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SERMON.

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Preached at Aurora Ill. Oct. 8, 1883, during the sitting of the Illinois Conference, Free Methodist Church, and reported by Rev. W. W. Kelley.

Text: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1st Cor. xiii: 3. There is a great tendency to make Christianity consist in some of its parts instead of the whole. Many count a man a Christian if he is sound in doctrine. There are those that are making great efforts to indoctrinate the people. If they can get them to believe their doctrines they receive them as Christians. They go through the land with tracts, teaching that the seventh day of the week is the sabbath. Those who believe that one thing, they accept. I have been in places where they taught that a man must be baptized by immersion in order to be a Christian. * If he was immersed they accepted him. Others make Christianity consist very largely in giving. I heard a doctor of divinity say he thanked God that the time had come when a man's piety was estimated by what he gave and not by what he professed. Others make it

consist largely in dress—what they put on. If one puts on the Friend's garb and adopts their doctrine and language he is accepted as a Christian.

There is all the time the tendency to take up with a part instead of the whole; to take one phase of Christianity and run it to an extreme. Our Saviour said it was so in His time. He said "Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

The same is among us; it is everywhere. Our Lord says that in these things many are deceived down to the end. My text is in direct conflict to these. Divines say that religion does not consist in feeling; yet love is a feeling. It is nothing but a feeling. The D. D's say you must not pay attention to feeling. God says you must. The trouble is we are all the while making religion consist of something we do. The Bible says we go to heaven because we are fitted for it—because we feel as they do up there and are in harmony with them.

Take people who hate each other and they do not feel happy in each other's society. You may make the richest feast but if there is not love there is no happiness. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

We can not get to Heaven unless we are like God, and God is love. There are results that will follow. The man that feels right will do right as far as he knows what right is. There are no two acts on which men lay more stress than the two mentioned in my text. "Though I bestow all my goods to feed the poor;" that is called charity. It is not charity but a part of it, for the text says, "Though I bestow *all* my goods to feed the poor, and have not charity it profiteth me nothing." Great stress is laid on visiting the poor. Our Lord says "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." God lays great stress on it, yet it may be done, so that we feel it, and not only that, but so as to impoverish ourselves and yet we not be in a state of salvation. I met a man in California who I believe had done this. He owned a large ranch which he sold and gave all the proceeds to the poor except enough to buy a tabernacle. He went out to hold meetings. He came into my meetings, but I could not work with him. He said he would not take any part in my meetings if I did not wish him to. I told him I did not wish him to take any part unless it was the part of a penitent. He was a Pharisee. He

would cut and drive but had no love. I said to him "You do not know what that Scripture means which says Rejoice with them that do rejoice, and weep with them that weep; you are a world within yourself, you have no sympathy with anyone."

"Though I give my body to be burned"—though I suffer martyrdom—suffer as a martyr to the truth, and have not charity it profiteth me nothing. These two acts to which men attach the greatest importance amount to nothing in God's sight unless we have love. What we want is to get *fully* into the New Testament experience—get this thirteenth chapter of first Corinthians thoroughly inwrought into our very being, so that we will *feel* it, talk it, preach it, and carry it out in our lives.

It seems impossible for a man to have all these things spoken of and not be a Christian. We would say, if we saw a man have all these it would be uncharitable to say he was not a Christian. We are apt to acknowledge a man a Christian if he talks well, but this chapter teaches, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

Almost any one will bear praise, but how will they bear up under contradiction? Not long since, a minister in high standing in the church, took out a revolver and shot a brother minister. I suppose they professed to have all the religion there was for them, but they had not

love. Again, "Though I have the gift of prophecy and understand all mysteries, and have not charity I am nothing." If a man has the gift of prophecy we think of course we must believe him. Mr. Wesley tells of a man belonging to the English army, while in Flanders who prophesied that there would be a great battle in three days. He said "I shall be ordered to the front and shall be wounded," naming the place and nature of the wound. It all came to pass as he had said. So much attention was paid to him that it turned his head—he became insane. God help us! "And Though I have all faith so that I could remove mountains and have not charity it profiteth me nothing."

The apostle does not tell us what love is—he does not analyze it. He tells us what it is by telling us what it does. "This is the love of God that we keep His commandments." Then the Word of God gives us the negative "If we do not his commandments we lie and do not the truth." If we have this love we do just what it says.

Suffereth long—is very patient. Notice a mother with her child, she does not get out of patience with it. She loves it. It may be a great annoyance to her. She knows it and yet she bears it and is kind.

I knew of one old lady, a real saint of God, who had one son upon whom she had lavished her wealth, and done all she could to make him a noble man—gave him a college education. He became a member of the State Legislature but he became

intemperate and his friends generally forsook him. But she would throw her arms around him when he would come home drunk, kiss him, and bathe his face. She suffered long because she loved him.

We must have love. If we have straightness without love we can not bear with those who do not come up to our notion—we want to get them out of the church. *Charity envieth not*. How much lack there is of this spirit in the church. I have known men to leave the church because they were not elected class-leaders. They ought to leave it. When one is put ahead of us we should rejoice over it. A father does not envy his son, because he loves him. We are taught to esteem others better than ourselves. We should thank God because others can do better than ourselves. Where there is love there is no envy.

"Wrath is cruel, and anger is outrageous; but who is able to stand before envy!" They who have envy often can not see it. *Vaunteth not itself*. Does not boast itself. Where one loves he talks about the object of his love. If we love the Lord Jesus Christ we talk about Him, not about ourselves. If we have real love we will have genuine humility. If we are puffed up because God uses us there is a lack of humility. Love does not try to make a display.

Doth not behave itself unseemly, or indecorously. All one needs to make him behave well is to be with some one he loves. If we love God we

will behave ourselves. That is all the law we need. It is written on our hearts.

Is not provoked. In our version it reads: "Is not easily provoked," but the Greek reads, "Is not provoked." When something is said against us, we will not feel sensitive or hurt at all. A great many of us cannot stand it to hear anything said against us. Love can stand it. Many can give reproof but cannot take it. Men may do all they can against us still we can love them. Our Lord wept over Jerusalem—wept over those who were His bitterest persecutors, saying, "O Jerusalem; Jerusalem; thou that killest the prophets, and stonest them which were sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!" When we have love we can go to people with that kind of a feeling and can do them good. As long as we have that feeling we can reach them. Even the hardest cases can thus be reached. Nothing else *can* do it. Love can do it.

There was a man in the penitentiary at Jackson, Michigan, who had caused the keepers a great deal of trouble. He was so hard that it was supposed that nothing could reach him. One day a lady was visiting the prison with her little girl. The keeper asked this man to carry the little girl up stairs. The child said to him, "Carry me and I will kiss you." He did so and she put her arms around his neck and kissed him. That kiss seemed to

change the tiger into the lamb. After that the keepers had no trouble with him.

I have been in the worst places this side of hell where were the very worst men and women; every one of them fit candidates for the State's prison. I have seen them all on their knees, and some of the hardest cases soundly converted to God. We say we want power. Love is power, but it must be the real thing. If it is a sham it is soon detected. There are none who so readily detect it as hard cases. At the first camp-meeting I held near this city the people wanted a committee of order. I told them if they would give the camp-meeting into my hands I would be responsible for the order. I went into the woods and asked the Lord to give me a baptism of love for hard cases. We had the very best of order.

Love is not a sentiment but a real deep feeling in the heart. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen." We want this love that never fails, that never gives out. "Whether there be prophecies they shall fail: whether there be tongues they shall cease; whether there be knowledge it shall vanish away." Love never faileth. Those who love most, live nearest the throne. Not those who know most, but those who love most. John leaned on Jesus' bosom because he loved most. Those who love much are drawn towards heaven. Have we got this love? Let us search our hearts. The Lord send it on us for Jesus' sake!

GROWTH IN GRACE.

BY REV. L. MENDENHALL.

"Grow in grace."—2 Peter iii: 18.

It is necessary to make a distinction between growing *in* grace, and growing *into* grace. There is an essential difference, which many failing to distinguish, have fallen into the erroneous belief of gradual regeneration, and gradual sanctification. The soul may gradually approach and meet the conditions on which regeneration or entire sanctification are obtained; but salvation itself, in either sense, is received *instantaneously* by faith. Rev. J. A. Wood says: "It is clear that growth in grace has no fixed relation to *purity* in any way. Growth never changes the *nature* of anything. A believer can not *grow pure* on the same principle that a sinner can not *grow into a saint*—growth not changing the *nature* of things. That which is pure may grow, and that which is impure may grow, and mere growth does not change the one or the other."

The conclusion is very apparent, that in order to grow in grace we must be in a state of grace, which state is not reached by growth or development. The writer just quoted, again says: "We can grow *in* grace, but not grow *into* grace just as we can swim *in* water, but can not swim *into* water. Growing *in* a state we are already in, and the growing *into it from another state*, are quite different things." In the consideration of this subject we will notice.

I. THE POSSIBILITY AND NECESSITY OF GROWTH IN GRACE.

1. We need no stronger evidence that a thing is possible, than to know that *God has commanded it*. It would be inconsistent with His goodness to command His creatures to perform what is beyond their power. The command comes with

all the weight of divine authority to "grow in grace." This settles the question as to possibility. No justifiable excuse can be offered for a dwarfed experience, or for being "babes" when we ought to be strong men and women in Christ Jesus.

2. Growth in grace is a *moral necessity* with the child of God. The law of grace is a law of growth and not of decay. Look at the law of growth in the material world as manifested in the little oak shrub that has forced its way through the ground and steadily moves toward the sky. The law of growth holds sway, till it becomes a mighty oak with massive limbs reaching out towards the clouds. During this progress, growth was not simply a possibility but a *necessity*, while under the dominion of this law. Progress is a *necessity existing in the very constitution of things*. We must either sink in the downward scale of sin and moral decay, or else "grow up" in Christ "in all things," having our "fruit unto holiness, and the end everlasting life." There is no point of space where a soul may stand still; Christ has settled this question of neutrality by declaring that "he that gathereth not with me, scattereth abroad." The righteous will never cease to grow in grace, "but evil men and seducers shall wax worse and worse."

The reign of grace, is the Kingdom of God set up within us; which is compared by the Saviour to a very small seed. The beginnings of life are small in comparison with the development of future years. "It groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it." This is one of Christ's illustrations of how mightily the Kingdom of God will grow when set up within the heart. Dr. Adam Clark says: "This parable is a representation of the progress of th-

gospel in the world; and of the growth of grace in the soul."

