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AWAKE!

BY THE EDITOR.

"AWAKE to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." — 1 Cor. 15: 34.

When men are in a natural sleep they are very nearly alike. They are insensible to danger. Many feel no alarm when, within a few moments, they will be clasped in the cold embrace of death. The first thing to be done to secure the safety of those who are asleep on a sinking ship, or in a burning house, is to awaken them.

In a world "reserved unto fire against the day of judgment and perdition of ungodly men," the people must be awakened, that they may be saved. Until this is done nothing real can be accomplished. All the activity manifested is illusory and deceptive. In their sleep men dream. Sometimes they walk about and expose themselves to great peril. Men who are spiritually asleep, may be very zealous for the church, or in defence of their own opinions. They may put forth persistent efforts to convert men to their way of thinking and acting. This was the

case with the Pharisees of old. This is true of the Antinomians and of the Legalists of the present day. "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."—Matt 23: 15.

Let us consider to what we are called to awake.

1. It is not to any observance of outward rites. There are ordinances which Christ has commanded us to observe. Baptism is enjoined. Of the Lord's Supper it is said, "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." — 1 Cor. 11: 26. In many passages we are commanded to pray. Repeatedly are we enjoined to search the Scriptures. Yet we are admonished not to base our hopes of heaven on our doing any or all of these things. These outward acts are some of the means which an awakened soul employs to draw nigh to God—to obtain within itself more of the mind of Christ. The observance of the forms of Christianity is a symptom which shows to some extent the state of the soul. One who can not regularly eat is not well; but one may have

a good appetite and still be diseased. So, one who does not observe the ordinances of God can not be right with Him; but one may be very scrupulous in his observance of all enjoined religious rites, and still be "in the flesh;" and while in this condition he is unable to please God. — Rom. 8: 8. This was the case with Saul of Tarsus. It is the case with many of the preachers and church-members of the present day. They do not come up to the standard of John Wesley before his conversion. After speaking of the forms of godliness, of abstaining from outward sin, of doing good, of secret and family prayer, and of sincerity, he says: "I did go thus far for many years, using diligence to eschew all evil, and to have a conscience void of offence; redeeming the time; buying up every opportunity of doing all good to all men; constantly and carefully using all the public and all the private means of grace, endeavoring after a steady seriousness of behavior at all times, and in all places: and God is my record, before whom I stand, doing all this in sincerity; having a real design to serve God; a hearty desire to do his will in all things; to please him who had called me to 'fight the good fight,' and to 'lay hold on eternal life.' Yet my own conscience beareth me witness in the Holy Ghost, that all this time I was but almost a Christian."

2. Nor are we called to awake to legal righteousness. Paul shows that this, no matter how strict, is of no avail in securing the salvation of the soul. After showing what claims he

had to the righteousness of the law, he adds: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." — Phil. 3: 7-9. Yet great efforts are being made to awaken the people to just one point of legal righteousness—the observance of the Jewish Sabbath. Some make this the great essential of the Christian Religion. They call it "Keeping the Commandments," while it is not and never was a part of the Ten Commandments, to which they refer. The one to which they make their own addition was, "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God," — Ex. 20: 9, 10. It does not say, "the seventh day of the week," as these modern legalists do, but *the seventh day*, after six days of labor. The zeal of these deluded people is to be commended, but their influence is as far from vital godliness as was that of the Pharisees of old. "Let no man therefore judge you in meat or drink, or in respect of an holy day, or of the new moon, or of the Sabbath day, which are a shadow of things to come; but the body is of Christ." — Col. 2: 16, 17.

3. It is not what is called "imputed righteousness." This is one of

the greatest impositions that was ever palmed off on the religious world. God looks upon men as they are. If they are living in the commission of sin, God never "imputes Christ's perfect righteousness to them in their sins, and accounts them completely righteous without one grain of inherent righteousness." But He does say that "whoso confesseth and forsaketh them shall have mercy."—Prov. 28: 13. See also 1 Jno. 1: 9.

4. The righteousness to which we must be awake, if we would be saved, is a degree of the divine nature which is imparted to one who truly repents and believes in Christ: it is such love for God as makes one delight above all things else to do his will: it is such love for our fellow-men that, from the heart, we wish well to every human being, and gladly do all we can to promote their welfare and happiness. It makes us quick to discern where the right lies; and it always prompts us to take the side of right, even against ourselves. It is a supernatural change which takes place in every one who accepts the new covenant from God. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people."—Heb. 8: 10. He into whose mind God puts his laws knows, upon every occasion that arises, what the law is that applies to that particular case. He may be mistaken as to the facts supposed to exist; but he is seldom

mistaken as to what is right in a case that he fully understands. He has a supernatural instinct for the right. It is to this righteousness that we are to awake. We must realize how important it is that we possess it. We must see that without it all our professions are empty and deceptive. Without integrity all our prayers and songs of praise will be as weights to sink us deeper into the depths of hell. We must awake to the importance of promoting righteousness. Conversion amounts to nothing unless those converted turn fully to the right in every thing. Wrong principles and wrong practices must be fully and forever forsaken by every one who would become a disciple of Christ. A revival without a reformation is one of Satan's devices to perpetuate his kingdom.

5. We must so awake to righteousness that we ourselves sin not. It is blasphemy to assert that God in the kingdom of grace, commands us to do what, with all the grace we can obtain, is impossible. He is not a hard master. He does not attempt to reap where he has not sown. But he commands us plainly, SIN NOT. Nothing can be more explicit. Whether those who maintain that we must live in sin can reconcile this command with their theory, or not, the command must stand. We can not abolish it. It cannot be repealed by all the divines in the world. We explain it away at our peril.

Men sin because they are not awake to righteousness. When the conflict comes, they give their own desires, or their own wills, or supposed interests, a preference over

the right. They do not readily respond to the calls of conscience—to the voice of God within. They permit a clamor in the soul, which makes inaudible the whispers from Heaven, which, if listened to, would guide aright.

6. Some have not the knowledge of God. In the original, some have *αγνοια* – ignorance, or wrong knowledge. They suppose that God winks at sin, does not pay much attention to it, and will not punish it severely. Professors are to blame that the ungodly get such notions of God. Their loose way of living makes this impression. Worldlings do not see that professed Christians are very different from themselves; and so they get the idea that God does not care particularly what they do or say. They get wrong notions of God. This is a shame to professed Christians. They should reflect the light of God. They should bear his image. They should make the people with whom they come in contact acquainted with God. But it is a disgrace to them, and an injury to the soul, when, by their lives, they create the impression that God is not very strict, that he does not require men to be holy.

If you want to love Jesus, let your thoughts dwell upon him. Meditate upon his actions, his spirit, his words. Read about him. Keep him close to you, by your side everywhere. True love for earthly friends is increased by thinking of them: why not for Christ in the same way?

THE waves of sorrow ever bear us to the shores of blessedness.

CHRISTIAN VOTING.

BY REV. A. SMITH.

In this country the people rule. They make and execute the laws through their agents, the officers of the government, whom they elect by their ballots.

The right to vote is a kingly power, conferred alike upon the pauper and the millionaire. But with this royal dignity comes a great responsibility.

The people are responsible for the character of the government. Ballots determine whether wise and good men shall make and execute wise and good laws, or whether incompetent and bad men shall make and execute unrighteous laws, whether the righteous shall rule and the people rejoice, or the wicked rule and the nation mourn.

The character of the government greatly influences the prosperity of the church, and no Christian can neglect to vote for the prosperity of the Kingdom of Christ. Christians cannot be neutral in voting. They must either vote for Christ or against him; for God-honoring reforms, or against them. They have no right to be careless or ignorant on this subject. They cannot do evil that good may come. Christians profess to do all for the glory of God. They cannot pray, "Thy kingdom come," and then vote for bad measures in the interest of the kingdom of Satan.

Christians must vote with Christ-honoring motives; they cannot vote selfishly; merely for party; to be with the majority; to help their business; for office; to please or displease men. They cannot give or receive bribes, they must vote honestly for the glory of God. Christians cannot endorse political sin, or fellowship political sinners. We are partners with those for whom we vote and are more or less responsi-

ble for their political acts. In deciding how we ought to vote we should consider the character of the political parties and their platforms, but most of all, the characters of the candidates for office.

The mass of a political party may be pure and its principles good, but if its candidates for office are dishonest and corrupt, there is every reason to believe that these men if elected to office, will have little regard for the true interests of their constituents, or the political principles they were elected to support.

Righteous men will not accept nominations to offices which require them to sanction political platforms which are weak, time-serving and wicked, and which ignore the most important political and moral issues. Righteous officials will own supreme accountability to God and not to their party constituents. They will not violate the higher law by either making or executing wicked legal enactments.

No righteous man could make or execute the fugitive slave law, or consent to grant license to sell rum, or fail to aid in making and executing prohibitory liquor laws. Corrupt officials cannot be trusted; they will use their power for the attainment of their own selfish ends, and not for the best interests of the nation. Christians cannot vote for wicked parties, wicked platforms, and wicked men.

We cannot understand how intelligent Christians can vote for any political party whose political platform does not commit them to the earnest support of the great moral reforms advocated by Christians, involving as they do the morality, happiness, and financial prosperity of the nation and even the very existence of our civil and religious liberty.

We cannot understand how Christians can vote to place in power, men who are the sworn enemies of tem-

perance and other Christ-honoring reforms. Is it not pitiable to hear some of these saints talk and pray for temperance and then vote with political parties whose platforms are as silent as death on the subject, and whose nominees for office either wink at the liquor traffic, or are themselves tipplers or rum sellers?

He who is not against the liquor traffic, is for it. The right kind of talk is good, but is of little value without the right kind of voting. If the above is true, how can a Christian vote with either Democrats or Republicans, as neither of them, in their declaration of principles, oppose the rum traffic, and both of these parties nominate for office, drunkards and rumsellers. We are told that of two evils we ought to choose the least, and that we shall lose our ballots if we do not vote with the wicked majority.

In our judgment it is a sin to vote for bad men pledged to the advancement of no moral reforms, but who are, both instinctively and politically opposed to all true reform.

It may be a greater sin to vote with Democrats than Republicans, but we say, choose neither sin, but rather vote with a small party for the right. Your vote is not lost; God keeps honest books. Your record is on high. Toil and wait. Truth and righteousness shall conquer at last. Better throw away your vote, than throw away your principles; better suffer seeming defeat, than violate your conscience. It is a sin not to vote for righteous men and righteous measures.

