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AFRICAN MISSIONS.

BY THE EDITOR.

Christianity was early planted in Africa. Eusebius, the oldest Church historian, says that "Mark, the Evangelist, going into Egypt, is reported to have been the first publisher there of the Gospel he had written, and to have settled churches in the very city of Alexandria." He states that the piety of these Christians was deep and sincere, and their mode of life "severe and philosophical." He relates that St. Mark was the first bishop of Alexandria.

St. Augustine, one of the most talented and most famous of all the early Christian writers, was the Bishop of Hippo, in Africa, in the fourth century.

But in Africa, as in Asia, the Churches did not long maintain their simplicity and purity. Prosperity begets worldliness, and worldliness roots out piety. At the present time, Africa, which possesses the greatest natural advantages of any portion of the earth, is involved in the greatest moral darkness. That part of our world which most resembles Paradise in its physical features, is nearest hell in its moral condition. In more

respects than one, Africa is fittingly styled "The Dark Continent."

Stanley, in speaking of the people dwelling in the magnificent country around Victoria Nyanza, said: "The hands of the people are lifted—murder in their hearts—one against the other; ferocity is kindled at sight by the wayfarer; piracy is the acknowledged profession of Wavuma; the people of Ugeyeya and Wasoga go stark naked; Mtesa impales, burns and maims his victims; the Wirigedi lie in wait along their shores for the stranger, and the slingers of the island practice their art against him; the Wakara poison anew their deadly arrows at the sight of a canoe; and each tribe, with rage and hate in its heart, remains aloof from the other. Verily, 'the dark places of the earth are full of the habitations of cruelty.'"

"What a land they possess, and what an inland sea!"

"How long, I wonder, shall the people of these lands remain ignorant of Him who created the gorgeous, sunlit world they look upon each day from the lofty upland! How long shall their untamed ferocity be a barrier to the Gospel, and how long shall they remain unvisited by the Teacher!"

"Oh, for the hour when a band of philanthropic capitalists shall vow to rescue these beautiful lands, and supply the means to enable the Gospel messengers to come and quench the murderous hate with which man beholds man, in the beautiful lands around Lake Victoria!"

Within comparatively a few years past, a number of missions have been established in Africa and most of them have been rewarded with encouraging results.

On the West Coast successful missions have been planted by the English Wesleyan, the Church missionary society, the Baptist, the Scotch United Presbyterians, the Basle missionary society of Switzerland, the American Presbyterians, the Methodist Episcopal church, and the Friends.

South Africa is better provided with missionaries than any other part of the continent. Fourteen British and continental societies have their missionaries and agents in this field. William Taylor also sent missionaries to this part of Africa, and they are laboring successfully.

Aroused by the urgent appeals of Livingstone the Universities of Oxford and Cambridge have established a mission at Zanzibar, an island on the Eastern Coast of Africa. They have made energetic efforts to plant mission stations in the interior, which, owing to the immense difficulties encountered have not met with all the success that could be desired, but still encouraging progress has been made.

The United Methodist Free Church has a flourishing mission in

Monebassa; the Scottish Free Church on the shores of Lake Nyassa; and the English Church missionary society are prosecuting missionary work with great energy in Uganda, on the shores of Victoria Nyanza; and the London Missionary Society has planted missions around Lake Tanganyika.

The appeals of Stanley published in a London daily paper, for missionaries to be sent to this great and populous kingdom Uganda, in the heart of Africa, stirred up great enthusiasm among religious people in England. Offers of money were made to establish missions in Uganda. The Church Missionary Society in 1876 sent out a party of eight to this far off region. They reached Kagei, on the southern shore of Victoria Nyanza in April 1877. They pitched their tents and put together their little mission boat, the *Daisy*.

While here, their number was reduced to three by sickness and death. The survivors set out for the large island Ukerewé. The King, Lukongeh, received them cordially and promised to assist them. Here they made a settlement. Soon, messengers came from M'tesa, King of Uganda, bringing a letter written at the King's dictation by the youth educated in the Universities' Mission at Zanzibar, whom Stanley had left with the King.

"To my dear friend—I have heard that you have reached Ukerewé, so now I want you to come to me quickly. I give you Magombwa to be your guide, and now you must come to me quickly. This letter from me, M'tesa, King of Uganda, written by Dallington Scopion Maftaa,

April 10th, 1877." The young man added this postscript. "To my dear Sir—I have heard that you are in Ukerewé, and this King is very fond of you. He wants Englishmen more than all. This is from your servant Dallington Scopion."

A day or two later other messengers came from the same King. They bore a letter still more urgent.

Lieutenant Smith and Mr. Wilson set out at once for Uganda, leaving Mr. O'Neill alone to carry on the work which they had begun. They reached the capital Saturday evening. They rested in quiet over the Sabbath. Monday morning principal officers were sent to escort the missionaries to the King. They presented their credentials and presents were interchanged. The next day they had another interview with the King. He inquired if they could make guns and gun-powder. He seemed disappointed that they could not, but expressed his desire to learn to read and write. He asked them if they had brought the Book—the Bible. On learning that they had, he showed them sites he intended to give them—one for a mission house, and one for a school. The missionaries in their account of their reception, and of the joy the King expressed in hearing the letter, which explained the object for which they came, say: "At the first part, the King ordered a salute to be fired; and a general rejoicing for the latter; but at the end where it was said that the religion of Jesus Christ was the foundation of England's greatness, and would be of his Kingdom also, he half rose from his seat, called his head musician to him, and

ordered a most vigorous rejoicing to be made, and desired the interpreter to tell us that this which we heard and saw was for the man of Jesus." This from the center of Africa, dim as his knowledge may be, must rejoice the hearts of all Christians. The King then asked, "Have you seen my flag? I hoist that flag because I believe in Jesus Christ." This flag was a medley of all colors, to represent the universality of Christ's Kingdom.

The next Sabbath they had religious services in the King's palace, attended by the King and about one hundred of his chief men. This was kept up for about three months. The King learned to read, took lessons in Geography, and showed much interest in questions of theology.