II. THE OBLIGATION TO GROW IN GRACE.

1. We are under obligation to grow in grace, for *grace* is a talent, and God will require of us His own "WITH USURY." In the parable of *the talents*, the Saviour has given us another striking illustration of how grace increases when properly used. The man who received "five talents went and traded with the same, and made them other five talents. And likewise he that had received two, also gained other two." Here is a gain of one hundred per cent on the original capital. In this they met the obligation they were under to their Lord. They knew their Lord would require His own "with usury." One man, regardless of this obligation "went and digged in the earth, and hid his Lord's money." This man professed to have faithfully kept his original trust without adding to it, as many formal Christians are professing to do. When the time of reckoning came, he endeavored to balance accounts by restoring the talent he had received with no additional one. He said to his Lord, "Lo, there thou hast that is thine. His Lord answered and said unto him, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." How aw-

ful the doom of this man! It is the fate that awaits all who "receive the grace of God in vain." Such hope to have a peaceful settlement in the Day of Judgment and will refer to the fact that they have not ceased to say 'Lord, Lord;' but the righteous Judge will call them "wicked and slothful." Then will be visited upon them the awful penalty of being turned into hell where there is "weeping and gnashing of teeth."

Reader, are you one of the number who are so fondly dreaming of heaven while the work of grace is not advancing in the soul? If so, be not deceived until it is forever too late. Remember that as you approach the flaming bar of God, the unrelenting demand will be made of you—"mine own WITH USURY!"

2. The obligation to grow in grace can be traced in our surroundings which are all favorable to Christian development. If a man should plant a tree among the barren rocks of some mountain, it would be unreasonable for him to expect it to live, grow, and bear fruit. The conditions of growth do not exist in its surroundings. There is no soil to furnish the elements of growth to its roots, and the necessary moisture is not among the rocks.

God's church, which in the Old Testament, is called the "house of Israel" is said to be the "vineyard of the Lord." The location is described as being in a "very fruitful hill." How well this illustrates the favorable position of the child of God, who is "rooted and grounded in love"—a soil as rich in quality and containing all the elements of growth and maturity. The common excuse for a dwarfed experience is "unfavorable surroundings."

Perhaps one may say, "I mean by my surroundings, the temptations of the devil to which I am exposed."

The prophet says of the "vineyard of the Lord" that He has "fenced it." The Psalmist was on the inside of this enclosure when he confidently asserted that; "As the mountains are round about Jerusalem, so the Lord is round about His people." Satan can not break through this enclosure and trample down a single plant that our heavenly Father has planted, without breaking through Omnipotence. God has *doubly* guarded His people; with the wall of His impenetrable presence and with "the angel of the Lord" which "encampeth round about them that fear Him, and delivereth them."

By unfavorable surroundings to growth in grace, another may say, "I mean the inconsistencies and hypocrisies of those who profess to be Christians, some of whom are members of the same church to which I belong." In the Lord's vineyard no such hinderances are found; for He has placed them where they cannot obstruct our growth; or in the language of the prophet he has "gathered out the stones." David avers of those who love God's law, that "they shall have no stumbling block."—[*Marg. reading.*] If we keep "looking unto Jesus" and grow in that direction, as the plant directs its course heavenward; we will never come in contact with one of these obstructions in such a way as to hinder us from growing in grace.

When we consider how favorable the Lord has made everything in His moral vineyard for our spiritual development, do we wonder that He should inquire, "What could have been done more in my vineyard, that I have not done in it?"

III. THE SEASONS IN WHICH THE GRACES OF THE SPIRIT ARE RAPIDLY DEVELOPED.

David in the first Psalm, compares the righteous man to a "tree planted by the rivers of water, that

bringeth forth his fruit in his season." With this man there are no times of spiritual barrenness, but like the "tree of life" described in Revelation, "which bare twelve manner of fruits, and yieldeth her fruit every month;" so he continually "bringeth forth fruit in his season." The seasons, as a rule, regulate growth in the vegetable kingdom. Each vegetable has its season for growth and maturity. When Jesus came to a certain fig tree "He found nothing but leaves; for the time of figs was not yet."

In the spiritual world there are certain seasons in which the different graces of the Spirit are more rapidly developed.

1. The seasons of tribulation through which God's children frequently pass, develop the grace of patience. "Tribulation worketh patience" is the declaration of the inspired writer. This much needed grace is more to be worked out in tribulation than to be sought in prayer. How many desire a patient spirit that will never murmur or complain; yet, they shrink back from the tribulation that God in His providence allows to come upon them. They oppose the very means that He has ordained to develop in them this precious grace.

2. There are seasons of temptation in which faith is greatly tried and increased. The apostle says, "For a season if need be, ye are in heaviness through manifold temptations." (1. Peter, i: 6.)

Paul in his Second Epistle to the Thessalonians, speaks of the fiery trial of their "patience and faith," and also says: "We are bound to thank God always for you brethren, as it is meet, because your faith groweth exceedingly."

3. There are seasons of persecution that rapidly develop the grace of forbearance and love. We are commanded to "bless them who persecute" us; "bless and curse not.

Stephen, we believe, never felt so much love for his enemies, and such a spirit of forgiveness, as when the stones were falling upon him thick and fast, hurled by an infuriated mob. Hear him in the agonies of death, cry out "with a loud voice, Lord, lay not this sin to their charge."

IV. ONE HINDERANCE TO GROWTH IN GRACE.

This hinderance is an unsanctified heart, which is a diseased heart; and disease is always adverse to growth. The progress in grace made by a soul that is merely justified, is like that of a child dwarfed by some constitutional disease. Its growth is slow and unsatisfactory, and cannot be much increased until the disease is cured. This is the provision that God has made for every justified believer. "The blood of Jesus Christ His Son cleanseth us from all sin." This cleansing from "ALL SIN" is the restoration of the soul to perfect moral soundness, and not till this takes place is it fully prepared to grow in grace.

"Growth in grace is essentially the same before and after entire sanctification. The only difference being in the former case, the reign of grace is somewhat limited, having a powerful inward foe to antagonize in addition to enemies from without. In the latter, grace has unlimited dominion in the soul, and its growth is unimpeded by anything within the heart." Mr. Fletcher states that "a perfect Christian grows far more than a feeble believer, where growth is still obstructed by the shady thorns of sin, and by the draining suckers of iniquity."

In justification, all the graces of the Spirit are planted in the soul, but their growth is obstructed by in-born depravity. Philosophy may fail to solve how grace and depravity can exist in the same heart at the same time; but experience declares

it to be a fact well known to all justified believers. This depravity must be cleansed away before the soul can have an unobstructed growth in the grace of God. As long as it remains it will antagonize growth at every point. We do not believe it possible for a justified soul to retain this relationship and grow in grace, unless it is panting after perfect holiness. The only exception to this rule is the early experience of the convert, when this foe may be so inactive as to give no perceptible evidence of its existence.

As to how soon after conversion evidences of depravity will manifest themselves, no definite time can be fixed. Experience in this particular is not uniform. One instance came under our observation where an individual sought and found pardon, and before rising from the altar she had a distressing conviction of the remains of impurity in her heart, and immediately sought the blessing of entire holiness.

The question as to how soon depravity will manifest itself after conversion, is not an important one. The fact of its existence, and opposition to the soul's growth, will demonstrate itself to every justified believer at the proper time. Then it will become the privilege and duty of every such believer to apply for full deliverance to Him who is "able to save to the uttermost."

V. THE POSSIBLE EXTENT OF GROWTH IN GRACE.

As to the possible extent of growth in grace, we think it is without limitation. The Apostle places the bounds. "Till we all come *** unto the measure of the stature of the fullness of Christ."

Christ's "fullness" is that of the Godhead. If the dimensions of "the measure of the stature of the fullness of Christ" can be given; then the extent of possible growth in grace can be determined.

"Nothing in the universe, so far as we can see, is capable of so much growth as our spiritual nature. Spiritual life is the highest possible life, and has the greatest capabilities of enlargement.

"Physical growth is often great; intellectual growth is still greater; but neither are equal to the possible development of man's spiritual nature. God has given laws to each, and adjusted principles of growth to them, and each has a living progressive power. Our spiritual being may progress more and still more through all future ages. God dwelling in us, His love *perfect in us*; and still our love may abound yet *more and more*."—(*Purity and Maturity*.)

CONCLUSION.

Growth in grace, we have elsewhere shown, is not growth from condemnation to justification, or from impurity to holiness; but the development of all the graces planted in the soul by the Spirit. While *purity* is attainable in this life, *maturity* in the sense of an attainment through growth beyond which there can be no advancement, can never be reached in this life or in the one to come.

Entire holiness, we have seen, is the *perfected* moral condition of the soul which removes every obstruction to growth, following which, the soul will have the most rapid and symmetrical growth in all the Christian virtues.

Again, we would call the attention to the fact that progress is a moral necessity with every child of God; and if no evidences of growth can be found in the heart and life, the soul is backslidden from God.

We ask the reader to remember the words of the Lord Jesus, where-in He says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every *branch* that beareth fruit, He purgeth it, that it may bring forth

MORE fruit. * * * I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth MUCH FRUIT." Again: "Herein is my Father GLORIFIED that ye bear MUCH FRUIT; so shall ye be my disciples."

—There are two kinds of peace. The peace which Christ gives: "My peace I give unto you *not* as the world giveth"—The world gives its own peace and Christ gives His. The peace which passeth *all* understanding is the kind we need. The joy and peace which the world gives, the world can take away; but the peace which Christ gives, is abiding, a sure anchor to the soul in the time of need. Have we this hope within the veil? Have we in our souls this abiding sense of the divine presence; does the earth's turbulence greatly disturb us; or are we like the mountains.—*M. H. S.*

—PURPOSE is the edge and point of character; it is the superscription of the letter of talent. Character without it is blunt and torpid; genius without it is bullion, splendid and uncirculated.

—If you will not do that which God hath enabled you to do, how can you expect that He should do that for you, which, of yourselves, you cannot do?

—In the Christian system, everything works its opposite. Honor comes of self-abasement; wealth of poverty, and wisdom of ignorance.

—CREATURE comforts at the best, and to the best, are only delightful, not satisfying; pleasant, not gainful.

—LET not religion be your diversion but your business.

We may say the seeds of all R. plantations are the heart & the progress

THE HID TREASURE.