Christian voters, have you fully considered the importance of your ballots, have you carefully examined your motives for voting, in the light of the Holy Scriptures? Do you exercise this sacred trust with a single eye to the glory of God, and for the best interest of the kingdom of Christ? If we must give an account to God for every idle word, how

great must be our responsibility to God and our neighbor, for the proper use of our ballots. Are you opposed to profanity, impurity, obscenity, bribery, Sabbath breaking, infidelity and atheism? How can you support for office men of this character?

Are you opposed to intemperance? How then can you vote for drunkards and rumsellers, or their accomplices? Are you opposed to Mormonism? How then can you vote for Mormons or their political partners? Are you in favor of the execution of righteous laws, and equal rights, and are you opposed to rings and absolute despotisms? How then can you vote for members of the Liquor Dealers Association, and Free Masonry? Of the latter, Wendell Phillips says: "Every Free Mason swears to break the law, commit the greatest crimes, and repudiate Christianity." History shows them perverting justice, stopping at no crime to protect their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence.

Are you opposed to the bigotry, superstition, intolerance, and despotism of the Church of Rome? How then can you help, by your ballot, to place in office men who bear supreme allegiance to the Pope of Rome? and how can you trust these members of the Papal church with the control of our Protestant civilization and our free institutions, the rich inheritance left us by our Pilgrim fore-fathers? Is our civil and religious liberty safe in the hands of tools of the Jesuits and the Pope, who have claimed for ages the divine right to rule the world, to burn the Bible, to annihilate freedom of conscience and free speech, and to murder all heretics, who dare oppose their blasphemous claim to divine sovereignty.

How can you vote in the interests of a church which is a sworn foe to Protestant education, to the Bible and public schools and to true intelligence, a church which, if she could, would reduce the nation to the condition to which she has reduced Ireland, Spain, Italy, Mexico, and Brazil? How can any man who loves purity and truth vote for the emissaries of the "Mother of Harlots."

Are you in favor of all truth and righteousness, are you a lover of good men, are you a real Christian, then cast your ballots for true reformers, men who love God and keep his commandments. A Christian land ought to be ruled by Christians. If all professed Christians would live and vote as they ought, the nation would soon be saved from its great perils, and instead of inheriting a curse, the coming generations would be blessed by the prevalence of Christ-honoring reforms. Why not vote with the American Party for Christian men?

TRIALS are needed to test the genuineness of your conversion. While the rain falls daily, the wheat looks green on the stony ground that has not been broken up; but when the drouth comes, the burning sun scorches it, and dries it up. So it is with many converts. They run well while the crowd looks on and applauds; but when fidelity to Jesus and His truth exposes them to persecutions, they give up and turn back into the popular road. Bubbles look well while they last, but they cannot stand pressure. Multitudes abandon the way of life, because in reality they were never in it. They never passed through the strait gait—never fully renounced the world. Their repentance was superficial—their conversion spurious.

DARE to be true. Nothing can need a lie.

SEVEN COMING EVENTS.

BY MRS. H. E. HAYDEN.

The apostle Peter says, "No prophecy of the Scripture is of any private interpretation." — 2 Pet. 1: 20. Then we may understand it by diligent search.

The first great event which will occur within a few years, is the glorious Second Coming of our Lord. When Jesus ascended into heaven from Mount Olivet, in the presence of his disciples, two angels were commissioned to give the assurance of his return. They said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." — Acts 1: 11. Will all the world be converted before he comes, as some suppose? I answer, No. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." — 2 Tim. 3: 13. Christ said to his disciples, "When I come again shall I find faith on the earth?" Would he have asked that question, if all, or nearly all, were to be Christians when he comes? Again, he says: "As it was in the days of Noah, so shall also the coming of the Son of Man be." — Matt. 24: 37. We need only to glance at the days of Noah, to understand the condition of the world then. He also compares the condition of the world at his coming, to the days of Lot, when Sodom was destroyed.

The second great event is the Resurrection of the Righteous. St. Paul says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be forever with the Lord." — 1 Thes. 4: 16, 17. Of this resur-

rection it is also written: "And they lived and reigned with Christ a thousand years. But the rest of the dead lived not until the thousand years were finished. This is the first resurrection." — Rev. 20: 4, 5.

The third great event will be the Binding of Satan. It is written: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold of the Dragon, that old Serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him." — Rev. 20: 1-3. This will take place, no doubt, the moment Christ appears in the clouds of heaven.

The fourth great and awful event will be the Destruction of the Wicked. St. Paul says: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." — 2 Thes. 1: 7, 8. Sinners will no doubt be destroyed by fire, as they were destroyed by water in the days of Noah. But let us remember it is only the ungodly who are to be destroyed at this time, and not the world itself. Peter speaks of the world being burned up with fire, but it is not to take place yet.

The fifth great event will be the Millennium; the Sabbath of a thousand years; a long period of rest from sin and wickedness. It is written: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." — Rev. 20: 6. At Christ's coming and the commencement of the thousand years, he will judge the righteous and give us our rewards; but the general judgement is not yet. It is written: "For the

Son of Man shall come in the glory of his Father, with his angels: and then shall he reward every man according to his works."—Matt. 16: 27. A part of the song that John the Revelator heard some of the redeemed in heaven sing, was, "And we shall reign on the earth." That is: we shall reign with Christ on the earth during the Millennium. Just how everything is going to be during this thousand years, we do not know. "Now we know in part; then shall we know even as also we are known." I believe this world will be much more, like the garden of Eden and a Paradise than it is now. There are several passages in the Old Testament prophecies which throw some light on this Millennial period. How often Christians have wished that they could see everybody serve the Lord on this earth. They will see it in the Millennium. At the close of the thousand years there will be a little season of wickedness: "And when the thousand years are expired, Satan shall be loosed out of his prison."—Rev. 20: 7.

The sixth great event will be the Resurrection and Judgment of the Wicked. St. John says: "And I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened."—Rev. 20: 11, 12. At this general judgment we shall all appear before the great white throne of God the Father. Then the wicked will hear it said unto the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But to them it will be said: "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." No doubt at the same moment that the great white throne appears, the earth will take fire and be burned up. The apostle Peter says:

"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Pet. 3: 7.

The seventh great event will be the Creation of a New World. St. John says: "And I saw a new heaven [or atmosphere] and a new earth; for the first heaven and the first earth were passed away, and there was no more sea."—Rev. 21: 1. Peter says: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3: 13. This new world will be most beautiful, surely; so different from this. The New Jerusalem, which Christ is now preparing for his disciples, will descend from heaven and be located on this new earth as its capital city. St. John says: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven as a bride adorned for her husband."—Rev. 21: 2. And then he goes on to describe the city, its foundations, walls, gates and dimensions, and the blessedness of its inhabitants. Only those whose names are written in the Lamb's Book of Life shall dwell in it.

We should try to understand what part of the Scriptures is figurative, and what is literal.

Perhaps some Christian will say: "I expected to go to heaven when I died. I have never thought of living in a world again." But will not this beautiful new world without any sea, be heaven, if God dwells with us, and there will be no sin, nor sorrow, nor death there? I believe this new world will accord in beauty and glory with the New Jerusalem. Josephus speaks of the final abode of the righteous as a world without any sea, and easy to pass over. He says there will be no sun, nor moon, nor day measured by time. Surely, it will be eternity, and not time.

HOW TO PLEASE GOD.

BY REV. J. B. FIGGIS.

"How ye ought . . . to please God" is the word I want to touch on, by God's help.

To please God is to give God pleasure. This seems self-evident, and yet how seldom we make the attempt. We are guilty, and want God to forgive us; lost, and we want God to save us; sinful, and we want God to make us holy; wretched, and we want God to make us happy.

We are always wanting God to do something for us. We want Him to minister to our griefs, our sins, our cares, our needs, in a thousand ways. And what is more, He does it. God is so boundlessly good that He is always giving and always forgiving, always bearing and always forbearing. He gave us His Son out of His own bosom, and that Son gave us His life and sent His Spirit. Yes, God is always serving us, and does it not seem to be the basest ingratitude that one should take joy, and should never give God anything—not even pleasure? Is it not about time, then, that we should come to an end of this, that we should consider "how we ought to walk, and to please God?" But can we do it? Can man please God? The answer is very short and very clear. It needs no metaphysics to prove it, for the *thing has been done*.

I remember coming into the church yard, and seeing an inscription in letters of gold, marking the grave of a friend and fellow townsman. I spelled out the sad tale of sorrow, of his fall from the Schreckhorn, and the words below: "He was not, for God took him." "But before his translation he had this testimony, that he pleased God." Ages and ages ago God Himself wrote these words on the life-crowned life of Enoch, and they have been shining before the world ever since.

"He pleased God." Oh! brief and blessed biography, sweetest epitaph ever written! But if Enoch, the seventh from Adam, without a Bible, without a church, living in those dark ages, pleased Him, may not we, with Christ and the Comforter, learn how to please God, too?

Surely we have learned it; but then we must see about doing it, also, and doing it in God's way, not our own; and that is one reason why it is said, "Without *faith* it is impossible to please Him." Mark the word. It does not say, God will not be pleased: He *cannot*. Can you? Your child comes to you, and says, "I will give you my work, I will give you my wages, but I *can't* trust you." You would answer, "Take your work, take your wages; none of them will satisfy me. I want your confidence."

But there are some of us who have settled this question of trust long ago, so that justification by *faith*, and *faith* only, is almost a shibboleth with us. Do not let us imagine, however, that we have yet exhausted the meaning of that word *faith*. There is a great deal of believing to be done after we have "believed to the saving of our souls." Is not Christ "of God made unto us . . . sanctification?" Do we believe it? Surely we could give joy to Jesus this morning; could make it a glad morning in heaven by echoing back these words, and saying, "Yes, Lord Jesus, I believe it. Thou art made unto me sanctification. I believe it, and I trust Thee to accomplish Thy work, to fulfill Thy promise, and to sanctify my heart and life."

And even this is not the end of the matter. There is more believing to be done yet; believing as to our worldly cares, our sicknesses, our sorrows,—the whole province of daily life.