Mr. Wilson decided to stay among this people, and Lieutenant Smith went back to Ukerewé to assist Mr. O'Neill. Soon after he got there a quarrel broke out between the King of Ukerewé and an Arab trader, Songoro, which ended in open warfare. The trader took refuge at the mission house, where were Lieutenant Smith, Mr. O'Neill and six followers. The King's men attacked the mission house and killed all the party. As soon as news of this disaster reached England, another party was sent out to reinforce the mission. Misfortunes continued to follow. The *Daisy* was wrecked. Mr. Penrose one of the second party while on his way from Zanzibar, in charge of stores, was murdered by savages.

But most of the party got through in safety. With their arrival, the

prospects of the mission appeared to brighten. The King M'tesa ordered his officers and soldiers to learn to read. A small printing press had been bought, and this was kept busily at work printing, reading and spelling sheets, for the people. It became fashionable to study and to inquire into the new religion.

But in a short time affairs took an unfavorable turn. Suddenly a great zeal was stirred up in favor of "Mukassa," the god of Victoria Nyanza, sometimes called, "Lubari," or the devil. Idolatrous rites towards him were revived and observed with great enthusiasm and the attempt was made to send the missionaries away. Threats were made, and a council called, before which the missionaries were summoned. They were again asked if they would not teach M'tesa and his people to make guns and gun-powder. They replied that they had come to teach them to become Christians and to learn to read. M'tesa said, "We don't want your teaching; the Arabs can have their religion, and you, yours; but we will have the religion of our forefathers."

The missionaries were forbidden to teach and preach. The Arabs, of whom there were quite a number at court, encouraged the King in this decision. All Englishmen were forbidden access to the palace.

Mr. Wilson returned to England. The other missionaries remained and continued their labors. They steadily gained friends among those who had acquired a taste for knowledge. Many appeared to appreciate the efforts that were made in their behalf.

There were no decided converts but there was a disposition to hear and, to a certain extent, obey the new teaching. One of the missionaries wrote: "I have invariably found the poor people ready and eager to listen to the story of the Cross. Numbers of instances rise up before me as I write, where the hearers have testified their astonishment and joy at the love of Jesus *in dying for them*. Do not give way an inch if the station is proposed to be given up. It is true we ourselves have written in a despairing spirit at times. On December 23d, we had that crushing vote to reject Christianity and to stop our teaching. Now, things are changing again, and public opinion is coming round in our favor."

In a work recently published entitled "In Uganda, and the Egyptian Soudan," written by Messrs. Felkin and Wilson, two of these missionaries, is the following description of the King of Uganda.

"M'tesa, the present monarch of Uganda, is now about forty five years of age, and when I first knew him was tall, slender, active and graceful in his movements, but he has now aged a good deal and become broken by long illness. He is shrewd and intelligent, having learned to read and write Arabic, and he can also speak several African languages besides his own. His great aim and object is self-aggrandizement. He quite understands that Europeans are acquainted with many things of which he is ignorant, and he wishes to acquire as much of their knowledge as possible, and also to employ their skill in procuring

arms and ammunition, believing that the secret of a nation's greatness consists in the amount of munitions of war which it possesses. He is a thorough man of the world, and when he pleases can be as courteous and gentlemanly as our own aristocracy. He is intensely fickle, and never knows his own mind for two days together; and like a spoilt child, is always wanting a new toy. This part in M'tesa's character accounts for his change of religious profession. He is very superstitious, and if he dreams of any of the gods of his country, he takes it as an omen of ill, and immediately offers human sacrifices."

From this central mission two others have been established, one at Uyui, a village about twenty miles from the capital, and another at Mamboia in Usagara. Both are, in a degree, prosperous.

From the latest account the mission in Uganda is steadily gaining ground. Young men are being taught trades as well as to read and write.

The African youth Dallington recently wrote to the Bishop of London.

"My dear Bishop—Let thy heart be turned to thy servant, and let me have favour in thy sight; therefore send me Swahili prayers, and send one big black Bible. I want slates, board, chalk, that I may teach the Waganda the way of God. I been teach them already, but I want you to send me Sitala Sundi, that he may help me in the work of God. Oh, my lord, pray for me. And if thou refuse to send Sitala Sundi, send John Swedi. Your honour to the queen and my honour to you. J.

Scopion, *alias* Dallington Maftaa. I am translating the Bible to M'tesa, son of Suna, King of Uganda. I was with Henry M. Stanley, together with Robert Ferozi, but Robert is gone with Stanley, but I being stop in Uganda translating the Bible."

The call for men converted and sanctified to God—men full of faith and of the Holy Ghost—to go as missionaries to the benighted millions of Africa, is loud and urgent. Yet, strange to say, the men are ready but where are the means to send them?

WHO IS ON THE LORD'S SIDE?—Is it of importance that Zion should prosper; that souls should be saved; and that the church should enjoy the favor and blessing of God? Every good person will exclaim: "Yes! by all means." Yet two facts are undeniable;

That we shall never see real, spiritual prosperity, without obedience to the divine will, in spirit and in truth, to the best of our knowledge and ability.

We shall never see prosperity until we are willing to labor and sacrifice to bring it about.

The entire responsibility of the condition of the Church is with the people. The Lord will do his part, and show signs, and wonders, and impart the gift of the Holy Ghost, as he has promised, provided we will do our part, without compromising his truth and holiness. Reader what will you do? What is your interest in this matter? Are you indifferent? To what extent will you labor and sacrifice?

To live where you drink in, at every breath, an atmosphere of worldliness will demand a prayerful vigilance to never give way to a love of display, or ease, or self-indulgence.

GOD'S WITNESSES.

BY REV. A. SIMS.

In the former part of Isa. 43d, God speaks to his ancient people Israel, of the mighty and wonderful deliverances he had wrought out for them, and his constant care and love for them. Though they had been rebellious and had constantly deserted him, yet he tells them that they were to "Fear not;" that is, they were not to be afraid that he would on that ground, utterly forsake them. But he would, on the contrary ultimately gather together all the scattered portions of their great race, and bring them into their own land once more. He then challenges the worshipers of idols to produce such convincing proofs of the divinity of their gods, as those instances of his power and foreknowledge. "Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered, and let the people be assembled; who among them can declare this, and show us former things? Let them bring forth their witnesses that they may be justified, or let them hear and say, it is truth." As much as if he had said, "Let all those who ignore me, and are unbelievers in my rightful claim to the character and name of God, bring forth their evidence that they, or those in whom they trust, can do what I have done, and foretell things to come, as I have foretold them." He then tells his people Israel, that they themselves could testify to the truth of what he had said; that his predictions and promises of help made in former days had been fulfilled; that his prophets had declared what he would do, and they had seen those things accomplished. "Ye are my witnesses saith the Lord."