BY MRS. H. A. CROUCH.

The kingdom of heaven is like a treasure hid in a field. A person may walk over the ground, it is covered with grass and stones, and may even appear barren and less valuable than many other fields. But digging down below the surface, perhaps deep in the bowels of the earth, there is revealed a matter of intense interest. There is gold there; or precious ore. The surface value is the smallest part of all.

So it is with the Word of God. To simply walk over the field, persons may, or may not be especially attracted. They may think the scenery and fruitfulness of a thousand other fields exceed this in beauty and degree by far, but they are ignorant of the real value; the "hid treasure." It lies down deep, to be found only by God's dear children, and of them only by those who walk through the deep caverns and winding paths with the light of the Holy Spirit. In the dark, a nugget of gold cannot be told from a piece of rock. God never designed that those who are in rebellion to Him should be enriched by the treasures which He has stored away especially for His children.

He never meant to take the children's bread and give it to a class who turn away in disgust from it, to seek, and eat with relish some half decayed carcass.

And so the world walk over and despise the ground as being a false, strange, contradictory, unworthy gift of God; and think it quite beneath even the dignity of man.

CANTICLES.

This song of songs, — it is not designed for aliens, and rebels. No; nor is it written to servants; nor children, however dear they may be. This letter of love is to but one; "She is the only one of her mother;

(the church;) she is the choice one of her that bare her." The love, the dove, the undefiled one.

The strange hand takes up, and the unholy eyes read the little missive, and cast it away with scorn. It is not to her. It is all foolishness, and unmeaning; and she throws it down in disgust. But the sweet virgin finds it. It is to her! She knows the handwriting! She hides it in her heart, and seeks the secret place where she may read it all alone; and her eyes droop, and her soul melts, and she forgets the sorrow and pain of earth in her sweet revery.

"THINE EYES."

It is his voice that speaks, so tender so full of love, so appreciative of her charms; though she thinks, in her simplicity, that she has no beauty. She thinks she is sunburnt and homely. "I am black," she says, because the sun hath looked upon me." And then it is evident from her confession that she has not been appreciated. "My mother's children were angry with me."

Now that the King has come, (Ch. i : 4.) her own, her beloved one, there is a strange waking up to the imperfection of her work, and she understands, without being told, how fearfully neglected her vineyard has been, and her heart breaks when she thinks how it must look in His eyes. But she makes a slight apology or explanation. "They made me the keeper of the vineyards, but mine own vineyard have I not kept."

But the Beloved One does not reproach her. He tells her what she is to him, and praises her charms. "Turn away thine eyes from me, for they have overcome me." "Thine eyes are like the fish pools in Heshbon." That quiet water, so restful, so still, like a slumbering lake in the sweet sunshine.

Deep down lies the azure blue,

and moving clouds; sweet reflection
in the water of heavenly things.

As deep in Heshbon's quiet waters lay
The moving cloud, the moon, the beaming star,
Reflection sweet of things afar,
So in her eyes, so still, so clear, so deep,
The peace of God, the rest, the joy of heaven—
Behold a sweet reflection given!

Thou chiefest of ten thousand! Best Beloved!
Thou joy of earth and light of heaven 'rt mine!
And I—how can it be? I'm thine!
Back comes the answering voice enravishingly
It speaks a dearer name than 'friend' or 'child,'
"My love! My dove! My undefiled!"

THE WILL.

BY H. FRANK HILL

One of the best attributes God has conferred upon us is the will. It is one of the deep sources of power. The Spirit resides in it more than in any other faculty. It is the king of the faculties; and it not only presides over them, but gives them their life and energy. High is the office of reason, but what would it do if it were not for that fiat within that calls it into action, and maintains its progress? The will commands reason to any work it pleases. If it is a perverse will, it will reason perversely, if it is a righteous will, it will reason righteously. Reason is the servant of the will. The flight of the imagination is sometimes sublime, but how could it be borne aloft on its fine pinions, if it were not for that strong, restless, fiery, ambitious will that clamored for something out of the ordinary course of things.

Conscience is a tame, cowardly, vascillating thing, filling the mind with cowardice, till the will enters into it and then it is one of the boldest and most decisive things on earth. Faith itself is but an act of the will grappling with the unseen. It is the will, set on fire with worthy desires and longings, that calls out character and makes a man the superior of his fellows.

Oh! it is something to have a will,

for "Where there's a will there's a way." The chief difference in men's capability is in the strength and activity of their wills. A man may have very defective faculties, but if he has a strong purpose in his heart it will find its way to success.

"A motion tolling in the gloom."

It is bound to find its way to the light. A deep purpose in the soul—it will revolve, and revolve, till it forms itself into a necessity. It is the man that has a purpose firm and dares to make it known, that sways the minds of others, and is a moving power in the earth.

But while it is well to have a strong will, we must be careful to distinguish between that and a perverse will. Obstinacy is no evidence of a great will. They who have a worthy purpose to carry out, will alter their course a great many times, and find their purpose strengthened in doing so. If we would improve, we must change sometimes. The obstinate and inflexible are beaten off the track. It is nothing to be stubborn—a mule can be that—but to carry out an enlightened purpose, to be constant in a good cause, in doing right, that calls for will. Those who have such a purpose, yield readily in matters not essential to their purpose. And a Christian will yield readily in matters where no principle is at stake. To contend for unnecessary things weakens a noble purpose.

Submission to the will of God is an act of the will, that will greatly aid and strengthen it. While God respects our wills too highly to subjugate them by force, he would have us of our own accord submit to his will in all things; for His will is the only way that is in accordance with truth and the right. To submit to His will is to submit to Infinite Wisdom that is able to guide us aright. The only true way to live is to put our wills in the hands of

our Heavenly Father, and to act in harmony with His will. All other acts of the will are perverse and froward. To be enabled so to live as to have God co-operate with us in all that we do, is to add strength, volume and vitality to the purpose of the mind, and put ourselves in the way of those currents that lead on to success.

It is this that makes us "overcomers" and "more than conquerors." And while the wicked and perverse may have a temporary, outward success, and gain the applause of men, yet the men that have moved the world, that have wrought the deepest and most salutary changes in human affairs, that have been the world's real benefactors and helpers, from Christ's time down to the present, have been those that have been endued with spiritual power, and whose wills have been animated by the divine will.

But, in conclusion, it is a great thing to have the will wholly dedicated to God—not only to have all perverseness eradicated therefrom, but to have it fully drawn out to all that it is capable of being and doing. There is a great deal of truth in the old adage that "What man has done man can do." What can arouse our wills, and make us do what we can, is our greatest blessing. The arousing of the will is sometimes like the rolling of a snow-ball—small at first—but with each revolution it gains in volume and force, till at length it becomes an irresistible power. Men have been drawn out of the commonest walks of life, who have made their influence to be felt for centuries, so that it is felt to day; not because their talents were so much superior to others, but because their wills were aroused. The reason why most people live such ordinary, lethargic lives, is because their wills have never been aroused. They

are half asleep. They forever remain unconscious of their strength and capability.

There is scarcely any limit to the possibilities of the will if it be devoted to God. Does not Jesus say, "According to your faith be it unto you?" Did he not say "All things are possible to him that believeth?" Oh! that these words might sink deep into our minds. Oh! that faith might enter into our wills, and will enter into our faith! We would not then be the dull drones we have been.

FAITH INDEPENDENT OF CIRCUMSTANCES.

BY S. B. SHAW.

Faith is in one sense the gift of God and is "evidence of things not seen." It is independent of sight or circumstances. It has only to do with God. It is the platform on which Christian character must stand. When our faith is right our experience will be right. St. Paul tells us in the eleventh chapter of Hebrews, of the mighty works wrought by faith; and in the thirteenth chapter of 1st Corinthians, of the kind we must have in order to please God. He tells us, "Though I have all faith so that I could remove mountains, and have not charity (love) I am nothing. "A faith that works by love is the only kind God will honor. When circumstances and surroundings affect our faith, we are guilty of substituting the creature as the author and object of our faith instead of Christ, who is the author and finisher of all true faith, independent of anything and everything else. While we are hid with Christ in God, our faith will be both sure and steadfast, and will enter into that within the vail. To say that anything is steadfast, means that it cannot be shaken, cannot be moved.

While Christ continues to be the author and finisher of our faith, nothing can cause our confidence in God's promises to waver. The dear Lord has promised to supply all our needs (not all the desires of a covetous heart,) and we should trust Him implicitly when everything looks dark and discouraging around us. When the arm of flesh fails us, our *faith in God should be the same*. Abraham, when he was called to go into the land which God had promised him, walked by faith, not by sight. There was nothing on the human side to encourage him. When Joseph was carried down into Egypt, appearances were all against him, yet he accomplished a mighty work for God. Moses walked by faith. His confidence in God was as pure, as free from unbelief at the Red Sea as at Mt. Pisgah. Daniel's faith was as strong in the lion's den as in the king's palace. The three Hebrew children had unshaken faith, even when in the fiery furnace. If we expect our faith to increase and develope, we must welcome all the trials of faith, all the discipline of faith. God intends that his children should trust Him for the supply of all their needs. We are not to trust the arm of flesh for anything. If we can trust God to feed our immortal souls we ought to have unwavering faith that He will provide for our mortal bodies. We are commanded; "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." Phil. iv : 6.—*Mich. Holiness Record.*

—AS LONG as Christ sits at the right hand of God, we shall also be lords and masters over sin, death, devils, and all things.

—WE must fall into the arms of Christ, or into the flames of hell.

"THE COLDNESS OF THE CHURCH."

BY REV. E. P. MARVIN.

In discharging our duty as a watchman, noting the signs of the times, it often becomes our painful duty to record, among other events, the sad evidences of degeneracy in the church. Step by step the world has advanced within her portals, and with the blazoned effrontery of the devil has succeeded in so demoralizing those who should have withstood the tempter's power, as to bring disgrace upon all their pretensions to purity and holiness. The church is no longer regarded as a bright and shining light—a living example for the imitation of others. There are too many "social" gatherings for fun, negro minstrel shows, oyster suppers, fairs, grab-bag and other gambling operations, besides the out-and-out theatrical entertainments, all for the *benefit* of the church or Sunday School. *Benefit* indeed! Would to God the money raised by such means had never been accepted in the church's name! It has been the money of disease and death, and will prove to be worse than the plague to all who touch it.