Do we trust Him about the next loaf, the needed dress, the sermons we have to make, the districts we

have to visit, the class we have to prepare for? It would be just a joy to Jesus to know that He was so trusted,—that we had taken Him as our staff on every road and through every river.

But if God can be pleased by our *trusting* Him, surely He can be pleased by our *loving* Him, too. How very little we do love God! And yet how God craves for love! Even man does. Much more must God, who is love.

Why, love is love's necessity. Love is love's meat and drink, and God can no more do without love, than the sun without light.

He asks us for it, and all through the Prophets there comes up a lamentation after His people's love. He is here this morning yearning for our love.

"It is not worth having, Lord."

"Nay, give it me," He says.

How we take care of some withered flower! And God wants His child's withered flower of love.

"But it is the flower of a weed, Lord."

He can be pleased even with that, as some times we would rather have some withered weed of the wilds than the richest flower of the conservatory.

But there is something more.

Pleasing is connected with walking.

—"How ye ought to walk and to please."

God can only be pleased when we are walking worthily. It was the man who "walked with God" that had the testimony that "he pleased" Him. The two things invariably go hand in hand, and "what God hath joined together let no man put asunder." Let it never be imagined that by any ecstasy or affection you can make up for an inconsistent walk. "As ye have received of us how ye ought to walk, . . . abound more and more." Nay, I trust you have received of HIM. He says, "I taught Ephraim to go," (Have you ever

taught, or seen a child taught, to walk?) "taking them by their arms." It is just what God is doing now with us. He has been taking us by the hands each day, here, and teaching us to walk.

As we have heard that we are to walk by faith, that we are to walk by love, so let us abound more and more in a holy walk, in a loving walk,—walking closely with our God. So that we may do what we can never do of ourselves, "keep step with Jesus."

We ought not to receive this "grace of God in vain." We ought not to be the same after we leave this Convention. Let one difference be this of seeking to give God pleasure; so to live that, from every harvest field, fragrance may go up to heaven; that from every sacrifice we make, the Lord shall smell a sweet savor; that of every flower we plant, let it be ever so lowly, "embowered with green leaves," still the scent may tell God it is there; and He will rejoice over it. Oh! that we may so walk as to please God!

Yesterday I spoke to you about delighting in God; but more precious still than that is to have *God delighting in us*. God grant us so to live that he may!—*Life of Faith*.

TRIALS are necessary to our spiritual growth. Without them, we can no more make progress, than a sail vessel can without wind. Plants require, for a vigorous growth, not only heat and moisture, but dark nights and bracing winds. Hot-house plants are proverbially tender. The hardy oak grows where the storms have free play among its branches. So the disciples of Christ, who become strong to do and to endure, are the men and women who bear patiently the afflictions of the Gospel,—those whom opposition does not daunt nor disappointments discourage.

MEDITATIONS IN A COUNTRY CHURCHYARD.

BY REV. R. GILBERT.

Unquestionably the Almighty intends temporal death to arouse the fear of the thoughtless and giddy, and to awe-strike the minds of Christians, even the most devoted and holy. Whoever, therefore, treats the consideration of death with contumely, or even neglects to reflect upon it as the great door that opens to usher us into eternity, defeats the kind purpose of God, and evades moral responsibility. Even in Eden, while man was yet unfallen, the Infinite Supreme Moral Law-giver presented the fear of death as a warning against disobedience.

Few men ever become more fascinated with the glitter of the gay world, and its social attractions, than did Solomon; and yet, he found the "house of mourning better than the house of feasting."

An hour spent in thoughtful and prayerful meditation, listening to what Dr. Watts denominates the "doleful sound," emanating from the solemn tomb, is more favorable to Christian development, than an hour passed in social converse with persons, whose prominent themes are deemed moral and scientific.

Thousands have read and admired Gray's "Elegy in a Country Church-yard," and also Washington Irving's "Buried Love." Perhaps much of the admiration is excited by the beauty and charm of the unsurpassed diction of the writers. Yet, their literary finish may so enamor the reader, as to lessen the solemnity of thoughtful contemplation; just as the splendor of a funeral pageant, sometimes eclipses the reality and solemnity of death.

Based on the pagan mythology of Greece and of Rome, Hume, the distinguished infidel philosopher, when about to die, conversed jocosely of

stepping into Charon's boat, to be ferried over the river Styx. We cannot avoid the serious impression, that it was a hypocritical attempt to induce the world to believe that he was cheerfully meeting the culmination of his own philosophy—the materiality of the soul—the utter extinction of our being at death. When the heaven-illumed eye of the expiring Christian catches a radiant glimpse of the angel-guided chariot of Elijah, he can well afford to let the dying infidel sneer at Charon and his boat.

1. Taking a lonely walk in this grave-yard, I remember that forty years since, I assisted in burying the first man. Now the place is studded with stone slabs, and taller monuments, rendering the grave-yard a "city of the dead."

2. Dr. Young—author of the immortal "Night Thoughts"—says that "Death loves a shining mark." However brilliant the "shining" while in life, death soon eclipses the light. Seated on his throne of moldering bones, and dissolving dust, death waves his cold trident over all his doomed subjects, and treats all alike, whether they are aristocrats or plebeians during life.

3. We notice that one-half of the graves are short, indicating that about one-half of our race die in comparative infancy. Blessed sharers in the great, universal atonement! In life we cling fondly to these little cherubs; but Death breathed mildew on their marble brows, pale cheeks, and pallid lips; and, with throbbing hearts, we bade them "farewell," in hope of a "better resurrection." By the first Adam, they unconsciously lost Eden—the paradise of earth;—by the second Adam, they gain the paradise of heaven. Glorious exchange!

4. Here is a handsome monument, inscribed, "Aged 21 years." Though a nominal Christian, he evidently misimproved a long probation. We

must not flatter the living with false hopes.

5. This high monument marks the final resting place of an erratic young man, who was found dead at the base of a precipice on the Pacific coast. Obscurity beclouds his death. O that his friends had taken half the pains to save the soul, that they did to transport him across the continent!

6. This bright-polished spire stands sentinel over one, who, in ripe age, fell in the hot harvest-field. He worshiped faithfully at the shrine of Mammon, and died in the act of officiating at his altar.

7. This humble slab shows the earthly rest of an old sister in the Lord. Having a "mansion" in the "Father's house," she cares little for grave-stones.

8. This spot, unmarked by any stone, and the external lineaments of the grave are no longer visible, is the undisturbed repose of one, whose motto was, "Holiness to the Lord." Though without a monument on earth, he is himself a monument of mercy in heaven.

9. This uncommemorated spot is the present earthly home of one that worshiped at the shrine of Bacchus.

10. On this ornamented slab we read, "Rev." You notice the would-be antiquated "square and compass;" and the more modern symbolic "links." Ambitious of the praise of men, it is well, if at death, his spiritual ear heard the glad commendation, "Well done, good and faithful servant!" But charity proposes to await the decision of the "Great White Throne,"—the ultimate award of the eternal future.

11. This well-polished spire also reads, "Rev." The stone is ornamented (?) with the insignia of secrecy. During a long-continued affliction preceding death, only one solitary prayer was offered; and that by the request of him—a Free Methodist—who offered it. Mammon

was worshiped six days in the week—God only one.

12. These two humble stones designate a place of special interest, where two unforgotten loved-ones sleep, who—years ago—were handed over to the unseen messengers, that waited upon Lazarus.

13. And now as we retire from this place of solemn and heart felt meditation, we cannot avoid the reflection, that, if HOLINESS is the unmistakable passport to heaven—a holiness that must precede death—then a majority of the adults, sleeping here, made probation a moral failure. How momentous is life on earth! How pregnant with the sublime realities of the changeless, and eternal future!

THIS then have I learned in the ends of the earth, that I am fallen short of the glory of God; that my whole heart is altogether corrupt, abominable, and, consequently, my whole life; (seeing it cannot be that "an evil tree" should "bring forth good fruit;") that my own works, my own sufferings, my own righteousness, are so far from reconciling me to an offended God, so far from making any atonement for the least of those sins which "are more in number than the hairs of my head," that, the most specious of them need an atonement themselves, or they cannot abide his righteous judgment: that having the sentence of death in my heart, and having nothing in or of myself to plead, I have no hope but that of being justified freely "through the redemption that is in Jesus;" I have no hope but that if I seek I shall find the Christ, and "be found in him, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith."—*Wesley.*

PEACE is better than riches.

REFLECTIONS.

BY REV. JOHN FOHL.

How wonderful have been the developments of science and literature within the last half century. The question often arises as to religious progress. Is there an advancement in the moral and spiritual improvement of the world?

We answer that, in view of the hitherto darker ages of the world, there is a vast contrast. Idolatry and superstition have given way wherever the precious light of the Gospel has penetrated, borne as it were on the wings of the morning to the most distant isles of the sea, and re-echoed from city to city, and our hearts are made to thrill in ecstasy of joy, as we sing.

"Fly abroad, thou mighty Gospel:
Win and conquer, never cease."

Yet we unhesitatingly assert, that in our humble opinion, true piety—vital godliness, is not on the advance in this our beloved land. This is plainly manifested to every observing mind. "Because iniquity shall abound the love of many shall wax cold." True, costly churches with towering steeples are scattered all over our country, and at stated hours the chiming bells call the people to the Sanctuary. But it is to be feared that in many instances they are attracted more by the oratory of the speaker, or the fine orchestra designed to fascinate the carnal mind, rather than by any thing which tends to edify the soul. To the humble disciple of Christ it seems alarming to see the time and money expended in jewelry and ornamented attire. The plain, simple doctrine of Christ and of the Apostles is ignored by thousands, and those who try to conform to it are denounced as fanatics. Fairs, festivals, concerts and sociables are the order of the day. Every faculty of the mind is brought into requisition to devise means to

meet the current demands and appease their conscience, and, thus they glide along and have little time left to attend to the interests of the immortal soul, which should be our leading object. In Christian homes and Sunday-schools are books which are but little in advance of the fictitious literature that is now spreading its baneful influence over the world: instead of elevating the mind from nature to nature's God, its tendency is to lead away the soul from God and from the Bible.

In view of this deplorable state, the discerning mind is ready to admit that the Holy Scriptures are being exemplified, that in the last days "evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. 3: 13.

