred and twenty bushels to the acre. As the tough, water proof prairie sod has been broken up the rain has soaked into the ground, and the moisture in the ground has attracted moisture from the sky so that rains have become more frequent. For nine years past they have had good crops every year in succession.

The session of the Conference was harmonious and pleasant. The preachers are consecrated to God and devote themselves heart and soul to the work. Here the question of a school was agitated and one thousand dollars was pledged for this purpose.

We were happy to meet that veteran of the camp, and beloved brother Rev. C. H. Lovejoy full of faith and vigor. His life has been consecrated to the pro-

motion of the Gospel in its purity. He went to Kansas at an early day to aid in making it a free State. He was chaplain of the first free soil Kansas Legislature.

AT OSKALOOSA Iowa. We held the Iowa Conference. Its aggressive character is seen in the fact that though it is but ten years old it has contributed territory and men to help form two other Conferences. The spirit of consecration has not abated among those who remain. One of its veterans J. W. Dake, was appointed to two districts, one of them on the frontier; the other in an older, wealthier community. He begged to be relieved from the older district that he might devote all his time to the frontier work; and his wishes were acceded to. Here, as at the other Conferences a Camp meeting was held in connection with the Conference. But the arrangement was different. A skating rink was hired for a dining hall, where about ninety persons took their meals, they slept—the men in one large room—the women in another. The meeting was held in a large tent owned by the Conference.

The Spirit was poured out at all the services. It was a time of refreshing, from the presence of the Lord. The reports from the work were favorable, and the preachers went to their year of toil and self-denial looking for victory. The yearly meeting of the Salvation Friends was held in the same city at the same time. There were several hundred of them in attendance. We were able to attend only one service held on the public square. It was not different in any essential particular from our own meetings. But it seemed odd and good to see and hear the Quakers preaching, testifying, shouting and singing, and inviting sinners forward like Free Methodists. They teach the doctrine of holiness, so far as we understand it, the same as we do. They reported several hundred converted or sanctified at this meeting. They have

a large meeting house built expressly for their yearly meetings. There is a spacious yard around it. On the Sabbath six or seven were preaching at the same time to different congregations in the house and in the yard.

AT GLENVILLE, Minn., we held the Minnesota and Northern Iowa Conference. Within a year past under the labors of brother A. V. Dake, and his band a large society has been raised up here. As usual where the work of God is carried on in great power there was great opposition. They were successively turned out of a church, a school house and a private house. They then bought a hall where they continued their meetings. Six weeks before the time for holding the Conference a subscription was started to build a meeting house. The money was raised, the lumber bought and shipped from the Mississippi river and the house put up, inclosed and floor laid in time for the Conference.

The Saturday evening of the session the necessary amount was pledged to finish the building. Twelve names which were on the rolls of this Conference last year, were stricken off this year; most of them go to the Dakota Conference. Bro. Wm. R. Cusick and H. D. Gaffin, his son-in-law go to the North Michigan Conference. Bro. Cusick has braved the storms of that Northern climate, riding in his sleigh sometimes with the thermometer forty degrees below zero, and planted societies clear up to the British possessions. He leaves the work in an encouraging condition. His successor, V. A. Dake, goes to the work full of fire and zeal expecting victory in the name of Jesus. Six young preachers were received on trial. Twenty-four preachers in all were sent to circuits. They heard their appointments in holy joy and triumph. A blessed spirit prevailed in the meetings. Many considered it the

best session of this Conference that was ever held.

CORRESPONDENCE.

SEATTLE MISSION.

We are glad to report through the EARNEST CHRISTIAN, that this mission, still lives and grows, not in numbers only, but in spiritual life. We now have a good church, thirty by forty, with a good place for the preacher to live, costing, lot and all, \$23.00 which is all paid for only about \$50, which will soon be. Bro. H. H. Pease whom the Lord sent on to prepare the way for us to come, has worked hard and given liberally, that God might have a light house along the shore, in this dark place.

We have moved a little farther back from the center, but as the city is growing fast in this direction, we shall soon be well located for the Lord's work. A friend of truth has deeded to the church ten acres of ground beautifully situated, and, joining the Odd Fellows' Cemetery, for a church cemetery. The church has full ownership and control, but giving to the donor one half of profits after all expenses are paid. We have one fourth of it cleared and nicely fenced, and have commenced to sell lots. We expect to be free of debt on both this and church this fall. If the city grows as we expect, this will become valuable and will be a source of income to the church for many years to come.

We have the privilege and pleasure of granting free burial to such as are not able to pay. Showing forth the spirit of Christianity over against the selfishness of the rings and lodges that control the others. Our pilgrim band numbers nearly forty. We have been and still are in love and unity, and the devil has not been able to shake us with his breath of division, and dissension. We are as afraid of

this devil of whispering and fault-finding as we are of tobacco, secret orders and dress, and instead of singing the doxology every time in a dry way we close with, "Together let us sweetly live," a part of the time. And there is much of the spirit of "peace on earth and good will to men among us, and we pray to have it abound more and more. We hope if permitted to live for the year to come, to so beside all waters more fully, to go into the region beyond.