Think of it! The God of Heaven and earth, and His holy Son, Jesus, the objects of our deepest love and holy reverence, to be thus dishonored by being paraded, as it were, before the ungodly as beggars for their miserable pelf—and this, too, by the so called children of God. And seeing that the world will not consent to part with their wealth unless some equivalent is received, these "followers of Christ" consent to dance with them, eat with them, make fun for them, and amuse them in every way possible, so as to draw from their pockets money for Christ's church on earth! Think of the apostles of our Lord, or the

early Christians doing such things. Supposing we read in the Acts of the Apostles accounts of such doings in those early days, should we have any respect for them now? Would such a religion as this have lived eighteen hundred years, think you, and given such sweet repose and consolation to the dying? Far from it. It is of the devil, and will receive no recognition now or hereafter from God. It is this that has chilled the church to death. The thermometer of zeal in the Lord's work has gone down, down, below zero, until the church members are so stupefied with cold as to be nearly paralyzed.

When the church lends itself to the devil, what can we expect of the world at large? The day was, when such things were not, and could not be, for the members of the church were too much alive to its best interests to consent for a moment to such compromises with the devil and his agents. Were it not for the minority in the church to day who have piled the fuel of *faith*—a living faith—upon their hearts, warming them up to zealous activity, we should see and hear nothing of real Christianity anywhere. But we regard the present coldness as one of the evidences of the coming change, the dawning of the better day, the millennium. First, however, judgments—sweeping judgments—must come, which shall destroy the refuge of lies now so prevalent over the earth. O, hail, happy day! Come quickly!

—THE same spirit of faith which teaches a man to cry earnestly teaches him to wait patiently; for as it assures him that mercy is in the Lord's hand, so it assures him it will be given forth in the Lord's time.

—Your afflictions and desertions only prove that you are under the Father's hand.

BURDENS.

BY MRS. JANETTE OSMUN.

At one time in my experience when passing through a severe trial that pressed heavily upon my soul, and wore upon my body so that it disqualified me for the duties of life; and as the circumstances which caused the trial were entirely beyond my control, there seemed to be no way only for me to endure the trial, although my burdened heart sought relief, when these words were given to me, "Cast thy burden upon the Lord, and He shall sustain thee." I said, Lord teach me how to do it, and as I waited upon Him in prayer, I realized such a sense of His presence, and that He was my burden bearer, that I was enabled to commit it all to Him.

The Spirit then said, you have cast your burden on the Lord, don't take it upon you again, and I was enabled to leave it all with the Lord. Although the trial remained, and was increased and intensified, yet I had such victory that I triumphed amid the flames; it had no more power over me.

How I have been enabled to praise the Lord for the lesson learned at that time. Jesus knows how frail we are, and how heavily the burdens and cares of this sinful world press upon us, and His great heart of love and pity condescends to bear our burdens for us. But how few know how to cast them upon Him, and then *leave* them there. How many real Christians allow the cares and burdens of life to unduly press the soul, and wear upon their bodies, so that they are unfit to do the work and will of God.

My dear, care-worn brother, or sister, God's Word tells you to cast all your care upon Him, for He careth for you. 1 Pet. v: 7. And to "Be careful for nothing; but in everything by prayer and supplication

with thanksgiving let your requests be made known unto God." Phil. iv: 6. Then let us, when our hearts are weighed down with life's burdens, and cares, after we have done all that the Lord would have us do, commit it all to Him, knowing that all things work together for good to them that love the Lord.

—♦♦♦— "MY REDEEMER."

The last death-bed words of Rutherford are full of inspiration for every Christian: "I shall shine; I shall see him, and all the fair company with him, and shall have my large share. It is no easy thing to be a Christian; but as for me, I have got the victory, and Christ is holding forth his arms to embrace me. I have had my fears and faintings, as any other sinful man, to be carried through creditably; but as sure as ever he spoke to me in his Word, his Spirit witnessed to my heart, saying, 'Fear not.'

"He has accepted my sufferings, and the end should not be matter of prayer but of praise. Thy word was found, and I did eat it, and it was to me the joy and rejoicing of my heart."

And a little before his death, after some fainting, he said: "Now I feel, I believe, I enjoy, I rejoice. I feed on manna, I have angels' food; my eyes shall see my Redeemer. I know that he shall stand at the latter day on the earth, and I shall be caught up to meet him.

"I sleep in Christ, and when I awake I shall be satisfied with his likeness. Oh! for arms to embrace him."

His last words were: "*Glory, glory dwelleth in Emmanuel's land.*"

—Blessed are they who see the day of glory, but more blessed are they who contribute to its approach.

—Secker.

OUR LIPS KEPT FOR JESUS.

"Keep my lips that they may be filled with messages from Thee."

The days are passed for ever when we said, "Our lips are our own. Now we know they are not our own.

And yet how many of my readers often have the miserable consciousness that they have "spoken unadvisedly with their lips!" How many pray, 'Keep the door of my lips,' when the very last thing they expect is that they *will* be kept! They deliberately make up their minds that hasty words, or foolish words, or exaggerated words, according to their respective temptations, must and will slip out of that door, and that it can't be helped. The extent of the real meaning of their prayer was that not quite so many might slip out. As their faith went no farther, the answer went no farther, and so the door was not kept.

Do let us look the matter straight in the face. Either we have committed our lips to the Lord or we have not. This question must be settled first. If not, oh, do not let another hour pass! Take them to Jesus, and ask Him to take them.

But when you have committed them to Him, it comes to this,—is He able or is He not able to keep that which you have committed to Him? If He is not able, of course you may as well give up at once, for your own experience has abundantly proved that *you* are not able so there is no help for you. But if He is able—nay, thank God there is no 'if' on this side! Say, rather, *as* He is able, where was this inevitable necessity of perpetual failure? You have been fancying yourself virtually doomed and fated to it, and therefore you have gone on in it, while all the time His arm was not shortened that it could not save, but you have been limiting the Holy One of Israel. Honestly, now, have

you trusted Him to keep your lips *this day*? Trust necessarily implies expectation that what you have entrusted will be kept. If you have not expected Him to keep, you have not trusted. You may have tried and tried very hard, but you have not *trusted*, and therefore you have not been kept, and your lips have been a snare to your soul. (Prov. xviii. 7).

Once I heard a beautiful prayer which I can never forget; it was this: "Lord, take my lips, and speak through them; take my mind, and think through it; take my heart, and set it on fire." And this is the way the Master keeps the lips of his servants, by so filling their hearts with His love that the outflow cannot be unloving, by so filling their thoughts that the utterance cannot be un-Christ-like. There must be filling before there *can* be pouring out; and if there is filling there must be pouring out, for He hath said, "Out of the abundance of the heart the mouth speaketh."

But I think we should look for something more direct and definite than this. We are not all called to be the King's ambassadors, but *all* who have heard the messages of salvation for themselves are called to be the Lord's messengers, and day by day, as He gives us opportunity, we are to deliver the Lord's message unto the people. That message, as committed to Haggai, was, "I am with you, saith the Lord." Is there not work enough for a life-time in unfolding and distributing that one message to His own people? Then, for those who are still far off, we have that equally full message from our Lord to give out, which He has condensed for us into the one word, "Come!"

It is a specially sweet part of His dealings with His messengers that He always gives us the message for ourselves first. It is what He has first told us in darkness—that is, in

the secrecy of our own rooms, or at least of our own hearts—that He bids us speak in light. And so the more we sit at His feet and watch to see what He has to say to ourselves, the more we shall have to tell to others. He does not send us out with sealed despatches, which we know nothing about, and with which we have no concern.

There seems a seven-fold sequence in His filling the lips of His messengers. First, they must be purified. The live coal from off the altar must be laid upon them, and He must say, "Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin is purged." Then He will create the fruit of them, and this seems to be the great message of peace. "Peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." (see Isa. lvii: 19). Then comes the prayer, "O Lord, open Thou my lips," and its sure fulfilment. For then come in the promises. "Behold I have put My words in thy mouth," and, "They shall withal be fitted in thy lips." Then, of course, the lips of the righteous feed many," for the food is the Lord's own giving.

Everything leads up to praise, and so we come next to "My mouth shall praise Thee with joyful lips, when I remember Thee." And lest we should fancy that "*When*" rather implies that it is not, or cannot be, exactly *always*, we find that the mediation of Jesus throws this added light upon it. "By Him, therefore, let us offer the sacrifice of praise to God *continually*, that is, the fruit of our lips, giving thanks to, (margin, confessing) "His name."

Does it seem a coming down from the mount to glance at one of our King's commandments, which is specially needful and applicable to this matter of our lips being kept for Him? "Watch and pray, that ye enter not into temptation." None

of His commands clash with or supersede one another.

Trusting does not supersede watching; it does but complete and effectuate it. Unwatchful trust is a delusion, and untrusting watching is in vain. Therefore let us not either wilfully or carelessly *enter* into temptation, whether of place, or person, or topic, which has any tendency to endanger the keeping our lips for Jesus. Let us pray that grace may be more and more poured into our lips as it was into His, so that our speech may be *always* with grace. May they be pure, and sweet, and lovely, even as His lips, like lillies, dropping sweet-smelling myrrh.—*Miss F. R. Havergal.*

—Mrs. George Hill, a member of the "Free Methodist Church," and a thoroughly consecrated and devout woman,—while in the Spirit within a Methodist prayer meeting—prayed for the recovery of Mrs. C. Earle, of Stamburg, N. Y., who was to all appearances dying. Contrary to expectation she recovered. The writer of the following, heard the earnest prayer and with others noted the miraculous recovery.

THE PRAYER OF FAITH

BY MATTIE CAMPBELL.

Soft and clear from out the steeple,
Rang the church bell on the air,
Slowly passed the village people,
Sadly, to the house of prayer.

One within the town was lying,
Wrapped about in unbelief,
Slowly, but too surely,—dying,
Not a soul could give relief.

Spoke the husband in his sorrow,
"Is there not one hope?—Oh! Say?
She can never see the morrow
Never see the light of day."

"Nature must assist in healing!"
Spoke the doctors three or four—
"Each, and every wise revealing—
Failing,—we can do no more."

Died the last hope he had cherished.
Died the music on the air
Of the church bell,—for the dying
Rose within the voice of prayer.

"Father God! I am abiding
Close and closer still in Thee,
Underneath the cross am hiding,
And Thy words abide in me.

"Answer prayer, as Thou hast promised."

Did the saintly woman cry,
"Thou must heal,—for unbelieving,
Father, God, she must not die.