And should Christ tarry in his second coming a half century, and wickedness multiply at the same ratio as in the past, and the churches continue to retrograde by the same rapidity, what a fearful aspect this would present! Well may the blessed Saviour say, "When I come shall I find faith on the earth?"

Such being the tendencies of the age in which we live, what manner of persons should we be? We should heed the admonition of the Apostle: "Contend earnestly for the faith once delivered to the saints."—Jude 3, and not yield to the contaminating influence of the world. The Lord has said, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18: 4.

God lets the wicked have their portion in this life; but He has prepared something better than this world can furnish for His children. And they can afford to wait. He gives them trials, to wean them from the love of the world; to correct whatever He sees is wrong in them; and to draw them nearer to Himself.

AS HE WALKED.

BY W. K. LA DUE.

The one aim of our Saviour was to do the will of His Father. "My meat is to do the will of him that sent me, and to finish his work."—John 4:34. With a tender conscience and obedient spirit He accomplished that which was committed to Him.

His life was one of self-sacrifice. At twelve He is about His Father's business. Tempted forty days by Satan, He never wavers. As a man of sorrows, and acquainted with grief; cast out by His own people; sweating great drops of blood in Gethsemane; dying on Calvary—He never murmurs.

His was the Spirit of Truth. No deception was in His heart. No guile was in His mouth. "I spake openly to the world; I ever taught in the synagogue, and in the temple; whither the Jews always resort; and in secret have I done nothing."—John 18:20.

Though filled with divine love that wept over the sinner, He failed not to pierce the rebellious heart through and through with the sword of Truth.

Behold the Son of man, with humble mien and sorrowful, yet loving face going about doing good. Hear Him speak: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." See His plain attire—"The coat was without seam, woven from the top throughout."—John 19:23. Nothing here to please the eyes of the world.

Well will it be if at the end of life we can say to our Creator: "I have glorified thee on the earth: I have finished the work which thou gavest me to do."—John 17:4.

How is it? Have we the spirit of the Saviour? Are we clothed with humility? Is "Holiness unto the

Lord" written on our daily walk? Are we working for the salvation of souls? Some of us would shrink from walking with Jesus. We would rather not have Him behold our every action, and read our inmost soul.

His character was one of spotless purity. He was "of purer eyes than to behold iniquity." If we are living up to all the light of the Gospel, Christ dwells within. *He that saith he abideth in him ought himself also so to walk, even as he walked.*—1 John 2:6.

If you are a child of God, you may expect trials. They will certainly come. They are unavoidable. You cannot run away from them. You may remove your residence, and get away from your old neighbors, but you cannot get away from trials. They will follow you like your shadow. You cannot shun them by skillful management, or artful dodging. Wherever you go, or whatever you do, they will be sure to find you. They are a part of the legacy of the saints—a light mortgage on an inheritance of untold value.

THERE are periods in every life when everything seems to go against us; when it seems as if the powers of darkness combined all their forces to torture us into despair. It is not easy then to be silent, to wait until the clouds pass by, to be silent under the Hand, to look up and ask for strength to resist the arch enemy, who says to one's heart, "Fight it out. It is cowardly to wait in meek silence." M. H. S.

DISCOURAGEMENT is a common sin among Christians. It leads to greater sins. It is the first fiery dart hurled by the wicked One against the child of God; and if he fails to receive it upon the shield of faith, but lets it pierce his flesh, and rankle there, his defeat is certain.

NEAR THE KINGDOM.

BY CHARLES H. HUDSON.

"Thou art not far from the kingdom." These were the words of one of whom it was said, "Never man spake like this man." How full of meaning! How they teem with thought.

"And one of the Scribes came and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is: Hear O Israel; The Lord our God is one Lord; And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like this, namely: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the Scribe said unto him, Well, Master, thou hast said the truth; for there is one God; and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself is more than whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."

There are many at the present time, like the Scribe. They *know* which is the first commandment of all. Such knowledge is good, such knowledge is necessary; it places us "not far from the kingdom." The all important question now is; How may we enter? Again Jesus spake, "He that *doeth* the will of my Father, which is in heaven, shall enter into the kingdom." Thus we see that to *do*, as well as to *know*, the first of all commandments is required in order to enter the kingdom. "This

book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night; that thou mayest observe to *do* according to all that is written therein." "Blessed are they that *do* his commandments, that they may have right to the tree of life, and may *enter* in through the gates *into* the city."

Reader, dost thou only know the law, or art thou a doer also?

—♦—♦—♦—

If you have done wrong, don't endeavor to cover it up; come out boldly and confess it; not to the world, but in the sacred privacy of your heart, in the closet: tell the whole story to Jesus without subterfuge, without any palliation; there is health and healing in it. M. H. S.

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You must learn not to put your trust in men, not even in the princes of Israel. God can be depended upon, and men can be depended upon in the work of God, just so long as His Spirit dwells in them, and no longer.

—♦—♦—♦—

SIN is forgiven the moment our penitent hearts confess, and turn away from it, but the scar—healed over perhaps—will always be a plain scar, and visible in the lives of the few. M. H. S.

—♦—♦—♦—

No matter how clear and powerful your conversion may have been, it will not last unless from time to time you are "strengthened with might by His Spirit in the inner man."

—♦—♦—♦—

A PENITENT heart finds access to God, no matter how simple the form or how plain the language; while the proud who come with the graces of studied eloquence, God beholds afar off.

FULL SALVATION.

BY C. W. PROCTOR.

Dear Bro. Roberts: Having read several of the last numbers of "The Earnest Christian," I wish to acknowledge the manifold blessings I have received from reading the EARNEST CHRISTIAN. I praise God for such blessed truths! By them I have been stirred up, instructed, fed and empowered to more earnestly "fight the good fight of faith."

I was converted most thoroughly and blessedly some twelve years ago. I lived and basked in the sunlight of God's smiles. As I walked it seemed as if my feet scarcely touched the pavement. All nature seemed to praise God with one harmonious voice. Yes, I think I was one of the happiest souls that ever came to Jesus and found salvation.

Immediately the Lord set me to work in his vineyard. He soon gave me many souls for my hire, among others my dear aged father of seventy two years of age, also, several brothers and sisters. I was in fact whole-hearted for God, attending all the means of grace, holding in and out door meetings, having in short, a blessed, grand time in the Lord.

At the expiration of a few weeks I found to my surprise, that I had not only fightings without, but also within. Against my will I found my heart coveting the praise of the world; I felt a desire for jewelry and fine dress, to look nice, and in course of time a desire to resent an injury, to the offending party, saying, "It is a good thing for you that I am a Christian! If I were not I would make you wish you had never been born." Often when I visited and prayed with the sick, plead with the unconverted, reproved sin, or did any thing at all for the Master, the devil told me I had made a failure, and had done more harm than

good, but, praise God, I found him to be a liar, for the Lord continually gave me souls for my hire. At the end of seven or eight months the evil spirit would at times go so far as to intimate that I did not have salvation, but I had only to make the examination to find that I was the Lord's, soul, body and spirit. In all this experience I kept, with but few exceptions, my garments unspotted from the world. The very few times I fell into sin I would fly to Jesus for forgiveness and then go on my way rejoicing.

Nine months after my conversion, one of Sister Palmer's "Guide to Holiness" fell into my hands. There I read of the blessed way of Holiness. I went to my bed-room, laid the Bible and Guide side by side on the bed, compared them, and found to my great joy they agreed. I then went to the Jackson woods M. E. camp-meeting; and for three days and nights besought the Lord in tears to cleanse and wash my heart clean, to sanctify me wholly, soul, body and spirit. Glory to his ever blessed name! He did it most gloriously. On the evening of the third day, by faith I accepted him as my cleanser, and sanctifier, and in an instant I realized the empowering influence of the Holy Spirit coming upon me, and was soon lost in wonder, praise and grace; and now not only nature praised him, but *heaven came down my soul to greet*; I was so overwhelmed with his blessed presence, *I knew not whether I was in or out of the body*. The congregation began singing the hymn—"In the sweet fields of Eden;" the beautiful stars of heaven shone down through the tops of the trees; the people shouted the praises of God. I realized as never before, that my will was submerged into the will of God, that Jesus was my all and in all, a Saviour to the uttermost, a satisfying portion. I looked around for a brother (John H. Benton) who had accompanied me to

the camp, thinking that *if I could see him I would conclude I was yet on earth, if not, then I must surely be in heaven.*

How precious and glorious was the blessing I received when converted nine months ago, but now, glory be to God! the Lord blessed me infinitely above and beyond what I had ever hoped for. Oh! the bliss I now felt as my enraptured soul realized that the blessed Jesus had, by his Spirit, thoroughly renovated, cleansed and sanctified my whole being, from head to foot, both inside and out. Yes, it was a thorough work, one that took away the Adamic nature—all tendency to sin, and made me a partaker of the divine nature. Yes, glory to his name! he planted within my inmost soul the mind that was in Christ Jesus; so that I now walked as he walked, having uninterrupted communion with the Father, Son and Holy Spirit.

More than eleven years have since passed away, and praise God! I can testify of a truth that from that day to this I have not seen a clouded sky; but my soul has been continually wafted on my journey to the heavenly city. All the desires and tendencies of my nature being heavenward; it being the natural outflow of my life, the delight of my soul, to please and obey God. Oh! praise God that Jesus even sanctified himself that I also might be sanctified! By God's unmerited grace I know what it is to have a heaven begun below, a heaven to go to heaven in, being rooted and grounded, settled and fixed in the love of God, being enabled to continuously hold on my way and grow stronger and stronger.

On retiring to my tent I resolved to sit up and write to my wife and tell her the good news, but soon found that I had been so caught up as it were into the third heaven, that I had to ask myself the questions over and over, "Who is my

wife? where does she live? what kind of a looking woman is she? where is Washington? what street does she live on?" After a few minutes of much effort I succeeded in picturing in my mind who my wife was; that she lived on 9th Street, in the city of Washington. It was only by thus following up these inquiries in detail that I could break through the rapture of soul into which I had just been ushered, and again get a glimpse of the things pertaining to this present world. With a heart overflowing with love to God and man, I commenced my letter thus: "Mary! Glory to God in the highest! Jesus has sanctified me, soul, body and spirit." She afterward told me that the reading of the letter so thrilled and refreshed her entire being that she greatly rejoiced in the fullness of the blessing of the Gospel of peace. She said it was as much as she could do to remain at home until my return, having an intense desire to see my face.