Notice:

1. The character of these witnesses.

(1) They are personally acquainted with the facts of the case. One of the most necessary qualifications required in a person who is called upon to give evidence in a court of law, is personal knowledge of what he testifies. It would be useless and absurd to ask one who is totally ignorant of all the facts of the case, to act as a witness. Now God's witnesses are experimentally acquainted with those things of which they are required to testify. Their language is:

"What we have felt and seen,
With confidence we tell,
And publish to the sons of men
The signs infallible."

His people of old beheld with wondering eyes his mighty deeds and ineffable glory. Later on in the dispensation of grace, Peter—to show that he and his brother disciples had not been deceived, nor misled by mere phantoms, or strong imaginations—declared that they "had not followed cunningly devised fables, when they made known the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." Just as a child is able, from personal knowledge, to testify concerning his parents, so the people of God, from their experimental acquaintance with him, are in a position to witness authoritatively and practically of divine things.

(2) They are reliable and impartial. It is sometimes the case in an earthly court of law, that witnesses—though called upon to swear that they will tell the truth, the whole truth, and nothing but the truth—do not always adhere strictly to veracity, but give false evidence. But God's appointed witnesses are not of this character. They are neither impostors nor liars; but men in whom dwells the spirit of grace and truth. It is therefore a moral certainty that while they remain of this character, their evidence will be unimpeachable.

2. Of what are they witnesses?

(1) Of the truth of Scripture. For many years the world has furnished us with men who have not blushed to avow their disbelief in the sacred doctrines of the Bible. With a boldness and zeal worthy of a better cause, they have openly denied that the precious word of inspiration came from God, or can claim to be an authentic book. Now if a man brings an accusation of robbery or murder against a certain party, and can produce different persons who saw the deed performed, the guilt of the accused is at once established. Without resorting to any other forcible arguments we might adduce in proof of the truthfulness of Scripture, we reverently bring the Word of God, and ask, "Are there any who have witnessed its prophecies and promises fulfilled? Are there those who have seen, with their own eyes, its wonderful declarations and records accomplished?" God himself answers these questions, and says to his people of ancient times, and to his people of to-day: "Ye are my witnesses."

Further, what about the numerous declarations of the Bible respecting the doctrines of Calvary, and that through the death of Christ guilty men are able to find peace with God? Has this statement ever been verified? Has any one ever found this announcement to be true, by having found peace through faith in Christ? Blessed be God, there are thousands of living souls all over Christendom, who can joyfully exclaim "We are witnesses." This is only one thing in the Scripture to the truth of which God's witnesses can testify. There are thousands of precious promises; respecting every one of which a vast number of glad hearts can say, with their hands placed upon the very words: "They are true—gloriously true—for they have been fulfilled in our own experience. It tells me, that if I call upon God in time of trouble,

he will hear my cry. And—all glory to his name—he has done this thousands of times."

(2) Of the fact that Christianity is divine. Skeptical men take great delight in scornfully asking, "Where is your proof that the religion of the Bible is divine?" Ignorant, but honestly disposed persons—in their efforts to decide between the claims of false systems, and those of the Scriptures—have asked, "How are we to know that the system you call Christianity, is of God?" These questions have already been partly answered, by the evidence we have adduced of the truth of Scriptural fulfillment. We can further answer these enquiries by referring to the miraculous power of Christianity—a power which is absolutely impossible for any mere human system to exert. If all previous dispensations have been stamped with a divine authority, by the wonderful displays of omnipotent power that have accompanied them—if the plagues of Egypt, the standing still of the sun and moon; the raising to life the dead by God's prophets, and other equally striking miracles—if these events were witnessed by thousands of Jews, and regarded as unanswerable proofs of revealed religion—Christianity can also bring forward evidence of the same incontrovertible nature; and, in answer to the question of men, "Is the religion of the Bible divine?"—our God points to the countless millions of Adam's race, who, though they were spiritually dead, have been by Christianity made alive—not merely reformed—but actually made alive; yes, made "new creatures in Christ Jesus." God says to them, "Ye are my witnesses." Every truly converted soul is a living witness that Christianity is divine.

(3) They are witnesses of the comfort and hope of religion. There is often a period in the history of every individual, while in his natural

state, when he most earnestly wishes he had some one, or some thing to console him. Especially is this true when trouble, sickness or death, comes upon him. The benighted heathen often feel this. Infidels and skeptics of every class, with all their loud boasting, feel this. The vilest and most wicked feel it. Every branch of the human race feels it. And thousands of times the inquiry has been privately and publicly asked—asked by throbbing hearts and quivering lips, asked in the rich man's palace, and in the poor man's cot, asked by the learned and illiterate, "Is it possible for me to find a religion that will provide me with an antidote for all my sorrows, assuage all my griefs, sweeten every bitter cup, lighten every burden, be a light to me in darkness, and a lasting source of solid joy when all other fountains are dried up?" "I have tried," says the anxious soul, "various systems that pretended to be cure-alls for man's complaints. I have tried good works. I have tried refinement and education. I have tried polite society. I have tried many things, that had no Christ in them, and I am nothing better. What can that system, you call Bible salvation, do for me? Infidelity laughs at it, and ridicules it; but is it in its power to satisfy my inmost cravings, and give me peace?" To all such inquiries, a voice from heaven answers. And to the many thousands who in the deepest poverty have felt contentment, in the most acute pain have been made patient, in the darkest hours of sorrow and anguish have felt unutterable comfort, and who, when deserted by friends, stripped of all earthly bliss, tossed about on the waves of persecution, shut up in dungeons, loaded with iron chains, and streaming with blood from their many wounds have felt divinely happy—this voice I say, speaks to these living arguments, and says, "Ye are my witnesses."