Work thyself as thou art able.
Man's own wonder-working God,
Prove thyself all honorable;
To these images of clod."

Then I saw the church-men lifting
Their bowed heads in mute surprise,
Saw the amazed leader shifting,
On his knees as if to rise.

Looked to see and hear the thunder,
Of God's answer ringing down
Saw instead,—the church-men's wonder,
And the leader's settled frown.

Then he spake—"When e'er a human
Being orders God, in Heaven,
Be it man or be it woman
Have they need to be forgiven.

Let us pray to God the Father,
In the language of His Son,
At this time and every other,
That His own will may be done."

But the holy men and women,
Who her earnest prayer heard,
Doubted not the Holy Spirit
Had indited every word.

For the gracious Heavenly Father,
Did the loving answer send,
As to holy Martin Luther,
At the bedside of his friend.

For she mended from that hour,
Ceased to languish, then and there,
Miracle of God's own power,
Through a holy woman's prayer.

—Show me the man you honor.
I know by that symptom, better than
any other, what kind of a man you
yourself are; for you show me there
what your ideal of manhood is; what
kind of a man you long inexpressi-
bly to be.—*Carlyle.*

—When Benjamin Parsons was
dying, a friend asked him, "How
are you to-day?" He answered,
"My head is resting very sweetly on
three pillows—Infinite Power, In-
finite Love, and Infinite Wisdom."

—An Episcopal paper thinks that
"One reason why the world is so un-
willing to join the church is because
the church is so very willing to join
the world," which, alas! is very true.

—It is astonishing how soon the
whole conscience begins to unravel
if a single stitch drops: one single
sin indulged in makes a hole you
could put your head through.

TEMPTATIONS.

BY MICHAEL DE MOLINOS, 1675.

That the soul may be the habitation of the celestial King, it is necessary that it should be pure, and without blemish; wherefore the Lord purifies it as gold in the furnace of terrible and grievous temptations. Certain it is, that the soul never loves or believes more, than when it is afflicted and baited with such temptations; because those doubtings and fears that beset it, whether it believes or not, are nothing else but artifices of love.

The effects that remain in the soul, make this very clear; and commonly these are a loathing of itself, with a profound acknowledgment of the greatness and omnipotence of God; a great confidence in the Lord, that He will deliver it from all risk and danger, believing and confessing with far greater vigor of faith, that it is God who gives it strength to bear the torments of these temptations, because it would naturally be impossible, considering the force and violence wherewith sometimes they attack, to resist one quarter of an hour.

Thou art to know then, that temptation is thy great happiness; so that the more it besets thee, the more thou oughtest to rejoice in peace, instead of being sad, and thank God for the favor He does thee. In all these temptations, and odious thoughts, the most salutary remedy is to despise them with a steady neglect, because nothing more afflicts the proud devil, than to see that he is slighted and despised with all the things that he suggests to us. Therefore thou art to tarry with him, as one that perceives him not, and to possess thyself in thy peace without repining, and without multiplying reasons and answers; seeing nothing is more dangerous, than to pretend to rea-

son with him who is ready to deceive thee.

The saints in arriving at holiness, passed through this doleful valley of Temptation; and the greater saints they are the greater temptations they grappled with. Nay, after the saints have attained to holiness and perfection, the Lord suffers them to be tempted with sharp temptations, that their crown may be the greater, and that the spirit of vain-glory may be checked, or hindered from entering into them; keeping them in that manner secure, humble, and careful about their state.

Finally, thou art to know, that the greatest temptation is to be without temptation; wherefore thou oughtest to be glad when it assaults thee; and resist it with resignation, peace and constancy; because if thou wilt serve God, and arrive at the sublime region of Internal Peace, thou must pass through the rugged path of temptation: put on this weighty, solid armor; fight in this fierce and cruel war; and in this burning furnace, polish, purge, renew, and purify thyself.

HEALING BY FAITH.

For years I have been suffering from phthisis pulmonalis; have had several hemorrhages, and have been given up by some of the leading physicians here several times as at the verge of death. All during the summer and fall of '82 I was afflicted with a combination of diseases, fever and ague, malarial fever and bilious fever, which, together with a right inguinal hernia, were fast hurrying me to a premature grave. I did not expect to live beyond the coming spring, when I wrote to my sister, despairing of recovery. She wrote in return urging me, if for the sake of no one else, to try for the sake of my little daughter to keep up, as, if anything happened to

me, she would not long survive me. My faith in prayer in the past has been a sort of a negative faith, or I can better express it by calling it an intellectual faith. I have often said God is able and willing, but somehow I never thought of asking Him *to cure my body*. I believed He *could* do it, and so I went to Him. Man's extremity is God's opportunity. Physicians could do nothing for me, and I knew God wanted me to live, for He had so often raised me up when everyone else thought I was beyond recovery. Bless God, O my soul! all those disorders have disappeared. I threw off the truss I had been wearing; after I had committed myself to Jesus, and have not worn it since, nor indeed is there a sign of hernia on my person, where, before, the evidence was prominently conclusive. Before I prayed in faith I only weighed 117 1-4 lbs., and was gradually growing thinner, with no appetite and less energy. To-day, just sixty days since the prayer was offered, I weigh 126 lbs., and am constantly on the gain: have a splendid appetite; am full of energy and praise, and can do as much work as any man in my office, where there are over one hundred men engaged.

"Is any among you afflicted? Let him pray. Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord *will raise him up*." Jas. v: 13-15. Bless God, I know of more miraculous cures than mine! Ingersoll asks for one undisputed, first-class miracle done before beings who have the happy faculty of living. O, if he would but open his eyes to the wondrous evidences occurring all around him! *Washington, D. C.*
P. C. C.

—Trust in the Lord and do good.

LIVING WITHOUT SIN.

God says, "He that committeth sin is of the devil" (I John iii: 8); "Whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God. I Jno. iii: 9.

If a Christian feels that he is constantly committing sin, then he admits that he is not a child of God. There is no half-way ground. Either he is a child of God or not. God says that no one can be *his child who lives in sin*. To believe that God constantly forgives your sins whenever you ask him is not sufficient to reconcile you to him. If he forgives as fast as you commit, you are still *living in sin*; and as long as you think that you cannot live without committing sin, you are just that length of time keeping yourself away from God, admitting you are not a child of his, and preventing yourself and God from perfect union. God never will own any one as his child who lives in sin, or feels that he must constantly be subject to sin. God has provided a way for you to be free from sin and *live without it*. *Why do you not take it.*

It is not any honor to *God* or *yourself* to *live in sin*. If God has provided perfect liberty, the fault is yours, not God's, if you have not entered it. Your struggles and prayers to be free from sin do not bring this blessing to you without faith, and that faith must be a specific one: "Lord, give me the Holy Ghost to keep me from sinning."

When you receive the Holy Ghost you are *born of God, incorruptible seed*, and sin has no dominion over you. Living, then, in the Holy Ghost is living without sinning.

—Fill up the void spaces of your time with meditation and prayer.

MY FINANCIAL EXPERIENCE.

BY E. CAHOON.

Four years since, I thought as a people, we could justly ignore most of the various ways resorted to, of carrying on the work. Yet to be equally consistent we could point to our well filled Church treasury where God carried on his own work in his own systematic way thus successfully refuting all false ways and giving God all of the glory. At this time the necessity of a Church treasury was plain; also a perfect system required and one tenth as a minimum or basis of operation. Yet in regard to the tenth in its application to all, I was not so clear; but I gave God the benefit of the doubt by commencing to lay by one tenth. Very soon, I confess the enemy took advantage of this weak point: "Certainly you are an exception—you see your family is sick; and you have some debts to pay, also your own health is very poor, and you cannot reasonably expect any certain income." Of course conscience was lifted out of its legitimate sphere of action, and the result was I gave but little if any at times, and so continued until about eighteen months since; my own health improving some, I would now do more as conscience dictated, but the usual hap-hazard way. I so continued until the first of January last. Now the light shone as clear as the noonday sun that as God was systematic in all of his works there could be no exceptions in his financial claims, but all might share equally and have an experimental knowledge that God loves a cheerful giver. I now obeyed cheerfully by definite consecration and laying by according to the scripture rule and I will so continue while I live, God being my helper. Now after nine months experience I can testify to the glory of God that none are so poor as to be excluded from this

great privilege of sharing equally with their brethren in carrying on the Lord's own work (financially) in his own way. I find that his yoke is easy and his burden very light. Now one word to any in like circumstances; Please remember God has the first claim on you, take the short route, and step at once upon this platform of equal rights privileges and blessings and have the approval of an enlightened conscience and the smile of Heaven rest upon you. Amen!

STEWARDSHIP.

Sooner or later this question of stewardship must be met and settled, or there will be spiritual leanness, if not loss of soul. Why not settle it now? We believe that one of the worst evils which afflicts the church of God to-day is the sin of covetousness. And so many teachers are dumb on this theme, lest they should offend or give occasion for the slur that they are moved by interested motives alone. We have nothing to say as to a rule by which your liberality shall be gauged. It is a matter which must be settled prayerfully between you and your God. How much you owe on the past account may not be estimated. Our heavenly Father will forgive you that, as He has forgiven you for your sins, providing you give proofs of your anxiety and willingness to deal honestly with Him hereafter. Your creditors would never recover confidence in you if you had treated them as shamefully as you have treated Him. "He knoweth our frame, He remembereth that we are dust," but our fellow-dust only remembers our wrong doing. It requires grace to give freely and judiciously. It may not properly be done by impulse, or under the influence of awakened sensibilities. Often you have acted in haste and

repented at leisure. But when your duty is determined upon, after careful thought and prayer the gifts are so joyously brought that the occasion of their offering becomes a rich blessing, and you will realize "there is that which scattereth and yet increaseth." Mildew and tempest, blight and drought, losses and misfortunes are often permitted because we do not respond to God's call. As long as Israel were true to their duty in this respect, their barns were full of plenty, and their presses were bursting with new wine; prosperity by many channels came to them, and they were by far the richest nations known, for in Solomon's time silver was as stones in Jerusalem, and no people ever gave so much.

IRON SHOD.

The safety of the mountain climber depends upon being well shod; therefore the Swiss guides wear heavy shoes with sharp spikes in the soles. On a bright July morning, a famous man of science started with two gentlemen to ascend the Piiz Morterasch, a steep and lofty snow mountain in Switzerland. Though experienced mountaineers, they took with them Semni, the boldest guide in that district. After reaching the summit of Morterasch, they started back and soon arrived at a steep slope covered with a thin snow. They were lashed together with a strong rope which was tied to each man's waist.