The next afternoon at 3 o'clock I attended the meeting for the promotion of holiness, I never in all my life felt so little and child-like, never so full of humility and love. I gave in my testimony, little thinking of the result it would produce on the saints that crowded the big tent. I was really astonished as I saw the quickening Spirit fall on the audience: they shouted and praised their God and my God, for thus saving to the uttermost one that was of all others the most unworthy of the least of His blessings. The camp closed, we boarded the train for home. On the way I turned to my brother, who had been converted, during the meeting from a life of dissipation and shame, to God and his righteousness, and said to him: "Jimmy, where is this train going?" He said, "To Washington, of course." "Why," said I, "it seems to me that we are bound direct for heaven." Indeed, it seemed to me that we were liable

to heave in full view of the heavenly city at any moment. Oh, the bliss of a soul newly washed and cleansed in the precious blood of the Lamb!

Three tall, noble-looking sisters (two of them twins) were on the train making the air ring with their sweet songs of Zion as they sang and praised God, their newly found Saviour. They, with three young men, came to the camp from Baltimore, dressed in all the style and fashion of the world. Their general appearance, and very bad conduct, attracted the attention and condemnation of all well disposed persons. They were publicly rebuked by the presiding elder in charge of the camp; but their conduct became such that the police committee had to threaten them with arrest. At this juncture one of the sisters got under pungent conviction, and then another, and another, until all three were down in the straw pleading for mercy. It was not long until their cries were turned into praises to God for salvation full and free. I don't think I will ever live long enough to forget three tall saintly forms, with faces lit up with a heavenly radiance, embracing each other, and praising God with the multitude that gathered around to behold the heaven-born sight. The three young men actually became so confounded at the sight that they fled and were not seen again during the camp; the sisters having to return to Baltimore alone, and yet not alone, for the God of heaven and earth was with them.

God grant that I and all the dear saints, may one day join in the heavenly Jerusalem in singing praises and hallelujahs to the Lamb that was slain from the foundation of the world.

This camp was one of the most successful and blessed ones ever held in this part of the country; scores of precious souls being converted and sanctified to God. To the saints it was a real time of refreshing from the presence of the

Lord. Would to God they had more such in these perilous times, when worldliness and iniquity abound on all hands! On our arrival home, about noon, brother and I, with wife, knelt in prayer and praise to God, thanking him from full hearts for the glorious blessings received; and asking that his presence might ever be with us in our work for souls, and that we might be enabled to fight the good fight of faith unto the end, and at last lay hold of eternal life.

Oh! the wonderful change that had taken place in my inmost soul during the last few days. Now instead of a proneness to sin, a tendency to doubts and fears, I found all the propensities of my nature were to love and obey God, at whatever cost. And instead of an inclination to become vexed, worried or angry, I realized the truth of "Great peace have they that love thy law, O God, and nothing shall offend them." Instead of a desire for the praise of men I sought the praise and "honor which cometh from God only." I now knew by blessed experience the import of the scripture that saith—"They that fear the Lord, hate evil." I hated sin with an intense hatred, and so, once for all, laid aside the gold chain, the sleeve buttons and studs, and dressed as becometh those professing godliness. (I took them off while in the tent writing to my wife). Glory and praise be to God, I now find it so easy to obey the injunction: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Over eleven years having passed away I can witness that the blood still cleanses. God help the dear saints everywhere to press toward the mark of their high calling, which is in Christ Jesus, and go on unto perfection.

It is better to preach the pure gospel to ten, than to preach self and worldly science to ten thousand.

AGNOSTICISM.

BY REV. W. T. HOGG.

While Gnosticism relates to a system of pseudo-philosophy which assumes to impart a knowledge of the Divine Being independent or a supernatural revelation, Agnosticism has reference to the principles of a so-called philosophy which affirms that there is no scientific basis for belief in the existence of God, or in the fundamental doctrines of revealed religion.

The term agnostic is derived from a Greek compound which signifies *not to perceive or know*; and is, therefore, in its literal sense, an expression or confession of ignorance. Professor Huxley claims to have coined the anglicised form of the word, and to have used it in description of that class of persons "who confess themselves hopelessly ignorant concerning a variety of matters about which metaphysicians and theologians, both orthodox and heterodox, dogmatize with the utmost confidence."

The Theist affirms the existence of God; the Atheist says, "There is no God;" the Agnostic commits himself to neither of these positions, but maintains that, while there may be an infinite, eternal, intelligent and independent First Cause of all things, the certainty of such an existence has not been scientifically demonstrated; and farther declares that "*we know nothing of what may be beyond phenomena.*"

Agnosticism, therefore, is a semi-atheistic philosophy which rejects the supernaturalism of revealed religion on the assumption that it is not sustained by scientific evidence, and that its demonstration is impossible. It admits the possibility of the supernatural, but alleges that its claims are unproved by natural phenomena, beyond which nothing can be demonstrated; and therefore refuses

to give them credence. It virtually says: We do not *know* there is a God, a heaven, a hell, or a life beyond the grave; therefore we will not *believe* these doctrines.

In an age when scientific speculation was in its embryo state, philosophers assumed to know everything. Each school had its theological gnosis, and assumed with the utmost confidence to solve all the mysteries of religion upon a philosophical basis. But the average school-boy of to-day laughs at the vague and senseless theories which in an earlier age were promulgated by so-called sages with all the assurance with which we now state the axioms of mathematics. Then, Revelation was ignored as superfluous and unphilosophical. Philosophy was considered the royal road to all true knowledge. And the teachings of Revelation came in direct collision with the tenets of the various Gnostic sects and schools.

But with all the scholasticism of the age pitted against it, the system of truth revealed in the Scriptures of the Old and New Testaments progressed with rapid and gigantic strides, until, under the light transmitted by its promulgation, the rottenness of the ancient philosophies was soon so fully demonstrated that they were abandoned, as an edifice is forsaken by its occupants when its foundation is discovered to be giving way. So far as there is or has been any conflict between science and the Bible, it is the Bible opposing the *errors* of an undeveloped or but partially developed science or philosophy, and correcting them. Revelation never is at war with true philosophy; its conflict is with "the teachings of science *falsely so-called.*"

Men of science no longer have the audacity to say that the supernaturalism of the Bible is naught but a series of "cunningly devised fables;" for according to their own avowed principles this would place them un-

der obligation to demonstrate the proposition, which they admit their inability to do. Hence, instead of the conceited egotism of an earlier age, when philosophers assumed to have the key to all true knowledge, there is a modesty in the professions and declarations of modern science, especially as they bear on the subject of revealed religion. The Infidel philosopher, instead of boldly denying the doctrines of revelation, now ingeniously plants himself in a position which he can maintain more easily, and simply says: "*We don't know these things to be true.*" The gospel of the Agnostic church is the gospel of professed ignorance regarding everything beyond natural phenomena.

The results of assuming this position, however, are precisely the same on individual character and destiny as those of avowed Atheism. In either instance the grounds of moral obligation and the most powerful incentives to virtue are ignored; self is made supreme, and self-gratification is considered the ideal of happiness; every man becomes his own god and in his self-devotion, a rival of all his fellow-gods; and the character thus formed is a most unenviable one, for the final destiny of which there is no cheering hope. The Atheist and the Agnostic alike fall among that class whom St. Paul describes as "without God, and having no hope in the world."

St. Peter speaks of a class of skeptics who are "*willingly ignorant*;" and it is to be feared that Agnosticism is a willing blindness to truths which are evidenced, to a goodly extent, by every atom of matter composing the universe. The visible creation is itself a demonstration of the existence of God. It is self-evident that "nothing cannot produce something—non-existence can not produce existence—nonentity can not produce entity." There must, therefore, be something self-existent,

and which always existed. That something must be either the universe, or a self-existent Creator of the universe. It is difficult we admit for the mind to conceive of any thing having existed eternally, or without a beginning. And yet it readily conceives the fact that something must have always existed. And to believe in the eternity of matter involves greater difficulty than belief in the existence of an un-originated Being who created matter, and gave to it the various forms in which we now behold it.

"We see everything around us which has life, vegetable or animal, deriving existence in a manner which proves beyond the power of contradiction, that there must have been a first plant, a first animal, and a first man, which must have been created; and if so there must have been a Creator, who existed before all things that have been made, and must have been eternal. This Being we call God." The marks of design everywhere apparent in the visible universe, the endless and unmistakable signs of contrivance, and the varied and unerring adaptation of means to the accomplishment of ends, are so many incontrovertible proofs that back of them all there must have been a wise Designer, a skillful Contriver a Being who having first conceived the ideal of the universe, possessed the ability to construct a universe according to that ideal, and did so. Thus in nature itself we find unmistakable evidence of the supernatural, and are led to "look through nature up to nature's God."

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."—Romans 1: 20.

It is a self-evident truth that the Creator must be greater than his greatest creation. And as mind is

the highest power of created existence, the mind of the Creator must be superior to all other minds, even as the solar light excels the feeble flickerings of the smallest torch. In its higher development the human mind has ever acknowledged the validity of moral laws. There exists no prosperous nation or commonwealth whose laws were not framed by minds of superior strength and wisdom. The idea of law, as it exists in the human mind, then, is evidence that the Creator of the universe is not "a mere visionary abstraction, an impalpable First Cause, but an individual and governing Intelligence"—a God who rules the universe by law, and who "must of necessity, either to prevent chaos or out of chaos to evolve order, have stamped upon both mind and matter the impress of his divine law." A creative, governing, reasoning intelligence constitutes *personality*; and thus by the light of nature and reason we are led, as it were, into the very presence of a personal God.

Not that nature fully reveals all the attributes of Jehovah. The full display of his moral perfections is seen alone in the Gospel. But nature reveals his eternal power and Godhead; so that they (the heathen, and much more the Atheist and the Agnostic) are without excuse."

The existence of God is fundamental to and an adequate cause for all the supernaturalism of revealed religion. Admitting the existence of a personal Creator who must be superior to the greatest of his created works, the possibility and probability of revelation, miracle, prophecy, and every form of supernaturalism is established.