I think it is harder to reach men on this coast than in the East. There is a wide spread infidelity which shuts God out from the heart. Multitudes refuse to enter a church, and will not be charmed by the gospel's charming sound. But others listen, believe and are saved, and feel glorious about it. We are praying for more of the ambition that is given by the blessed Holy Spirit, that our hearts may never tire or grow weary of the work of God and that we may be "content and free from care on any shore, since God is there.

JOHN GLEN.

OBITUARY.

JOSEPH M. LOWDEN departed this life in peace at the residence of Mr. Chas. S. Roberts, where he had the care of his sister, assisted by christian friends, whose spiritual counsel and earnest prayers were highly appreciated by him. He felt sure that the Lord had directed him where he might spend the short remnant of his days among those who had, in former years, taken so much interest in the welfare of his soul.

A few days before his death, he professed faith in Christ, and at frequent intervals, praised the Lord aloud by day and night.

The funeral services were conducted by the writer, on Friday, Aug. 17, at the house. And the occasion improved by

remarks on, "*Consolation in Christ, and comfort of love.*" Phil. 1: 2.

The remains were interred at North Chili Cemetery, near the F. M. church. But the solemn echo from the early dead still rings out, "*Therefore be ye also ready; for in such an hour as ye think not, the son of man cometh.*"

A. B. BURDICK.

DEY.—Died near New Brunswick, N. J., Aug. 19, 1883, Carrie, youngest child of Hamlet and Ellen Dey, in the 12th year of her age. She was converted at the age of (5) years, and remained a follower of Jesus until death, she ardently loved all the means of grace, was usually present in the public congregation, in the *class* and *prayer* meeting and in the "Band of Hope" of which she was a member. We shall miss her much, but our loss we believe to be her gain. He who has called her away is too wise to err, too good to be unkind. Her funeral sermon was preached by Rev. S. H. Potter of Rocky Hill, Aug. 21st from, "We all do fade as a leaf. S.

E. B. BUCK.

RESOLUTIONS of the Quarterly Conference of Buffalo District, Genesee Conference held on the Akron Camp Ground, August 22d 1883.

WHEREAS, our beloved brother E. B. Buck, for many years a valued and efficient member of our body, was suddenly removed by death from our midst on the 13th of May last, from injuries received the day previous by falling timber, while engaged in moving his barn,

RESOLVED: That while we bow in submission to our Father's will, in thus calling him from the church militant to the church triumphant, we deeply realize the loss which the cause of God in our midst sustains, and we are determined that the example of his devotion and his

readiness to heartily co-operate in every good work for the advancement of the cause of God shall not be lost upon us.

RESOLVED: That his afflicted family are entitled to and shall receive our warmest Christian sympathy in their deep bereavement.

RESOLVED: That these resolutions be spread upon our record and a copy of them be presented to his widow, and also published in the *Free Methodist* and *EARNEST CHRISTIAN*.

W. W. Browne, }
M. T. Marriott, } Com.
John O' Regan, }

My mother, Mrs. Sarah Ann Hulburt, departed this life in holy triumph, at the home of her daughter, Mrs. Emily Turner, in Sodus, Wayne Co., N. Y., Aug. 5th, 1883, aged nearly sixty-nine years. Her disease was that of lingering consumption; having had a cough for nearly twenty-five years. She was powerfully converted to God when young, and though in after years, when cares pressed in upon her, by not casting them fully upon God, she did not always keep the rejoicing and victory; but allowed them in a measure to weigh her down. Yet her steady purpose through life was to be a real Christian, and lay up her treasure in Heaven. Her husband, Justus Hulburt, Jr., preceeded her to the world of glory, forty years ago, leaving her with two small children. He was a devoted husband and father, and a firm and faithful Christian. He had a struggle in his last hours at the prospect of leaving his wife and children, but grace finally triumphed, and his last words were: "I've given all for Christ, He's my all, He's my all." My mother always endeavored to train up her children for God, and her labors have not been in vain, as both are consecrated to God and His service, and rejoicing in hope of the glory of God. She was all that a loving and faithful

mother could be, and labored untiringly to provide for their temporal necessities and comforts. She was a firm believer in the power of Christ to heal the body, and was at one time healed so that her cough left her for about four months, but failing as she thought to obey the Spirit in some things, it returned, and though she repented again, and again of her failure, she could never get where she claimed victory for her body. But the last six weeks of her life she was very much blest in her soul and thought the Lord was going to raise her up for his glory, but would almost always conclude by saying; "God is his own interpreter and He will make it plain." She had some blessed experiences during this time, and praised the Lord night and day, often with a loud voice. She said she had never been so blest before. It was all Glory! Glory! She would call me up at night when I would be lying down, to tell me what the Lord had said to her. She walked around out doors the day but one before she passed away, and sat up in her chair about ten minutes before. It did not seem as though she was so soon to leave us, but her work was done and the angels bore her away. She rests from her labors, and her works do follow her. Her funeral sermon was preached by Rev. D. W. Clark, from "O death where is thy sting? O, grave where is thy victory?" The Lord comforts our hearts with the assurance that we shall meet again.

Our Mother has gained the haven of rest,
The conflicts of life are all o'er,
And soon we shall meet with the pure and the blest,
We shall meet to part never more.

EDITH HULBURT.

LOVE FEAST.

WILLIAM THORN.—I love the Bible way, there is no other way whereby man can be saved.

New Cambria, Kansas.