"Keep carefully in my steps, gentlemen," said Semni, "for a false step here might start the snow and send us down in an avalanche."

He had hardly spoken when the whole field of ice began to slid down the icy mountain side, carrying the unlucky climbers with it at a terrible pace. A steeper slope was before them, and at the end of it was a precipice. The three foremost

of the men were almost buried in the whirling snow. Below them were the jaws of death. Everything depended on getting a foothold.

Semni shouted loudly: "Halt! halt!" and with desperate energy drove his iron-nailed boots into the firm ice beneath the snow. Within a few rods of the precipice, Semni got a hold with his feet and was able to bring the whole party up standing, when two seconds more would have swept them into the chasm.

The hair-breadth escape shows the value of being well shod when in dangerous places. The lesson is especially needed by the young. No boy is well prepared for rough climbing unless he is well shod with Christian principles. Sometimes temptation ices the track under him, and then he must plant his foot down with an iron heel or he is gone.

A poor boy of my acquaintance signed the pledge never to taste liquor. One day his rich employer invited him to dinner. There was wine on the table, but the lad was not ashamed to say:

"No, I thank you, sir; I never touch it."

Then came on a rich pudding, which the boy tasted and found there was brandy in it; so he quickly laid the tasted morsal back on his plate. The employer discovered that the boy had "pluck" enough to stand by his convictions, and he will never be afraid to trust him. He is a sure footed boy.

God knows what steep places lie before us. He has provided the "shoes of iron and brass" for us to put on. They are truth and honesty and faith and courage and prayer. A clear conscience will keep the head cool. And up along the hard road there is a sign-board, on which is written in large, bright letters "He that walketh uprightly walketh surely."

DR. T. L. CUYLER.

RISEN WITH CHRIST NOW.

MRS. P. L. UPHAM.

There are many words representing states, which man, in his far-off experiences adjudges to a life beyond the present. The word "*Risen with Christ*," or *Resurrection* is one of these. It is a great help to our faith, and consequently to our progress, to understand and appropriate rightly the words of Scripture, concerning our spiritual states. "I am the Resurrection, and the Life." Do not these words convey the same idea? Life, Eternal Life, being a Resurrection from the natural to the spiritual state. He who raised Lazarus from the grave, can so quicken and vitalize our bodies, by the indwelling of the Spirit, that the very heavens may be in us, and round about us.

What John saw in vision, the new heavens and the new earth, may be realized by that faith, which is the substance of things hoped for. Will not the real incarnation of Christ's Spirit in us, introduce into the new heavens, and the new earth, the new *body* when it is redeemed from the effects of sin? "I pray God, your whole spirit, soul and *body* be preserved blameless." He is able to present us faultless, without spot, or wrinkle, or any such thing. Is not this the glory to be reached, through the redemption that comes by Christ? Surely, this is no new idea. The word Millennium, so much talked of years ago, seems to have passed into the shades. The word Resurrection, making it a personal thing, including both soul and body, and now to be received, might be a good substitute. There is no occasion for coining new words; but there is need of apprehending such as the inspired writers have used. The Resurrection-state, or the body under the control of the Spirit, subject to divine law, might reach the age of

Methuselah. Death entered into the world by sin. In the New Jerusalem city, there is to be no more death. This is the last enemy to be destroyed. "Behold I make all things new." It is good to begin to look toward the redemption of the body. The "personality," so to speak, of the Holy Ghost, is it not the incarnation of the Word, or Spirit of Christ in us, we being members of His body, of His flesh, and of His bones?

The dispensation of the Spirit, is it not to complete the work of man's redemption from all evil, and perfect body, soul and spirit?

SOMETHING IN IT.

The inhabitants of Edward County, Ill., do not support any temperance lecturers or spend their time talking temperance. They decided twenty-five years ago that no liquor should be sold in the county, and since that time they have sent but one person to the penitentiary, and he committed a crime while drunk with whiskey procured in an adjoining county. They support but two or three paupers, and their jail is empty most of the time. Their taxes are thirty-two per cent lower than the adjoining counties, and their term of court occupies three days in the year, while their tax rolls show that they return more property than any other county in the state of equal population. This is a case where the minority cannot complain of any invasion of private rights, for the people are unanimously opposed to license under any circumstances. Families seek the locality as a good place to bring up their children. When confronted with the statistics of this model county, even old toppers admit there is something in it; but it evidently is not whiskey.

—Bear ye one another's burdens.

CLEANSED.

BY J. B. LAMB.

I feel led to give you the following testimony and experience for publication.

I hereby witness that the blood of Jesus cleanseth from all sin. I found the blessing some time ago, and am still walking in the light. Praise the Lord forever! It is but a short distance from justification to perfect love if we walk in the light (i. e. in Christ, obeying his word.

"But if we walk in the light (Christ) 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." I John i: 7.

I believe if justified souls would walk in every ray of light, immediately they would have conviction for full salvation. The text above, I think, is good proof of this.

Please also notice what is promised in the ninth verse of first John, first chapter, and the close connection of the two blessings in this text. "If we confess our sins, He is faithful and just to forgive us our sins (justification) and to cleanse us from all unrighteousness. (entire sanctification.)

Please also notice that the phrase to "cleanse us from all unrighteousness" in the grammatical construction of this verse is linked on to pardon, (forgive us our sins) so it is just a step from pardon or forgiveness to perfect love, if we walk in the light (Christ) or obey his word. The means of cleansing is the blood, the precious blood of Jesus, no work of righteousness, no austerity, no cross, can cleanse a single soul.—It is the blood of Jesus. Why delay longer? Why not have it applied now?

If you are waiting for a conviction for the blessing of holiness, you will certainly have it if you walk in

the light of the word of God. It will be but a short time before you will see the Canaan of perfect love ahead and feel the inbred sin within,—a loathing of self and a desire for the fullness of God. Just here if you look to the blood—the only means of cleansing,—you will be made *pure in heart*.

Please tell me, dear brother or sister, *where* in the Word of God, a soul walking in the light, (Christ) must wander forty years in the wilderness before it can enter his or her Canaan of perfect love? One more illustration. If a sanctified soul may lose and regain in a few minutes of time, the blessing of holiness, (knowing the way of cleansing through the blood, by faith) then may not a justified soul obtain perfect love *much* sooner, yea very soon, if properly taught the way of the blood by faith?

PRESENT EXPERIENCE.

BY V. OLDFIELD.

Here I am, a pilgrim alone, many miles away from where pilgrim saints meet to worship, shaded on all sides with spiritual death and darkness; with nothing to glory in but the cross of Christ. Gal. 6: 14. I will glory in his cross while he prepares my crown. What fountains of peace does it uncover for my thirsty soul! What oceans of divine grace does it reveal to the aspiring believer! How it displays the grace of our Lord Jesus Christ to poor, perishing sinners! The sanctification of our natures, eternal life, immortal glory, the endless enjoyment of a triune God in heaven, are some of the blessings which it contains. My soul pants after the blessings so freely treasured up in the cross of Christ, and so freely offered to me. These blessings do descend on my head and in my soul!

Blessed Jesus! I now taste of the fountains of bliss and bathe in the rivers of thy pleasures.

The preaching of the cross is not foolishness to me. It is really the power and wisdom of God. On this adamant foundation, I build my hopes for eternity. The cross of Christ is my glory and in all the future it shall be my song. A ray of heavenly light beams on my soul, filling it with joy unspeakable, and full of glory. I see the moral grandeur of the cross—its attractiveness and its dazzling glory. My blessed Saviour claims my heart, my love, he claims me for his own; I cast myself in willing bonds before his feet. As I write, I am admonished by sudden deaths in large numbers, that I shall soon stand on the crystal sea of glass, before the eternal throne of Heaven, to raise a never ending song of praise to him who sitteth on the throne. The immortal Bunyan says, "Now just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun; the streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps to sing praises with. There were also of them that had wings, and they answered one-another without intermission, saying, Holy is the Lord. And after that they shut the gates; which, when I had seen, I wished myself among them." Praise the dear Lord! Loving pilgrims, I must remain a lonely pilgrim in a land of dry bones; my will in this matter is in harmony with the will of the blessed Jesus. I shall soon enter on the saint's everlasting rest. As I sail on the vast unbounded ocean of eternal blessedness, this shall ever be the unchangeable language of my enraptured soul; "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

DRUNKEN DESCENDANTS.

Drunkards are made in two ways—by habit or by inheritance; the latter is the more hopeless form, because the appetite is more remorseless, more unappeasable—it is in fact a part of the nature of the unfortunate.

Three-fourths of the idiotic children in a Massachusetts asylum were born of parents one or both of whom drank liquor. But if the father and mother were strictly temperate, yet, if during the few months previous to the birth of the child the mother uses spirituous liquors for any cause, just in proportion as she does so the child will inherit the appetite for strong drink. But if the mother is strictly temperate during the whole time previous to the child's birth, and yet if while she nurses it she drinks ale or beer, or porter or spirits, "to make milk," or for any other cause, or gives the infant food or drink mixed with liquor, the child will be impregnated with the love of it. Thus it is that the surroundings of the mother during gestation and nursing, impress upon the child its physical and moral character; hence the improvement of the race must come from maternal influence, and hence the hopes of mankind for the amelioration of the condition of society in the future, its improvement in the physical constitution, in mental vigor and moral power, are founded in the proper education of daughters for maternal and domestic duties, and a higher appreciation of their vast responsibilities in the directions above suggested.

On the other hand, man comes in for his share in the great work, as a father and husband, by giving his cordial co operation to the same great end, by all means possible to him, in labor, self-denial and generous sympathies.—*Dr. Hall.*

—Remember, you stand by faith.

SINGULAR FOR CHRIST'S SAKE.

If you follow Christ fully, you will be sure to be called by some ill name or other. For, first, they will say, "How singular you are!" "Mine heritage," says God, "is unto me as a speckled bird; the birds round about are against her." If you become a true Christian, you will soon be a marked man. They will say, "How odd he is!" "How singular she is!" They will think that we try to make ourselves remarkable, when, in fact, we are only conscientious, and are endeavoring to obey what we think to be the word of God. Oftentimes, that is the form of contempt; practical Christians are set down as intentionally eccentric and wilfully odd.