Professor Huxley himself declares that "existence, motion, and law-abiding operations in nature are more stupenduous miracles than any recounted by the mythologies, and that there may be things, not only in

the heavens and the earth, but beyond the intelligible universe, which 'are not dreamt of in our philosophy.'" Still he insists that, "On trial of any so-called miracle the verdict of science is not proved." But is not this apostle of Agnosticism inconsistent with himself? His "scientific method" has led him to the conclusion that miracles such as those recorded in the Scriptures do not now occur, and to the assumption that they never did occur. And yet he sees the material world filled with "stupenduous miracles" with which those recorded in the Biblical narratives sustain no comparison.

The inconsistency is in assuming that the Biblical accounts of the supernatural can not be proved; while the most rigid application of the "scientific method" fails to disprove them, and can do no more, in the mind of Professor Huxley himself, than to produce a measure of distrust. The Gospel of Christ has wrought out effects which, according to his own method, ought to dispel that distrust from the mind of this profound philosopher. For there is no other way to account for what Christianity is to-day than by accepting the general account of its supernaturalism—the statement on which it was originally planted, that it is "the power of God unto salvation."

The highest evidence, the fullest demonstration of a supernatural religion, as taught in the Bible, is that which the agnostic philosopher scornfully ignores; and that is FAITH. "Faith is the basis of things hoped for, the demonstration of things not seen." Through faith the soul is brought into conscious communion with a personal God, and is as fully assured of the existence of the supernatural as well as of the existence of any material object with which it has had contact through the organs of sense. Hence the map of true faith "can truthfully affirm: I *know* whom I have believed."

"Faith lends its realizing light,
The clouds disperse, the shadows fly;
The Invisible appears in sight,
And God is seen by mortal eye."

THE KNOWLEDGE OF GOD.

The knowledge of God is gained by living much with him. If we only come across a man occasionally, and in public, and see nothing of him in his private and domestic life, we can not be said to know him. All the knowledge of God which many professed Christians have, is derived from a formal salute which they make him in their prayers, when they rise up in the morning, and lie down at night. While this state of things lasts, no great progress in Christian life can be made. No progress would be made even if they were to offer formal prayers seven times a day instead of twice. But to try to draw God into your daily work, consult him about it; offer it to him as a contribution to his service, ask him to help you in it; do it as to the Lord and not unto men; refer to him in your temptations; seek a refuge under the shadow of his wings until the tyranny of temptation be overpast; go back at once to his bosom, when you are conscious of a departure from him, not waiting till night to confess it, lest meanwhile the night of death should overtake you, or you should lose time in your spiritual course; in short, walk hand in hand with God through life (as a little child walks hand in hand with its father over some dangerous and thorny road), dreading above all things to quit his side, and assured that, as you do so, you will fall into mischief and trouble.

Seek not so much to pray as to live in an atmosphere of prayer, lifting up your heart momentarily to him in varied expressions of devotion, as the various occasions of life may prompt, adoring him, thanking him, resigning your will to him many

times a day and more or less all the day; and you shall thus, as you advance in this practice, and it becomes more and more habitual in you, increase in that knowledge of God, which fully contents and satisfies the soul.—*Evangelical Messenger.*

CHRIST'S SERVICE.

BY H. A. CROUCH.

If we serve Christ we serve a friend, and we give our friends the very best we have; but in becoming servants of Christ we surrender our wills to his will, our time and talents to his service, and our strength to do his work. He superintends his own servants, giving to every one his work, with the promise of grace to do it; so that each may say, his yoke is easy and his burden light. He has abundant resources to meet our cases, and is willing to do for us more than we can ask or think.

Now if he has given us a load too heavy for our strength it is our privilege to look up and ask for the help we need, for he giveth to all liberally and upbraideth not, and it shall be given us.

Ocean steamers have to be loaded down either with freight or ballast so that they will draw about so much water, in order to run smoothly through rough seas and hold steadily on their course. Little sail boats can float along the shore without much of either. The soul that makes its way from earth to heaven through the smoke and dust of earth and hell, running against the current of a fallen world, and gains many stars for the crown of his rejoicing, must have grace or afflictions enough to carry it down into the deep waters, where all the waves of this world may roll over it.

LET there be light.

WORLDLY CONFORMITY.

BY JENNIE CATHEY.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God."—Romans 12:2.

Paul was addressing Christians. He was fearful that they would conform themselves to the world, hence the warning "*BE NOT conformed to this world, but be ye transformed* that ye may prove what *is* that good, and acceptable, and *perfect* will of God."

Do we ever stop and think that the apostle means just what he says? Do we understand by this that we may merely make a profession and call that being transformed? Never. God has not laid down any such plan of salvation. "With the *heart* man believeth unto righteousness." Christ does not want a people that can not be distinguished from the world. He would have his followers peculiar, zealous of good works.

Many profess Christianity, and even holiness, who look as though they never knew nor heard that there is a Christ who can save us, and take the love of the world out of us. These go to church or other gatherings with their new costume, gaudy, all covered over with tucks, ruffles, fringe, lace, everything which makes a dress look nice and becoming to them, as they say. Then must come the ungodly adornments: such as feathers, flowers, furbelows, and jewelry. What use has God with any such apparel? Many thus decorated will get up and testify that their hearts are not set on them; consequently it is no harm nor sin to wear them. Listen to the words of inspiration. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him."

How many I have heard say their

affections were not on what they wore. At the same time they say they think such an one looks so much better and prettier than those radical Christians—as they call them—and they would be ashamed to be seen in company with a plain garb on. They will put on, and put on, and sigh for more; and then testify to sanctification.

Again: "For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but of the world."—1 John 2:15, 16. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance."—1 Pet. 1:14. "That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."—1 Peter 4:2.

So many are trying to hang to the world and to Christ at the same time. "No man can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye can not serve God and mammon."—Matt. 6:24.

Just think where these fashions come from, and think of the professors in and out of the church, following along after that low class arraying themselves in the regalia of hell. O God, deliver us from ever following the world in any such way!

A few may be excusable to a considerable extent, who have no teacher, and who have received no light on dress. But such people are very few in this day and age of the world. For the Spirit of God will teach honest souls so they will not put so much on as they did when in an unsaved state. The light of the Gospel is being spread almost everywhere. There are so many who start in the way of the Lord and consecrate their all to God and his service; and are perfectly honest while doing it, and promise God they will take the narrow way; and

after the lapse of a few months, will begin to take things off of the altar and put them on again and still claim to be sanctified. How can a soul retain sanctification if he puts things on that he had to lay aside in order to obtain it? I say he can not and remain clear in his soul.

I find in my experience, I have to leave off things rather than put more on. When the Lord showed me what nonsense and foolishness it was, I was so ashamed of it I could hardly wait until I got the ruffles and pull-backs off; and when I did, the Lord blessed me and told me I had a clean dress on; which I firmly believed. Blessed be the name of the Lord; I will follow him and be true.

Dressing is not the only way in which we can be conformed to the world. Another way is to engage in parties, entertainments, sociables, Christmas trees and parlor dancing, or dancing at large; and conducting formal meetings. That is, to have a certain groove to run in. I have been in meetings in which there was so much dampness the saints of God could scarcely get blessed. And when we would get touched with the Spirit the formalists seemed perfectly astonished. Many professors call on God for the Holy Ghost, and when it comes they are afraid to receive it. Often when it comes, do not really know what it is, and think it is an evil spirit, and then ask God to take it out of the room. They want the Spirit of God to come in a nice, quiet way.

There are people so conformed to this world that they are asleep and having an easy time. And when some one, directed by the Spirit, gives them the truth and they become awakened, they will tell him to leave them alone; they are all right. They will try to get back into their slumbering; when the truth will be sent again and they will then be crying out, "Peace, peace;" when

there is no peace. Some say they had peace until that one came and now everything is in an uproar. They tell him he came to break up the church and get the people divided; when he is only showing them what it is to be transformed. I pray God to let the people see what conforming and transforming are.

"As many as are led by the Spirit of God, they are the sons of God."
"As ye have received Christ Jesus the Lord, so walk ye in him."

BEAUTIFUL LIVING.—Sidney Smith cut the following from a newspaper, and preserved it for himself: "When you rise in the morning form the resolution to make the day a happy one to some fello-wcreature. It is easily done: a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves as light as air—will do at least twenty-four hours. And if you are young, depend upon it, it will tell when you are old, rest assured it will send you gently and happily down the stream of time to eternity. If you send one person, only one, happily through each day, that is 365 in the course of the year. If you live only forty years after you commence that course of medicine, you have made 14,600 beings happy, at all events for a time."

IF such reverence was due to the ark of the covenant, which was sprinkled with the blood typifying that of Christ, with how much more awe ought the name of Christ, and the 'Blood of the covenant' itself to be treated.

MOSES broke the tables without breaking of the law, but where charity is broken the law itself is shattered, which can not be whole without love which is the fulfilling of it.

THE BIBLE ON DRESS.

The testimony of Moses and the prophets, Christ and the apostles.

"Unto Adam also and to his wife did the Lord make coats of skins, and clothed them."—Gen. 3: 21.

"And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears; and Jacob hid them under the oak."—Gen. 35: 4.

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are an abomination unto the Lord thy God."—Deut. 22: 5.

"Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes, walking and mincing as they go, and make a tinkling with their feet; Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head bands, and the tablets, and the ear rings. The rings and nose jewels, the changeable suit of apparel, and the mantles, and the wimples, and the crisping pins, the glasses and the fine linen, and the hoods, and the vails."—Isaiah 3: 16-23.

"And it shall come to pass in the day of the Lord's sacrifice that I will punish the princes, and the king's children, and all such as are clothed with strange apparel."—Zeph. 1: 8.

"And I will visit upon her the days of Baalim, wherein she burned incense to them, and decked herself with her jewels, and she went after her lovers, and forgat me, saith the Lord."—Hosea 2: 13.

"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat; and the body than raiment? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you that even Solomon in all his glory was not arrayed like one of these."—Matt. 6: 25, 26.

"In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety, not with broidered hair, or gold, or pearls, or costly array."—1 Tim. 2: 9.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."—1 Peter 3: 3.

"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations of her fornication: and upon her forehead was a name written, 'Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.'"—Rev. 17: 4, 5.

RENUNCIATION.

MATTIE CAMPBELL.