"But," says one, "you tell us what Christianity can do for man in life. That is very well—but I have a consciousness within me, that there is an existence beyond the grave. And I want to know if this religion can lighten up the future, and afford me, in the hour of death, certain hope that I am going to a blissful state. Will it soothe my dying pillow, take from me all fear respecting the great hereafter, and fill my mind with peace?" He—only he who has conquered sin and the grave, and brought immortality to light by the Gospel can answer these questions. To that aged disciple on yonder bed, with wrinkled brow and wornout frame, just tottering into the grave, who exultingly exclaims, "All is well;" to that illustrious but now sainted man, John Petty, who, when dying said, "Draw the curtains aside, that the waves of glory may roll over me;" to that noble band of martyrs, who at the stake passed away in triumphant joy to Paradise; to the countless millions who, in their last moments, testified to the blessed reality of Christ's religion—the foretaste they had of what was to come—and who died in sure and certain hope of a blissful resurrection—to all these he says, "Ye are my witnesses."

FAITH is the continuance as well as the beginning of the religious life. No man can be justified in Christ, unless he is willing to renounce all merit and hope in himself; and in the exercise of faith, receive Christ alone as the propitiation for his sins. No man can experience the grace of sanctification, unless, renouncing all other means of sanctification, all wisdom and all strength of his own, he is willing to receive from God, in the exercise of faith, that wisdom and that strength, moment by moment, without which the sanctification of the heart can not exist.

EVIDENCES OF PERFECTION.

BY H. F. T.

Many writers and speakers claim that they are "perfect," and urge all to join their ranks. It is needful for us to know what is the true meaning of being perfect, and the following suggestions may be of use to those who are earnestly seeking Christian perfection.

The definition of perfect in the Word of God is, "Even as your Father which is in Heaven is perfect." This certainly signifies that, if perfect, we are altogether like God; that all our thoughts and opinions, our feelings and imaginations, are identical with the thoughts and feelings of God: that nothing enters into our mind or heart but what is in perfect harmony with His mind and heart. We can not attain to God in degree, but a drop of water from the ocean is as truly sea-water as the vast ocean itself, and, if perfect, although we are drops, we are as truly Godlike as our infinite God. We form the same opinions about everything that He has, and feel toward every human soul as the Lord Jesus feels, so far as we are capable of thinking and feeling. How can Christ be in us, and we in Him, as His word declares, if our soul is not throughout in perfect union with His soul? Like the prophet of old, we have eaten the Word and it has become our spirit and life. If perfectly united to Christ, we can no more go contrary to any part of the word of God, than a man can go contrary to the spirit within him. The perfect person carries out in all his thoughts, feelings and actions, and under all circumstances, the spirit and principles inculcated in these words: "Suffereth long and is kind; envieth not; vaunteth not itself; is not puffed up; seeketh not her own; is not easily provoked; thinketh no evil" and "beareth all things."

If we have attained to true holiness, we never have the remotest feeling of envy or jealousy towards Christians whom God blesses, or uses, more than He does ourselves, neither do we vaunt ourselves, or say, "I am holier than thou," to ordinary church members who are far behind us in Christian experience. If the providence of God so directs, we are just as willing to stand aside and let others work, and receive the reward as to work ourselves. If we come into personal contact with persons of sinful ways and disagreeable traits, these things never lessen our love for their souls, or desire to win them for Christ.

If we are perfect, we possess our souls in patience towards all with whom we have to do, whether disagreeable and aggravating people, or stupid and obstinate animals. Our heart is full of the mercy and long suffering of God, and we are never provoked out of our self-control or good temper towards any brute beast.

Those who profess to be perfect, say we must give up absolutely all to Jesus; therefore, if we have attained to this, our property and dearest earthly relationships are no longer our own, but the Lord's. If we are entirely His, we certainly can not claim anything on this earth as being our own. We joyfully feel that all that is ostensibly ours is wholly the Lord's, therefore we give most willingly whatever He requires for His service, whether our money, our lives, or our loved ones for foreign mission work. We also think about the distinctions of wealth, and social position, and dress, and fame as God thinks. All these earthly distinctions and differences are in our minds, exactly as they are in the mind of God. We think no more of a person if rich, and no less of one if poor. We desire that God will take out of our pocket and from our loved circle whatever and whoever

He chooses. As we have nothing of our own, but everything belongs to God, we are not disconcerted or troubled at financial losses. If we are over-reached and suffer loss, we receive it with quiet indifference, and do not feel that we have lost, as it was not ours to lose. Especially if cheated by our brother in the Church, we "suffer ourselves to be defrauded," and forgive him the "seventy times seven." If we are to "lay down our lives for the brethren," the losing of property by them is of no account. If we manage our affairs in the fear of God and with sanctified common sense, we leave it to Him whether we shall gain or lose, and receive either at His hands with content.

If we are perfect, our hearts are full of the Christ-love for souls, so that no one in any degree associated with us fails to receive the benefit of our influence and prayers. Our heart being as Christ's heart, our petitions are constantly ascending for all in any way connected with our life. We pray for the editors and printers who prepare our morning papers; for the provision dealer, and grocer, and the milkman who supply our daily wants; for the horse-car driver with whom we ride, and the policeman who guards our dwelling; for our servants and neighbors, and for those who fashion our garments; for our political opponents, and business associates, and traveling companions; indeed we never see a human soul without the Christ in us prompting to desire its spiritual blessing.

If we are perfectly sanctified, the commandment of God, which is "exceeding broad," finds no secret corner of our hearts or lives that does not meet its requirements. The law is "within our hearts," and we not only "delight to do His will" and fulfill all the demands of His word, but we do it *spontaneously*. If we say, "I will feel and do thus and so, because Christ would have done so in

my place," it is good but it is very far from being perfect. The perfect soul no more thinks and chooses to do right, than one thinks to have his heart beat. The very essence of perfection is *spontaneity*, and *absence of all self-consciousness*. A dyspeptic man knows he has a stomach, but a perfectly healthy man is not aware by any self-consciousness of a stomach in digesting, or of lungs in breathing. As soon as he is conscious of a stomach, it proves that it is not perfectly doing its work. So the perfect soul is entirely delivered from all self-consciousness of its own goodness. If I say, "I am free from sin and therefore perfect," it only proves that I have not the proper standard. My self-consciousness in saying so, shows that I am not yet free from self, or Christ wholly formed within.