Mothers have brought that charge against daughters who have been faithful to Christ, because they would not go into gayety or indulge in vain apparel; and many a man has said it to his fellow-men by way of accusation, "You must be different from anybody else." This difference, which God has made a necessity, men treat as a mere whim of their own. If we do not come out from among them and be separate, we cannot expect to be housed beneath the wings of the Eternal; but if we do, we may reckon upon being rewarded by those around us as strange unfriendly creatures.—*Spurgeon.*

GOOD ADVICE.

Here is Bishop Wilberforce's advice to a clergyman, who wished the bishop to tell him why he failed, and how he was to succeed. "Show the people that you have a pastor's heart, and I do not think they will be long in giving you the natural return, their support. I cannot tell you how earnestly I long for such a change in your ministry, in its fundamental character. I see not the

love of souls, I see not faith in your Master's presence in it. Your ministry looks to me like the stinted, unwilling service, of that fearful character, the mere professional priest. God knows if this is so. I speak but of the aspect which outwardly your ministry wears. My advice, for which you ask, is: Pray! Pray! for more thorough conversion of the heart—pray for ministerial zeal—pray for love to Christ. Pray for the outpouring of the Spirit on your own soul, and on your ministry, and then live in your parish, live for your parish, work in it only as a man can work, who has come to his work from intercession for his people." There is the right ring in this. It is just the counsel which all ministers need. Would that they acted in the spirit of this solemn charge.—

TREASURE in God's word frequently stands for anything precious or highly valued. In the singular it is the ideal, the dearest possession, and consequently that upon which our affections are placed supremely. Such a treasure will give shape to our feelings and desires, and will be the governing power of our lives. Everything will be subordinated to this chief object of our desires and affections. Its protection, enhancement and enjoyment will prove our chief delight. Should it be endangered, our peace and rest would be disturbed. Other objects may also claim our attention and concern, but mainly as necessity is upon us, or as they are related more or less intimately to our treasure.

The heart in Scripture generally stands for the supreme controlling vocations of God's people for years ago.

—The strong heart must get its strength from some blessed solitude, where none but God can hear.—*Christian Intelligencer.*

WINNING SOULS.

He who would win souls must cultivate that kindness of manner and that courtesy in speech which may fitly be called the blossoms of a heart filled with Christian love. It is the habitual gentleman who, other things being equal, has influence over other men. This is as true of ministers as of laymen. The friendly intercourse of the preacher often accomplishes more than his most eloquent sermons. As "When heated by the sun the traveler spontaneously unbuttons his coat, so, when softened by the approaches of an affectionate minister, a sinner may open his heart to persuasions which, under other auspices, would be ineffectual. One ceases to be surprised at Paul's success at Ephesus when he hears him saying, "By the space of three years I ceased not to warn everyone night and day with tears!" Would Paul's sermons have been as fruitful as they were without Paul's tears?

—Religion has its coat of arms, its fruits, its profit and happiness. Many a child of Satan has more trouble to find hell than a child of God to find heaven.

—UNLESS I make religion my great, engrossing concern, I shall be a stranger to all solid peace and enjoyment. I have at times caught a glimpse of the comfort which it yields the spirit, when I merge my will into God's will—when I resolve to have no will of my own separate from God. I feel quite assured that this renunciation of self, and entire devotion to God's service, would give a simplicity and grandeur to my existence, would throw an unclouded sunshine over all my ways; would raise me above the cares and provocations of this life; would

enhance even my sensible gratification, and superadd those gratifications of a higher order, which constitute the main and essential blessedness of heaven. O my God, may it be thus with me! Call me out of nature's darkness into Thine own marvelous light! Give me to aspire after the graces, and to hold forth to my acquaintances, and, above all, to my children, the example of all righteousness. Conform me to the gospel economy, under which I sit, that as Christ died for sin I may die to it; that as He rose again I may rise to newness of life, and feel it my meat and drink to do Thy will.—*Dr. Chalmers.*

—That which seems to the Christian perfection is no longer perfection when it is attained; for the struggle to attain it develops new power to be consecrated, and higher views of duty. So God leads us onward toward himself, ever going on unto perfection.

—A writer in the *Presbyterian* quotes the late Dr. James W. Alexander as saying, "It is not good to be much conversant with error, even though the object be to refute it; it is disturbing, if not defiling." A Christian builds his fortitude on a better foundation than Stoicism.

WAIT UPON THE LORD.—Some people have to wait a long time for their blessings. Sarah was ninety years old when Isaac was born. This thing itself is merely accidental, but the principle which is under it is living, and is beneficent. If we have the true life in our hearts, not one of us has seen his best days. Physically he may be on the wane; but spiritually we may win our greatest victories actually on the day of death. You have not yet got the

best your brain can give. There is a finer wine in your hearts than has yet been crushed out. Do not close the shutters; rather break out another window, for the light of the sun is yet plentiful.

You may bring forth fruit in old age, and be fat and flourishing until the last. You have not got God's best. He keeps the good wine for by and by. I hear your sigh and your groan, and for every one of them you shall yet have a hymn or a loud psalm. Your great prayer shall be answered, the prayer that drags your heart out in passionate entreaty, for the runaway boy, for the lost girl, for the healing of a wound in the Spirit never told of to mortal ear! Live in this hope, and this hope will keep you young. Sarah laughed at ninety, and made all her friends laugh in her late-come joy.—*Rev. Joseph Parker, D. D.*

—The one doctrine in which all religions agree is, that new light is added to the mind in proportion as it uses that which it has.—*R. W. Emerson.*

—Impoliteness is derived from just two sources—indifference to the divine, and contempt for the human.

—True friends visit us in prosperity only when invited, but in adversity they come without invitation.

—The perils of the large majority of educated preachers lie not in the direction of fanaticism.

—Exaggeration or false coloring is as much a violation of integrity as a direct falsehood.

—A good name is worth something to a church as well as an individual.

EDITORIAL.

SELF-DECEPTION.

There seems to be no limit to the power of the human mind to deceive itself. The cautions in the Bible against deception are neither too numerous nor too emphatic.

One of the latest and most painfully instructive illustrations of the power of men to deceive themselves, is seen in the position that some of the self-constituted leaders of the "Holiness movement" take in regard to church organizations. They favor such organizations, but denounce sects. One can hardly believe that it is possible for men to be so inconsistent. Some of these men have aided in forming new churches, while saying the hardest possible things against sects. And these are men of ordinary intelligence. Of course they claim that the religious body to which they belong is a church of Christ. That there are no Christians in the world except what belong to the little section with which they are united they do not claim. Then of course they belong to a sect. In laboring so zealously to promote its interests they are laboring to build up a sect. To this we do not object. But we do, in the name of common honesty, protest against their professing to be opposed to all sects, while laboring with all their might to build up their own sect. These men are not fools. They know that giving a general name to a small sect does not make it the universal church of Christ.

One sect calls itself "The Holy Catholic Church." Does that make it so? Another styles itself "The church of God." Does that make it the *only* church of God? This church itself sets up no such claim. Can any sane man have the superhuman vanity to suppose that the sect which he gets up will absorb all others, so that there will be no other

body of Christians in the world, but that to which he belongs? Until it does that, then it is a sect.

Christians should belong to Christ's church. This church has, by the appointment of God, its officers, its ordinances and its discipline. This necessarily implies a visible organization. Who shall decide who are to be the officers of a church? Is it said "Let the Holy Ghost appoint them." But who shall decide whether the Holy Ghost appoints a man to lead? Shall the man himself? Shall each member make his own preference conclusive and final? This is to open the way for as many sub-sects as are already found in the no-sect sect.

Who shall administer discipline? Shall each petty, self-constituted leader who can obtain sufficient following to enable him, by dint of persistent begging, to publish a little paper, denounce, without a hearing, every one he chooses, as a liar and a hypocrite, and, as far as he is able, hang him upon the gibbet of public opinion? This is worse than papal tyranny. Yet it is precisely what the leaders of the no-sect church are doing. The astonishing thing is that any Christian can be so deceived as to think that such a course is at all consistent with Christianity. It does not come up to even the heathen standard of morality. "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" Acts xxii: 25. The old Jewish laws and customs forbade it. "Doth our law judge any man, before it hear him, and know what he doeth?" Jno. vii: 51.

Do you profess to be a Christian? Have you even that love of justice which every good citizen, Christian or atheist, should possess? Then your duty in reference to this abominable practice is plain. You should give no countenance nor support to a paper, no matter what its pretensions are, that villifies those who disagree with it and meets arguments

which it cannot answer by calling hard names. Every lover of holiness should let any paper that claims to be an advocate of holiness, that takes this course die as speedily as possible.

CONFERENCES.

AT PORTER'S, near Marshall, Wis., we held the Wisconsin conference, Sept. 26-30th. A blessed spirit prevailed all through. The preachers have met with discouragements but they are full of faith and courage, and go to their work expecting the Lord of Hosts to be with them.

Before opening the session of the Conference we dedicated the church at this place. It is a neat brick edifice, every way pleasant and convenient, and capable of accommodating three or four hundred people. The house was filled with an intelligent, serious congregation and the Spirit of God rested upon them. There was no money to be raised.

Brother Garrett Porter is a devout pilgrim of about fourscore. He was a conscientious, upright man and had lived under conviction most of his life, but was converted to God only a few years since. He felt it laid upon him to see a church built before he left, for those who remain, and he said he never saw anything go so easy, for the Lord was in it. He said the people all gave so freely and so cheerfully; they had all the money they needed and just when it was wanted.

A gracious revival spirit prevailed and we trust that many will be converted.

Bros. Hanmer, Kelsey and Hanna expect to labor within the bounds of this Conference most of the time during the year. Bro. Hanmer is chairman of the districts.

On the Sabbath a free-will offering of about forty dollars was made to Bro. Sinclair who has labored faithfully here since the formation of the Conference, but who now takes an appointment in the Illinois Conference.

THE ILLINOIS CONFERENCE held its session at Aurora, Ills. It was one of the best sessions we ever attended. This is the mother conference of the West. Five or six conferences have been formed from it, but it has lost none of its aggressive spirit. Only one preacher, J. G. Terrill, who was in the Conference when it was organized, is now an effective member of it; but it has a very promising class of young preachers. A spirit of harmony and brotherly love prevailed. The business was done in a satisfactory manner and the preachers went to their appointments looking for glorious revivals.