A rose-bud sought to open in the sun:
I crushed its tender petals, one by one,

In warm, soft palm,

"Up with thy cross, and follow after me,"
The Saviour said, "and all thy life shall be
A flowery psalm."

O human Son, though all Divine thou art,
Thou knowest the longings of each earth-sick
heart:

For sun and shower, dew, and cooling shade
of tree

Of human sympathy were felt by thee.

But blessed be thy name, that thou canst fill
All lack, to those who humbly do thy will.

HAPPY is the man whom God correcteth, and who consents to be made wiser by the admonition. There is gladness in the end.

THE LAUGHING DAY.

WE sometimes sing "The crowning day is coming," and so it is; and that will be the laughing day for the people of God, who have here had to bear persecution, poverty, self-denial, reproach, and afflictions of various kinds for Christ's sake. And so it written: "Blessed are ye that weep now: for ye shall laugh." Laughter denotes joy of heart, if it is sincere: for "even in laughter the heart may be sorrowful." "When the Lord turned again the captivity of Zion," says the psalmist, "our mouth was filled with laughter, and our tongue with singing;" and so it will be when the saved of the Lord are redeemed from the captivity of mortality and death. Oh, the joy of the resurrection morning! How sincere will be the gladness of the glorified! They will "come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall *flee away*," go in a hurry, never to return.

"Behold, God will not cast away a perfect man, neither will he help the evil doers [lit. take the ungodly by the hand —*margin*.] till he fill thy mouth with laughing, and thy lips with rejoicing." There is no man "perfect" of himself, but Christ Jesus is of God made unto us who believe in him, "wisdom, and righteousness, and sanctification, and redemption," so that we "are complete in him." To all such therefore, we may rest assured, the laughing day is coming. The night of time, with its tears and darkness, will soon be past, and then shall come the day without clouds and storm so long looked for by the just. Ha! will not the redeemed laugh to find themselves at home—*safe forever* in the kingdom of God. Why, the very thought of it is enough to make us smile audibly now.—*Messiah's Herald*.

MY HARVEST.

MRS. W. W. JAMISON.

Thou shalt give me the seed, my Father;
I will sow my fields to grain:
Thou shalt give me the strength, my Father,
Thou shalt give me the sunshine and rain.
Thou shalt give me the harvest, my Father,
Heavy with riches, so bright;
Thou shalt give me the sickle, my Father,
To gather my grain before night.
I will thresh out the sheaves, my Father;
Thou shalt purge out the floor,
Gather into the garner, the wheat, my Father,
And cast out the chaff at the door.
I will heap up the grain, my Father,
A most beautiful sight to see:
Men shall gather around me, and say,
"A bountiful harvest to thee!"
Ah! yes, they shall whisper, my Father:
"Thou hadst not succor or aid;
Yet for thy steady, patient love-labor,
This bountiful harvest is paid."
I will lift up mine eyes, my Father,
And say, "My friends, ye are wrong:
I had the help of my Father,
Who giveth great things to the strong."
I will gather my first-fruits, my Father,
My loveliest grapes from the vine:
At thy feet I will lay them, my Father,
And beseech thee accept them as thine.
At thy feet I am kneeling, my Father,
And humbly beseech thee for love,
The lowliest mansion, my Father,
In thy glorious kingdom above.

As is the fresh air to a close infected room, so is the keen, invigorating breeze from the throne of God; which peers into the narrow chamber of the heart, stuffed with the prejudices, and passions, and fancies of our own little circle, of our own little thoughts, whose doors have never been opened to new ideas, or bright feelings, whose windows have been closed against all wider and higher views.—*Dean Stanley*.

NOTHING palsies the arm like discouragement. It makes the strongest weak, the boldest cowardly. He who faints will fail. Let a panic seize an army, and its overthrow is sure to follow. When Peter thought he could walk upon the water, the water was as solid ground beneath his tread; but when his heart failed him, he began to sink.

EDITORIAL.

THE SABBATH.

There can be no Christianity without a Sabbath. He who does not keep one day in seven holy, is himself unholy. A people who cannot be induced to keep the Sabbath are inaccessible to Gospel truth.

The general demoralization of the people of this country keeps pace with their growing disregard of the claims of the Sabbath. Immorality and impiety go hand in hand. As Sabbath desecration and Sabbath excursions increase, drunkenness, licentiousness, dishonesty and murders multiply. The day set apart by God to make men better and fit them for heaven, is rapidly being used to make men worse, and turn some of the fairest portions of Earth into the very suburbs of perdition. The most degrading, corrupting forms of amusement look for their greatest patronage on the Sabbath. More whisky and beer, the beverages that transform men before their death into demons, is sold on that day than on any other day of the week. In many of our cities the dance-house and the theatre are open on God's holy day. In Chicago they advertise horse races for every Sabbath in the season. Even dumb beasts are employed to make men more brutal. In a quiet country town of Michigan a skating rink was opened on the Sabbath. There is every evidence through the country that Sabbath desecration is fearfully on the increase. The people are fast losing a sense of its sacredness. This means the rapid developement of wickedness of every kind.

One cause of this alarming state of things, is the superficial character of the Christianity of the day. A Christian Sabbath can be preserved only by real Christians. Conformity to the world in other matters will lead to lax notions of the sacredness of the Sabbath. Those who join the church to improve their prospects

in business, or in politics, or in social standing, will not be very strict in their observance of the Sabbath. When convenience requires it, they will not scruple to travel or to do business on God's holy day.

The influence of the Germans in this country contributes largely to the non-observance of the Sabbath. Germany is the most immoral nation in Europe. Sin and misery go together. The wretchedness of the people drives them in large numbers to this country every year. Many of them are Communists and Atheists. The religious portion generally know nothing of the new birth or of the spiritual nature of Christ's religion. They go to Church in the morning, and to beer-gardens and theatres in the evening.

It is a strong proof of the doctrine of human depravity that when two nations come into contact they are swift to adopt the vices, but slow to learn the virtues of each other. We have not learned from the Germans to be more industrious or frugal, but many of our people have learned from them to make the Sabbath a day of recreation and to drink lager beer.

Those who teach that the seventh day of the week only should be kept holy are contributing largely to the abolition of the Sabbath. The young learn from them to work and play on Sunday and from others to do the same on Saturday and the result is a general demoralization of the community. Without being able to give any other reason why they call Saturday the Sabbath than the accidental one that those who discovered and settled this country sailed west, they still insist that unless you would incur the danger of eternal damnation you must keep the day we call Saturday the Sabbath. Had the first settlers of this country crossed the Pacific instead of the Atlantic Ocean we should call Saturday the day we now call Sunday. It is doubtless in view of this fact that the original command reads, "Six

days shalt thou labor and do all thy work; but the Seventh is the Sabbath of the Lord thy God."—Ex. 20:9, 10. To add "of the week," is to "add to these things."—Rev. 22:18.

While these "seventh day people," I trust, mean well, yet they are exerting the most blighting influence of any of the religionists of this country. Some of the most godly parents we ever knew, in an evil hour fell into this delusion, and left to the community a family of ungodly children. They were among the most promising till their parents took up with this notion and then they rapidly went astray.

Let us observe as Sabbath, the day recognized as such by the community generally. Let us guard against all lax notions on the subject and observe the day sacredly to the Lord. We can at least do our duty. We can leave our example a legacy to our children. Hear what God says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it."—Isa. 58:13, 14.

TOLERATING SIN.

The course taken by some religious bodies in respect to the use of tobacco is demoralizing to the conscience. They denounce its use in the strongest terms and still tolerate it. To us there seems to be something strangely inconsistent for an Annual Conference of professed Ministers of Christ to say to the world that the use of tobacco has been indicted as "a filthy habit," as "criminally expensive," as "physically, morally and intellectually

hurtful," as "blighting all the nobler faculties," as "a bar to the highest Christian and ministerial usefulness," as "a pernicious slavery," as "bringing thousands of our young men into bondage to its destroying power," as "an unchristian practice that ought to be given up by all professing to be governed by the Gospel of Christ," and then end up with simply asking the Bishop not to appoint any preacher to be a Presiding Elder who habitually uses it. If the indictment is true then banish it from the church. The preacher has as good a right to use tobacco as the members. But it should not be tolerated among either ministers or members. It has no more business in the church than any other sin. Abolish its use altogether. Banish it utterly from decent society.

SALOON KEEPERS.

It may seem profitable to keep a saloon and sell liquors for ten times their cost. But it is a damnable and a damning business. It not only ruins its patrons—but it often ruins those who keep them, and their families. In a village we recently visited, one of its responsible citizens told us that on the street on which he lived, within about ten years, six saloon keepers have died from the effects of liquor. In poisoning others they poisoned themselves. One woman has lost three husbands in this nefarious business. And now she carries on the saloon herself!

In one city in which we preached, a wholesale liquor dealer, whose wife belonged to the church, had five sons die, one after another, with *delirium tremens*. But he himself was never known to be the worse for liquor. The last we knew of him he was trustee and treasurer of the church, but still carrying on his business. God pronounces a woe on him that puts the bottle to his neighbor's lips and there is no escaping it.

CAMP MEETINGS.

THE UXBRIDGE, Ont., Camp Meeting was held June 25th to July 2nd. There were about fourteen tents on the ground. The congregations were large and very attentive. The Chairman, Rev. Albert Sims, had made all necessary arrangements, and the order was excellent. Bro. George Coleman of the Genesee Conference and Bro James Craig of the London District were present and rendered efficient service. From the first, a spirit of conviction rested on the people and at every altar service some were saved.

The meeting was remarkable for the great number converted and sanctified. There were generally from twelve to twenty or more seekers forward every time an invitation was given. On Monday it was thought that more than twenty were converted. When we dismissed at noon, we exhorted those who had not received the blessing they sought to go to the woods and pray through. That afternoon seven reported themselves as having been converted or sanctified in the woods. The work had every appearance of being deep and thorough.

We know of no field where the same amount of labor produces as satisfactory results as in Canada. The people generally are honest, intelligent and religiously inclined. They believe in the Bible and in experimental religion. They are not so proud that they can not meet the conditions of discipleship.

GROVE MEETING. We attended a Grove Meeting near Colomo in South Western Mich., July 4-6. Most of the time, there was a high wind. There was a good attendance of pilgrims and they greatly helped. Bro. Joseph Lawrence, the pastor, and Bro. N. S. Woods took hold and labored in the Spirit.