A "partaker of the divine nature," as God's saints are called, spontaneously thinks, and feels, and acts in perfect harmony with God, and is as much more conscious of God than of self as God is more infinite and more worthy than self. To be perfect, therefore, it is to be in a state of spontaneous holiness, free from self-consciousness,

"Be more Thyself, O God, to me,
Than I myself have been;
Make me, O God, more one with Thee
Than with myself, Amen."

—Triumphs of Faith.

BE silent when blamed and reproached unjustly, and under such circumstances that the reproachful and injurious person will be likely, under the influence of his own reflections, to discover his error and wrong speedily. Instead of replying, receive the injurious treatment with humility and calmness; and He, in whose name you thus suffer, will reward you with inward consolation, while he sends the sharp arrow of conviction into the heart of your adversary.

BEARING FRUIT.

BY FRANK H. PALMER.

"Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples." — Jno. 15 : 8.

Every child of God has but one object: to glorify God. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." — 1 Cor. 4: 31. Any motive contrary to this springs from a heart not filled with the love of God. A true Christian asks not what the people will say of him, or how his conduct will affect him financially; but, "Is this God's will? Can I do this to his glory?" This being settled, he hesitates no longer, but acts as God leads. Christ says, "Herein is my Father glorified."

But this is not the only reason why we should bear fruit; for he adds, "So shall ye be my disciples."

Some talk about God's promises without taking notice of the conditions on which they rest. But to every promise God has made to us, there are conditions that we must fulfill to receive the promise. Here he makes it a condition of continued discipleship that we "bear much fruit." In the third verse of this chapter is the warning: "Every branch in me that beareth not fruit, he taketh away." Christ expects every one of his disciples to be a fruit-bearer. Nothing short of this will satisfy him. Should we fail in this one thing, it is liable to be said of us at any time, as it was of the fig-tree. "Cut it down; why cumbereth it the ground."

It is not enough to have the appearance of being fruitful. The Lord requires more than this. The fig-tree was fully leaved out. Its appearance at a distance indicated that its fruit was ready to be eaten. But the Saviour found nothing on it but leaves; and so he cursed it, and it withered. We must be fruit-bear-

ing in reality, and not merely in appearance.

When God saves a soul he expects that person will help save those who were his companions in sin. Christ gives every one of his followers the same kind of love for souls as he himself has. If we do not have this love for perishing souls; an intense longing to have them saved; a desire that will prompt us to deny self, and earnestly labor to bring them into the fold, it is safe to conclude that we need more of God and less of self.

When the Lord calls one to preach the Gospel, he expects that he will have success. "Jesus said unto Simon, Fear not: from henceforth thou shalt catch men." The Lord is no respecter of persons. "He that abideth in me, and I in him, the same bringeth forth much fruit." — Jno. 15: 5. This applies to all.

There are three things that a person needs to be sure of, before he can expect to win souls.

1. That he is as God wants him to be.
2. That he works where God wants him to work.
3. That he works the way God would have him.

He must be fully saved, so that he can hold up the Bible standard where God has placed it, and live up to it himself. He must be so full of sympathy that he can "rejoice with them that do rejoice, and weep with them that weep." He must walk with God, and prevail with him in prayer.

If God wants a person to stay on a farm, he can not save souls by leaving it for the pulpit. To bear fruit he must be ready to be used in any way the Lord sees fit. He must not endeavor to be like some one else. If God wants him to use the chisel, it will not do to try the broad-axe. When the Spirit says, "Shout!" it will not do to groan. "Follow me, and I will make you fishers of men."

To every child of God this command and promise apply.

No matter what our calling is, whether it be that of a farmer, shoemaker or housekeeper, the word is, "Follow me, and I will make you fishers of men." "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." — Matt. 5: 16.

We must be certain that we have our lamps lighted, and then we must keep them trimmed and burning. If a light-house should be erected near a dangerous place for vessels, and the ships kept on being wrecked as before, the conclusion would be that something was the matter with the light; and an investigation would follow. So it should be with us. If our light makes no difference about souls being wrecked, we should begin to investigate. Is there not something the matter with the light? If we are certain that the lamp is burning, would it not be possible to have it blaze up more brightly? No one can be too thorough in this examination. The salvation of our own souls, as well as those of others, may depend upon it.

If we are trying to lead a flock we need to be in such a condition that we can lead them. No one can drive people into the kingdom, but we can go ahead and urge them to follow. We should be in such a spiritual state that we can encourage others to press forward.

Christ came on earth, started the work, did his part and went back to the Father, and left the work to be carried on by us in his strength. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father."—Jno. 14: 12. This should be our main object, to bear much fruit. We should live for it, pray for it, work for it,

and expect it. "According to your faith be it unto you."

BREAD OF HEAVEN.

SAMUEL ADAMS WIGGIN.

Hungering and thirsting for love I lie,
Tired of sinning, and weary:
"Oh, for perfection in Christ!" my cry;
Life is so wretched and dreary.

Loving but little, so cold and faint,
Crosses are burdens enduring;
Crowns are but nought with my spirit's
taint,
Heaven worth hardly securing.

Life is so short, eternity's long;
Merciful drops are now falling:
Loud let me join in the chorus of song,
All my Lord's passion recalling.

Oh, for the love that casteth out fears!
Oh, for a full heart rejoicing!
Oh, for the humble and contrite tears,
My sin and my folly repining!

Oh, for the faith to believe in the power
Of Jesus to save me from sinning!
Oh, for full grace in the tempter's hour,
Seeking my soul for hell's winning!

Now, at this moment, O God, I wait,
Now to my heart love revealing;
Lowly and weak at the pearly gate,
I sigh for my spirit's sealing.

I'll knock at the door, I'll enter in,
Sweet faith my sad heart sustaining;
Watching to cleanse every taint of sin,
Heaven at last to be gaining.

Now, blessed Lord, let my cup run o'er:
Fill me with love for thy cleansing.
Feed me with bread from the heavenly
store;

Wash me pure; while with thy blessing,
Peace, like the silent, soft dews of heaven,
Pure, perfect love is distilling.
Now through my faith in the promise giv-
en,
Holiness is sweetly indwelling.

Low at His feet was the pardon wrought,
My soul from all sin to sever:
Childlike, I trust what my eyes see not:
Loving, I'll lie here for ever.

AGE is opportunity no less
Than youth itself, though in another dress.
And as the evening twilight fades away
The sky is filled with stars invisible by day.