Near the close of the session the president was presented by the Conference with a beautifully executed and framed crayon portrait of himself. Rev. J. G. Terrill made an appropriate presentation speech in behalf of the Conference. The recipient was too deeply affected to say much, but received this token of their love with heart-felt gratitude.

THE INDIANA and Central Illinois Conference was held at Greenville, Ills. Four years ago we organized this Conference with four preachers; this year it stationed thirty-nine, all raised up among them. The membership must have nearly or quite doubled the last year. The work is of the most radical character. Preachers and people are consecrated to the work of soul-saving.

Some three hundred dollars were raised at the Conference to pay an old debt on the church at Lebanon.

On Monday evening after the Conference, we dedicated a Free Methodist Church at Greenville. About three hundred dollars were pledged for the building, and the balance was assumed by Brother Walter S. Dann, upon whom the Lord laid the burden of erecting this house of worship.

The trustees and preacher of the M. E. Church gave us the use of their large house for preaching services during the

Conference and on the Sabbath. It was filled at every service. God poured out His Spirit on preachers and people.

A good revival began at Conference which, we have just learned, is still going on.

DEDICATION.—On the 21st of October we dedicated a Free Methodist house of worship at Albany, the county seat of Linn Co., Mo. It is pleasant and commodious, and will seat about three hundred persons. We had no society organized there. There were about eight hundred dollars yet unprovided for. The liberality of the people was shown by the fact, that though the town and adjacent country suffered severely from a cyclone the past summer—the court house, several churches and other buildings having been destroyed, yet four hundred dollars was pledged in a short time to finish paying for the church. Bro. George Needles who had already built a parsonage, and who had contributed largely for the church, with the other trustees, agreed to see the balance paid.

This is an interesting and inviting field.

A little incident that occurred as we were on our way to Albany, Mo., showed the kindness of the people and the ready appreciation of sincere efforts to do them good. The railroad on which we went from St. Louis, did not run within three miles of Albany. Generally there were hacks in waiting, but we arrived the morning after a heavy rain, the roads were muddy, and there were no hacks at the station. The only team in the place was engaged by passengers who had arrived the night before. So we started on foot and felt very much blessed. After we had gone about a mile, a farmer on horseback overtook us. We readily entered into conversation. I told him who I was, and what I was going for, and invited him out to meeting, and spoke to him about his own salvation. He seemed affected. Presently he sprang from

his horse and said, "Here, get on this horse and ride." We declined, but he insisted upon it, saying he would have to stop at a house near by, but we should ride about a mile and hitch the horse at a house he described.

When we reached the place, the owner was in his wagon about to leave. We invited him, to the meeting and said a few words to him about his own salvation. He very cordially offered to send a boy to take us to town. We thanked him, but declined and went on our way rejoicing. He came to the dedication and, with his family, gave liberally for the church.

SECTS.

Our article showing that the Church is, on the whole, the gainer from its divisions into sects—that no where does such corrupt forms of Christianity exist as in countries where there are no sects, has stirred up the venom of the no sect sectarians. They find it much easier to denounce than to answer our arguments. They are alike insensible to Scripture and to reason. We have no disposition to use ungracious epithets, and the only effect they excite in us is pity for those who use them. That men who use freely the language of Billingsgate can profess holiness shows what a wonderful capacity for self-deception the human mind possesses.

Our readers will be pleased to notice that Spurgeon, the great London Baptist preacher, holds the same sentiment which we expressed.

"I sometimes think the different denominations will continue forever. They are of no hurt to the Church of God, but a great blessing, for some of them take up one point of truth which is neglected, and others take up another; and so, between them all, the whole of truth is brought out; and it seems to me that the Church is more one than if all the various sections were brought together into one

grand ecclesiastical corporation; for this would, probably, feed some ambitious person's vanity, and raise up another dynasty of priestcraft, like the old Babylon of Rome. Perhaps it is quite as well as it is; but let each body of Christians keep to its own work and not sneer at the work of others. Let each one feel, 'Now we have this to do, and we will do it in the name of God.' Let each body of Christians try to correct its neighbor in its errors and mistakes, but let each work hand in hand, and stand foot to foot in the common battle and the common service; for, O my brethren, the time will come when our narrow jealousies will all melt away like the hoar frost when the sun arises. When the King shall come in His glory, or we are carried to the other side of the stream of death, and see beyond the curtain which parts us from the invisible world, we shall look with very different eyes upon some things which seem so important now. We shall then see that God has forbidden us to glory in anything but the cross of Christ, and that the one thing needful, after all, to contend for, was, 'By grace are ye saved through faith, and that not of yourselves; it is the gift of God.'"

CHILI SEMINARY.—The school is doing well. The Lord is blessing his children, and they are looking for a revival.

For the encouragement of its friends, we are happy to announce that the late A. M. Chesbrough, a beloved brother in Christ, of La Salle, N. Y., near Niagara Falls, has left a legacy, for the Seminary, of thirty thousand dollars, on condition that the Seminary bears his name, and that the farm on which the Seminary is located be purchased; the balance invested, and the income both of the farm and of the investment only, be used to aid indigent students.

We need now about three thousand dollars more to pay off the indebtedness and to furnish it more completely.

THE RIGHT WAY.

"Which is the right way for one who is seeking the blessing of holiness, to claim the blessing and receive it, or receive and then claim it?" So writes an earnest inquirer.

We answer both. In the sense of asking in confidence for something that has been promised us, we should, when we are conscious that we have given all to God, talents, influence, service, property and reputation claim the blessing—that is, ask for it, feeling that we are authorized to expect it. God has promised it on expressed conditions. When we fully meet those conditions the blessing is ours. It belongs to us. We may claim it, as the beggar to whom a dollar was promised, if he would call at the office, calls and claims it. *For every one that asketh receiveth.* Mat. vii. 8. But we should not "claim the blessing" in the sense of professing to have received it till we actually have received it. When this is the case we shall be filled with righteousness, peace and joy. We shall be very sensitive to the least thing that is wrong. There will be a great calm in the soul and we shall be at peace with all mankind. The heart will be overflowing with joy, and with the mouth we shall spontaneously praise the Lord. Something within will gently say, "This is the blessing you have been seeking." It is the inward whisper of the Spirit, witnessing that the work is done. "Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God." I Cor. ii, 12. The blessing of holiness is one of the things that we have received of God.

We should not believe that we have received it, in order to obtain it. We must take the blessing by faith. We cannot get it in any other way, but faith is believing the truth—it is reliance on

God—it is a living, active trust in Christ. It is not believing something that is not true.

When you have the witness of the Spirit that the work is done, then you should profess it. Do not be afraid to name it. God will not deceive you. He will give you what you ask for, and believe for. If you ask for a fish, He will not give you a serpent. If you ask for the Holy Spirit, He will not give you a fanatical spirit.

LETTERS.—During our absence of about three months, many letters requiring answers have accumulated. We are doing the best we can and shall have to beg the indulgence of our friends. We will get through with them as soon as we can consistently.

NEW SUBSCRIBERS.—Send them in at once. We need an increase. Take pains to introduce the EARNEST CHRISTIAN to every family you possibly can. It does good wherever it goes.

OBITUARY.

DYING TESTIMONY.

Jane E., wife of Rev. Levi Wood, departed this life at North Chili, N. Y., on Sabbath eve, Oct., 1883.

Her disease was protracted and at times extremely painful. It was thought by some to be the severest case of cancer they had ever known. Yet, under the blessing of the Lord, she was sometimes enabled to triumph gloriously over her sufferings. She was converted when about twenty-four years of age, at Allegany, N. Y., under the labors of Rev. A. F. Curry. About this time she was married to Milton M. Haggerty, who was afterward wounded in the U. S. Army and died at

Washington, D. C., Jan. 2, 1862..

Almost seventeen years have passed away since Brother Wood found in the deceased a faithful companion and kind mother for his bereaved children. As the result of this marriage there were born unto them Hattie and Charles. To leave these children at an age when they so much needed a mother's care, was a source of great trial to Sister Wood, until a few months before her death, she obtained this promise from the Lord: "With what measure ye mete, it shall be measured to you again." She said, "It is enough, I have tried to do the best that I could for others, the Lord will care for mine." She frequently referred to some portions of Scripture from which she obtained special help and encouragement, as the weary hours of pain went by. A few days before her departure, she remarked: "I feel like one waiting for a train." Her husband inquired: "What train would you take?" She said: "I'll take the train for Glory." A friend referred to the experience of some one who had said: "The grave looks pleasant." She replied: "I don't stop there, I'm looking beyond the grave." Not long after this, she said; I feel that I'm very near the river." From this time, she daily looked and longed and longed for the crossing. Having deliberately arranged for the funeral services to her liking, she talked with her family, giving advice and making requests, like one going on a journey.

At one o'clock on Sabbath morning, as it was thought she was going, the writer inquired, "Sister Wood, is it all bright and clear?" She feebly but audibly answered, "Yes."

We closed our evening service at the church just in time to reach the house of death and mourning to be present at her parting breath. There was little left for death to do. Not a struggle, not a murmur nor a sigh, but, *soft and silent as the*

summer breeze, when it floats among the trees, she passed from earth away.

The funeral was well attended. Rev. W. T. Hogg preached an appropriate sermon on Phil. i. 21, 22, which was followed by remarks from Rev. G. W. Coleman, Rev. C. Brainard and the writer. At the grave was sung "The Home of the Soul," but we did not feel that the "Home" was in the grave. May this bereavement be sanctified to the good of the family and the church.

A. B. BURDICK,

North Chili N. Y.

LOVE FEAST.

IDA M. HULING.—In the midst of tumults and confusions, God is letting a halo of light and glory down upon my unworthy soul. Hallelujah to his precious name forever! Never in my life was I more given up to go *through* and *do* all God's blessed will than I am *now*. I am so glad that it is *settled*, and has been ever since I was reclaimed, that no matter what comes, or what the circumstances are, by God's grace *I am going through*. Glory to God! I never have felt *smaller* or *more humble* in all my life; *neither* have I ever felt stronger in the Lord and in the power of *his* might, than I do now. Hallelujah! One was sanctified in our class-meeting yesterday and the light is shining on other hearts. Praise God! One young sister went home with me from meeting last night and was fully saved this morning. To God be all the glory! KANS.

ELIZABETH LOWRY.—I want to say this morning that the Lord is very precious to my soul. Praise his name. Although we have no place of worship out here in Dakota, we can go to the Lord and He blesses us. Praise his name.

Garfield, Dakota,