There were not the visible results we hoped to see, but good seed was sown. After preaching twice in the grove against

a strong wind, we rode ten miles and preached in the village of Hartford in the evening.

A HELPER IN YOUR WORK.

Every preacher, laboring to spread the Gospel in its purity would be greatly aided by circulating the EARNEST CHRISTIAN among his people. Hence the indifference of some of our preachers on the subject is surprising. They act as if they thought that every dollar their members paid for religion diminished their receipts. But the result of circulating the EARNEST CHRISTIAN, they would find would be quite the contrary. The more the people are stirred up to live near to God, the more they will abound in every good work, taking care of the preachers included.

The brother who wrote the following takes the right view of the case:

"I think that it is to every Free Methodist preacher's interest to circulate the EARNEST CHRISTIAN as much as possible on his work, as a great and God sent help, in spreading Scriptural Holiness over this land. I praise God for the plain, pure, Scriptural, uncompromising EARNEST CHRISTIAN. May God bless its Editor, and may he be long spared to wield his pen mightily for truth, for righteousness, and for true holiness, is the prayer of your Brother, washed in the precious blood of Jesus.

GEORGE MCCULLOCH."

WHAT should you think of a weaver who plied his shuttle and cared not whether his thread broke or not? or if it did, whether he tied red with white, or black with yellow? or whether he followed the pattern or not? Would you not consider him guilty of stupid indifference? What shall we say then of those who are weaving the web of life, and yet pay no regard to the manner in which they are doing it? How is it with us?—do we "consider" what we are doing and how it will tell on eternity?

CORRESPONDENCE.

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OBITUARY.
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Died at Jackson, Michigan, on the 20th inst., of apoplexy, MOSES L. HART, aged 75 years, and 10 months.

My father, the subject of the above notice, was born at Chelsea, Orange County, Vermont, August 13, 1808. Possessed of a genial, lively disposition, he was, as an active business man, always quite popular.

Although a professor of religion and from my earliest recollection a member of the church, it was not until the great revival of the winter of 1857-8 that he became so fully saved that religion was the all-absorbing theme. During a meeting held the above winter, by Bro. J. W. Redfield, at Marengo, Illinois, after a great struggle, he submitted fully to God, and came out into the experience of "perfect love." From that time, although living in different parts of the country, his great aim and purpose was, by an exemplary Christian life, to glorify God. For the last ten years he has resided at Spring Arbor and in this city. All through this region he was familiarly known as "Father Hart," and I believe is held in respectful remembrance by all; and that his memory will be especially revered by many who have been encouraged in their Christian life by his words of faith and hope.

The death of my mother, which occurred a little more than one year ago, was a severe blow. This, together with the increasing infirmities of age, made him long for his departure, and when taken suddenly ill, with what proved to be his final sickness, he expressed himself, if the Lord should so will, quite ready to go. Summoned by telegram, my wife and myself reached his bedside in time to assist in ministering to his wants and to see his eyes close in death. As we greeted him

on our arrival he said, "The doctor gives but little encouragement for my recovery." I said, "You are trusting in the Lord, are you?" Quickly and with a smile he answered, "O yes, fully, fully." He died at 8 A. M. on Friday, June the 20th., in the triumph of faith; another trophy of redeeming grace.

* It seemed fitting that our mother, always more decided in attitude and more independent in the expression of her convictions, should pass on before. I believe that in the paradise of God they await the resurrection of the just.

E. P. HART.

TRUMAN HINMAN was born in the State of New York, August 27, 1803, and died in Buchanan, Mich., Jan. 30, 1884, aged 80 years, 5 months and 3 days.

He was converted in Conwango, Cattaraugus Co., N. Y., Jan. 1827, and soon after united with the M. E. Church, in which he remained until the time of the pro-slavery agitation when he came out from among them and joined the Protestant Methodist Church, with which he remained until about six years ago, when Rev. B. R. Jones received him and his wife into the Free Methodist Church. He always occupied positions of trust, and took a prominent part in the different churches of which he was a member. He was a lay member of several annual conferences, and was once elected a delegate to the General Conference of the P. M. Church. He received a license as a local preacher after uniting with us, but often held meetings before, as the Lord opened his way. In 1827 he was united in marriage to Miss. Margaret Barmore, with whom he lived until his death, a period of over 55 years. There were born unto them three sons and six daughters, of whom one son and three daughters are now living. In 1845 he settled in LaPorte Co., Ind., and resided there and in Berrien Co., Mich., until his death. He

was a friend of the poor slave, and a director of the under-ground railroad, when it cost something to be an abolitionist. He took a deep interest in church and national affairs, and was, being a Christian, of course a man of decided convictions, and one who lived in advance of public sentiment. Father Hinman left a bequest of \$500 for the benefit of Spring Arbor Seminary, \$250 of which he paid before his death. His funeral was held at the residence of his son, D. E. Hinman, in Buchanan, Mich. Rev. H. Valette Warren preached from, "Precious in the sight of the Lord is the death of his saints."—Psa. 116:15. Mother Hinman is partially paralyzed, and nearly helpless, and needs the sympathy and prayers of the saints. O that the surviving children might submit to God, that all may be united in heaven. A. BRADFELD.

L. SCOTT WOMBLE was born March 20, 1857, in Franklin Parish Louisiana. He passed into the spirit world from Corsicana, Texas, Dec. 13, 1883. Bro. Womble was converted to God 1875, while the writer was holding a meeting at Oakley, in Franklin Parish. In 1879 Bro. Womble entered the experience of entire sanctification. Bro. Womble was a young man slow to comprehend and slow in his manner. He was among the most thorough earnest Christians. He was slow to come to conclusions, but when fully persuaded he was right, he firmly and earnestly took his stand and went forward in duty. He maintained his position for the Master, when His Gospel in its simplicity was being preached and when shame and reproach was the inheritance. On one occasion when at home two young men came inquiring the way to a dancing party, he replied, "I can show you the way to Heaven but not to the party." His life was a living sacrifice, a constant rebuke to sin. He often reproved sinners in kind, earnest words. He went far and

near to attend the preached word. I loved him tenderly for he was my son in the Gospel. At home his life shed a sweet influence of light, and life, and love, as he lived and read the Word of the Lord, and led his widowed mother and brothers in family worship. May the Spirit help them to follow Christ as he did. He was a delegate to the annual Conference at Corsicana, Texas, in Oct. 1883, and remained after the session, laboring on the water works. He was sick at Bro. Grady's house where he was kindly cared for until he left us.

During his illness there was a constant halo of glory in his room on account of the Divine presence and power. The dear saints that attended him said his face shone with glory from God. He had a word for sinners and they loved to attend him. His testimony was constantly to the power of Jesus blood to keep him clean. Bro. McCulloch sat near him the last night of his stay and his testimony is, he never saw before such power and glory in a dying saint.

PHILIP ALLEN.

LOVE FEAST.

CLARA LEFFINGWELL.—At a Quarterly Meeting held — 1884. I rose with others to unite with the Church on probation. I cannot say that I felt any desire to join this Church, but it seemed as if the Father in Heaven wished me to join, and I was anxious to do his will. Oh, I feel like praising the Lord now for the way he is leading me and keeping me! What a loving Father he is to me! He has made the Free Methodist Church a help to me. Glory be to God! I love the name, and every one who has a right to the name, as a sister, and I love every one else. I had never said my sins were forgiven although I plainly realized I was in the hands of "the living God" who was molding me, that I might fit in the build-

ing of the Holy Temple of which Christ is the corner stone. The question, "Do you know that your sins are forgiven?" was asked. I hesitated an instant, I could not plead my own worthiness. I thought of God's more than parental love, so anxious to save every one who would be led by the Spirit, and the words, "God forgave me before I ever asked him to," burst from my lips. My position was very humiliating. "Then you know you are forgiven?" was repeated. "Of course I do," I answered, "God is more willing to forgive than we are to ask." This answer seemed satisfactory, for the question went to the next, but oh! dear Brethren, I have realized so much profit from that one sentence, I would not have it unsaid. I was thinking how unscriptural this may have sounded, "God forgave me before I ever asked him to," but in the midst of my arguing, something came over me, bringing The words, "thy faith hath made thee whole," and I promised to write this very link of my experience. If you have sinned against your Father who knoweth the hearts of all, do you not think he knows when you are determined to serve him with your whole heart, and are seeking to know his whole will, and are obeying him?

MRS. LIBBIE L. DAVENPORT.—"He commanded and it stood fast." So of the work of grace he hath wrought in my soul.

"Plenteous grace in him I find,
Grace to cover all my sins."

Without the storm rages, within it is quietness and assurance forever! for the peace of God that passeth all understanding keeps my heart and mind in the love of Christ. My soul has been like the house spoken of by the Lord, against which the rain descended, the wind blew and beat upon it but it fell not for my faith is founded upon the rock of eternal truth! His covenant is from everlasting to

everlasting unto all who love him and keep his commandments. Change may sweep over all of earth. But he is ever to every faithful soul, a present, an almighty and sympathizing Saviour, yea, an unchangeable God! Oh, praise the Lord for his mercy endureth forever.

"If what I wish is good
And suits the will divine,
By earth and hell in vain withstood,
I know it shall be mine."

The Lord advance the gospel type of holiness, and make it like the stone cut out of the mountain without hands, that grew till it filled the earth! Since the breath of the Lord has kindled this flame of love in many souls it will surely prove unquenchable, for he is able to keep that which we have committed to his care, and able to clothe his ministers with salvation and give the Word, through them, liberty and power, so that it may not be bound, but run, have free course and be glorified, in the salvation of many souls.

E. CHAFFEE.—I am all the Lord's. He has washed me and made me clean in the blood of the Lamb. Glory to God! He has taken my feet from the miry clay and placed them on the rock. The Spirit of God leads me. I am striving to be steadfast and unmoveable. I am going through by the way of the cross.

WHEN we pray for any virtue we should cultivate the virtue as well as pray for it: the form of your prayer should be the rule of your life; every petition to God is a precept to man. Look not therefore, upon your prayers as a short method of duty and salvation only, but as a perpetual monition of duty. By what we require of God we see what he requires of us.—*Jeremy Taylor.*

LOVE is better than doctrine, yet false doctrine will always destroy pure love.