Oh what a glory doth this world put on,
For him who with a fervent heart goes forth
Under the bright and glorious sky, looks
On duties well performed and days well spent.

THINK nothing too costly for Christ.

GEMS FROM McCHEYNE.

BY R. H. CLARK.

This man of God, Rev. R. M. McCheyne, was born in Edinburg, Scotland, May 21, 1813; died, March 25, 1843.

The death of an elder brother, he gives as the cause of his awakening, and he soon sought and found Christ. I quote from his diary some of his longing desires and breathings after God and salvation.

Nov. 12, 1831.—“Reading H. Martyn’s Memoirs. Would I could imitate him; giving up father, mother, country, health, life, all, for Christ. And yet, what hinders? Lord, purify me, and give me strength to dedicate myself, my all, to thee.”

Dec. 18.—After spending an evening too lightly, he writes: “My heart must break off from all these things. What right have I to steal and abuse my Master’s time? ‘Redeem it,’ he is crying to me.”

Dec. 20.—“My mind not yet calmly fixed on the Rock of Ages.”

Jan. 12, 1832.—“My heart has not peace. Why? Sin lieth at the door.”

Apr. 8.—“Have found much rest from Him who bore our burdens for us.”

May 7.—After partaking of the Lord’s Supper, he writes: “Much peace. Look back, my soul, and view the mind that belonged to thee but twelve months ago.”

June 30.—“Self-examination. And wholly deceiving my own heart.”

July 3.—“This last bitter root of worldliness that has so often betrayed me, has this night so grossly, that I can not but regard it as God’s chosen way to make me loathe and forsake it forever.” He did forsake it, and was enabled to abstain from it forever.

July 22.—“Had this evening a more complete understanding of that self-emptying and abasement which is necessary to come to Christ. A

denying of self, and trampling it under foot.”

Sep. 2.—“Too much engrossed, and too little devotional. Preparation for a fall. Warning.”

Sep. 9.—“Oh! for true, unfeigned humility.”

Nov. 1.—“More abundant longings for the ministry. Much peace. *Peaceful because believing.*”

Feb. 11, 1833.—“Somewhat overcome. Let me see: there is a creeping defect here. Humble, purpose like reading of the Word omitted. What plant can be unwatered and not wither.”

Feb. 16.—“Many thoughts on the follies of youth. Summed up in one—ungodliness.”

Mar. 8.—“Biblical criticism. This must not supercede heart-work. How apt it is!”

June 4.—“Evening almost lost. *Music* will not *sanctify*, though it makes feminine the heart.”

June 22.—“Omissions make way for commissions. Could I but take effectual warning!”

Aug. 13.—“Clear conviction of sin is the only true origin of dependence on another’s righteousness, and therefore (strange to say,) of the Christian’s peace of mind and cheerfulness.”

Nov. 14.—“May God keep me from preaching myself, instead of Christ crucified.”

Feb. 23, 1834.—“Rose early to seek God, and found him whom my soul loveth. Who would not rise early to meet such company?”

May 9.—“How often has God thwarted me in every instance where I sought to enslave myself. I will have at least to glory in disappointments.”

May 10.—“At the communion. Let the Master of the feast alone speak to my heart.” He felt *the Supper* itself ought to “satisfy their souls with fatness.”

May 21.—“This day I attained my twenty-first year. Oh, how long and

how worthlessly I have lived, Thou only knowest! Neff died in his thirty-first year; when shall I?"

May 24. — Writing to one who seemed to him not to be a believer, but who appropriated God's promises to himself: "If you are wholly unassured of your being a believer, is it not a contradiction to say that you are sure the believer's promises belong to you? Are you *an assured believer*? If so, then rejoice in your heirship."

Aug. 14. — "Partial fast, and seeking God's face with prayer. Oh, for more love; then will come more peace."

Oct. 17. — "Private meditation exchanged for conversation. Here is the root of the evil — forsake God, and he will forsake us."

Mar. 29, 1835. — "College finished on Friday last. My last appearance there. Life itself is vanishing fast. Make haste for eternity."

In such records as these we read God's dealings with his soul, up to the time when he was licensed to preach the Gospel. His soul was prepared for the responsible work of the ministry by much prayer and much study of the Word of God, by affliction in his person, by inward trials and sore temptations, by experience of the depth of corruption in his own heart, and by discoveries of the Saviour's fullness of grace. He learned the way of salvation experimentally ere he knew it accurately by theory and system; and thus it was that his whole ministry was little else than a giving out of his own inward life. In his esteem, to be in Christ before being in the ministry, was an indispensable thing. He often pointed to Jer. 23: 21.

THE spirit of Christ sweetly calms the soul of a suffering believer, not by taking away all sense of pain, but by overcoming it with a sense of his love.

PAUL'S EPISTLE TO THE EPHESIANS.

BY MATTIE CAMPBELL.

Away from home, yet not exiled, with heart yearning for a word from loved ones, a letter is brought. With quickened pulse and a memory-picture of the home nest with its dear faces, we grasp, and without a look at the address or post-mark, eagerly open and begin to peruse it. How strangely it reads — of affairs we know nothing. All confused, we glance at the bottom of the page; it is without doubt a loved one's name and hand, yet not ours: a look at the superscription proves it, the letter is not for us; it was opened by mistake.

The loving Father, in his heavenly mansion, regarding with pity the absent and oft-times homesick ones of earth, said to Paul of Tarsus, "Write an encouraging letter to the Ephesians; and, Paul, not only to the Ephesians, but to all 'the faithful in Christ Jesus:'—direct it in that way."

And thus it reaches us. Can we call it ours? Explore its contents, and feast our souls upon its sweets? Or, must we, after a confused reading, in the light of the Holy Spirit and our own convictions, admit it is indeed from a loving Father, but not for us; it was opened by mistake?

Let us know; let us decipher the address of this heavenly message; let us know what is to be understood by the word, "faithful." Ah, here is a clue; we read in this 4th verse: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him."

Is it possible God requires this at our weak hands? Does he not, will he not excuse us, remembering we are but dust? Let us look back adown memory's pathway. How have we fulfilled God's great intention towards us? Does not our heart condemn us, and is not God

greater than our heart? But we will read the address once more. The drowning catch at straws. If this is all, our fate is sealed. To "The Faithful in Christ Jesus." "According as he hath chosen us in him, before the foundation of the world, [even then; oh, what tender care!] that we might be holy, and without blame before him, in love." In what manner, does it say? Why, *in love*.

Ah, that is our letter! Hell powers need not dispute it; no one shall wrest it from us. Faithful, holy and without blame, yet only in love. It is for us: our Father dictated it. The post-mark is familiar, "City of the New Jerusalem." Its contents are easily understood. We understand the meaning of verse 7. He had Paul write in this way, thinking perhaps we were down-hearted, and it would cheer us. Blessed, blessed words; they tell the story. We were in trouble; deep down in the very depths of sin; erring children: but He loved us; He saw we could not help ourselves; our hands were tied. Nothing behind us but guilt—guilt and sin: nothing ahead but remorse and everlasting misery. We were *sold* under sin. Father pitied us, sent down the price and redeemed us. Gave so much more than we were all worth, the faithful and Ephesians together; and now he has Paul write to tell us. He has settled it up, and we are free. He has written the same before, but his great love never wearies of assuring our hearts.

But that is not all. He says: "Paul, tell them about the rich present I have given the Ephesians, and am going to send them, the faithful in Christ Jesus, the ones I am sending this letter to. I am afraid they will grow faint-hearted before they get home, and I purpose to send them just a little sample of the reunion feast I intend to make, and a little wine and oil of the kingdom, to

let them know I bear them in mind: it will encourage their hearts."

Blessed, blessed Ephesians, chapter 1, verses 13, 14 and 20. Let us not fling back this gift, this earnest of our inheritance, in the face of our Heavenly Father. But, in the words of one who suffered for conscience' sake, let us

"Awake, awake, put on our strength,
Our beautiful array:
The day of freedom dawns at length,
The Lord's appointed day."

SEEK holiness rather than consolation. Not that consolation is to be despised, or thought lightly of; but solid and permanent consolation is the result rather than the forerunner of holiness; therefore, he who seeks consolation as a distinct and independent object will miss it. Seek and possess holiness, and consolation (not perhaps often in the form of ecstatic and rapturous joys, but rather of solid and delightful peace) will follow, as assuredly as warmth follows the dispensation of the rays of the sun. He who is holy must be happy.

A RELIGION that is false is usually intricate. The only two rites that characterize the religion of Jesus are noted for their simple beauty. The Christian worship comes out of the soul, and not out of symbols.

FORTUNATE is the congregation having a preacher who is an active, steadfast, prayerful sower; and fortunate is the preacher having a congregation whose members are active, steadfast, prayerful cultivators.

"KEEP thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good: seek peace and pursue it." What a happy life to those who observe and keep these inspired precepts.

AN ANTIDOTE FOR BACKSLIDING.

BY REV. A. SIMS.

"But ye beloved, building up your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life."—Jude 10, 21.

The object of this epistle of Jude is, to establish Christians in the faith. The Apostle cites the case of the fallen angels; of Cain; of the impenitent in the time of Noah; of the wicked cities of the plain; of Korah; of Balaam; and asserts the certainty of the future judgment of the wicked. After these solemn warnings, he addresses himself more personally to the Christian, and in order to prevent apostacy, he with tender affection, shows the duties that must be observed.

1. Building. "But ye, beloved, building up yourselves on your most holy faith." These words suppose the foundation of Christian character is already laid. Observe also, that this faith is not a spurious or dead faith, but a "most holy faith." It is holy, because it is begotten of God in our hearts, and is the connecting link between the soul and the fountain of holiness.

Building up a holy character is to be done by the constant exercise of the grace already received, and by diligent searching of the Word of God. Whitefield, as a custom, read the Bible with Henry's Commentary day by day on his knees, praying over every sentence, line and word. It is said that Scott, the Commentator, wrote most of his book on his knees. Cruden, the author of the Concordance, died on his knees. The most eminent Christians are known to be diligent students of the Word of God. Christianity is progressive.

2. Praying. "Praying in the Holy Ghost." This means prayer indited by the Spirit. Such prayers always prevail with God, and bring

food and strength to the soul. To pray in the Holy Ghost, we must have him dwelling in our hearts. He will then, through our petitions, "make intercessions for us." Blessed unity of effort, this. Lord, may all thy saints realize it as their constant experience! Amen.

3. Fixedness in grace. "Keep yourselves in the love of God." It is true the saints can not keep themselves, and that they are only "kept by the power of God." Yet God keeps his children only on conditions. Our bodies are not kept alive and healthy if we neglect to use the means. So the life and love of God in the soul can only be retained there by diligent attention. It is as if the apostle had said, "By building up yourselves, and by praying in the Holy Ghost, ye will keep yourselves in the enjoyment of the love of God."

4. Well grounded hope. "Looking for the mercy of our Lord Jesus Christ unto eternal life." Live to the end in constant expectation of everlasting life. This is both a duty, and part of the end to be attained by the observance of duty. It necessarily comes in order as the last of those duties specified by the apostle. It would be in vain to be looking for the mercy of our Lord Jesus Christ unto eternal life, if we neglected to build up ourselves, to pray in the Holy Spirit, and to keep in the love of God. But when we are making all possible efforts to use the means enjoined, when we are living in obedience to every known command of God, it is still necessary to look for, and be depending entirely upon the mercy of Christ for eternal life.

To love all mankind, from the greatest to the lowest (or meanest) a cheerful state of being is required; but in order to see into mankind, into life, and still more into ourselves, suffering is requisite.

LIGHT OF THE WORLD.

BY W. K. LA DUE.

"Ye are the light of the world."—Matt. 5:14.

1. The saints of God have always stood in sharp contrast to the spiritually dead. They have shone as beacon lights, throwing their clear rays across the dark waters of sin. See that lone man with fixedness of heart! Though surrounded by iniquity he heeds it not. Walking amid the uncleanness of this world his garments are spotless. God has given him exceeding great and precious promises; and by these he has become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Enoch walked with God three hundred years. And there was Noah, who, "being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir to the righteousness which is by faith."—Heb. 11:7.

Instances might be multiplied, down to the time of our Saviour, who was "the true Light, which lighteth every man that cometh into the world."—John 1:9. Ah, He is the Light, so pure, so bright, that it pierces the darkest recesses of every heart. The saints are mediums through which He shines. From His time to the present, there have always been a few who have been true to their Master—"Children of light."

2. The text is of individual as well as general application. You and I are included in it. Let us not shrink from the responsibility; but bear it to the glory of God. When the soldiers at Andersonville prison were without food, they would sometimes gather together and tell how to prepare various savory dishes, that their hunger might be somewhat

appeased through the imagination. This might answer for the moment; but the human system can not live on fancies. So Christians will sometimes speak of the old time power of the saints, and of the remarkable places in their own experience; and for the time being this satisfies in some measure the barrenness of their souls; but unless they go further, and obey with all the earnestness of their beings the obligation that now rests upon them, these things will be but millstones about their necks to drag them down to hell. It is time we awoke to the fact that *we* are commanded to work in God's vineyard; and to do with our might whatsoever our hands find to do.

3. We are to be "the light of the world" because there is great darkness. Notwithstanding the spread of the Gospel it is appalling to see how little real spirituality there is in the world. Religion is becoming to a great extent a matter of the intellect and sensibilities, while the real choice of the soul is selfishness. Refined selfishness, to be sure, and so refined that it appears much like true love for God, but this only makes it so much the more damning in its nature. Holiness is becoming popular; and multitudes profess it who have not the first principles of salvation from sin in their hearts.

The devil and his followers would deceive, if possible, the very elect. Because iniquity abounds, the love of many is waxing cold. As it is written: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, dispisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the

power thereof."—2 Tim. 3:1-5. "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4:3, 4.

This is the condition of thousands in christian lands. Heathenism is nothing compared to it. There are many single individuals living under the light of the Gospel, who are more guilty before God than the whole heathen world; because they have sinned against greater light. Then let these who are "the sons of the living God," "be blameless and harmless, * * * without rebuke, in the midst of a crooked and perverse nation;" and in the darkness which surrounds them, let them "shine as lights in the world."

4. Christians are to be "the light of the world" in their daily walk. We must have the vital godliness within, which brings practical godliness without. We are known by our fruits. Do we bear "the fruit of the Spirit," which "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance?" Are we careful in our conversation? Is it "always with grace, seasoned with salt?" "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. 12:34-36. Remember! we are to give account for "*every idle word*." As a rule Christians talk too much. Often things are spread among the people, when they ought only to be the occasion of prayer, or of earnest admonition to those immediately concerned. We put our light "under a bushel" where there is inconsistency in our words

or actions. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

5. Christians are to be "the light of the world" in the sense of revealing sin. It is the nature of light to make manifest. Holiness reveals sin. Popular religion, as the name implies, runs parallel to carnality—is itself the deepest carnality. True religion runs across carnality, and always stirs the devil. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you."—John 15:19, 20.

If your religion does not arouse opposition it is not the religion of the Bible. "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven."—Luke 6:22, 23.

The true saints of God in times past have been so filled with the Holy Ghost, that sinners and nominal professors have trembled in their presence. If the unsaved are not convinced of sin by the brightness of your holiness something is wrong with your heart. We cannot expect to

"* * Be carried to the skies
On flowery beds of ease;
While others fought to win the prize,
And sailed through bloody seas."

6. Christians are to be "the light of the world" in the sense of saving from sin. See that ship tossing on the waves! How dark the night! Hear the wind whistle through the rigging! Now the captain has come on deck. As he sees the billows roll-

ing high, and ever and anon breaking over the vessel, hope dies within him, and he thinks of shipwreck and a watery grave. But see yon light! How brightly it shines. Now hope revives. With a steady ringing voice the captain gives the order, and the vessel runs out to sea. Ah! what was that? One flash, and the light has gone. The night grows darker. Now the storm howls louder, and fiercer blows the blast. The billows dash higher. Hark! The breakers are near. The helmsman turns quick the rudder. Too late—with a sullen crash the vessel strikes the rocks; and soon with all on board, is engulfed in the seething waves. So we stand as light-houses to save perishing souls from everlasting destruction. If our light goes out they are lost. Are we doing our duty? Would to God that we might see sinners as they are, hanging by a thread over perdition; that we might hear the wails of the damned piercing the caverns of hell. O may God give us such a glimpse of eternity, that we shudder at the thought of letting our light grow dim, and begin at once with all our might to pull sinners out of the fire. Be careful, or in the Judgment you will find your garments stained with the blood of souls. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."—Ezek. 33: 6.

OFTEN we do think when we ought to act, and act when it behooves us to reflect; hence caution is frequently as fatal as rashness.

—Mistakes in religion may be fatal; therefore "do not err:" be sober, watchful, studious, prayerful against errors.

SELF-CULTURE.

BY H. FRANK HILL.

What a legacy is that which has fallen to us in the gift of a human mind and heart in the casket of the human body! Truly, all earthly riches and possessions are nothing to be compared with these. To neglect such gifts; to put a low estimate upon ourselves; to make no effort at self-improvement; to have no desire to elevate ourselves above the vulgar minds around us, who live only in the gratification of the moment; is to live and die a slave.

God expects us to make the most of ourselves that we are capable of, in order that we may be more useful to others and glorify Him on a more enlarged scale. We may not have the advantages of some; our talents may be small in comparison to those of others; but the responsibility remains to bring our faculties up to the highest standard of excellence and usefulness in our power. And even if there were no moral responsibility in the matter we ought to improve ourselves for our own sakes. We are capable of much improvement. There is a germ of divinity in us which will increase on our hands if properly nourished. We ought to give it a chance by seeking to elevate ourselves morally and intellectually.

As we can not get rid of ourselves, we ought to make ourselves as self-companionable as possible: and this can be accomplished, not by self-indulgence, but by pains-taking efforts to improve by study, by experience, and by meditation.

The cultivation of just and noble thoughts, thoughts of God and his character, will tend to expand and polish our minds. We may find in our own thoughts, not only agreeable, but elegant society. Contact, too, with other minds, through the study of choice books, is one of the

first means of self-improvement; for thereby our understanding is awakened to new conceptions of things, old prejudices and conceits are rubbed away, and the current of our own thoughts quickened and expanded. As the farmer enriches his land by manures to make it more productive, so must we continually enrich our minds by knowledge, if we would not become barren.

But you say you have no time for study. Then you must take time. Better neglect other things than that wonderful estate God has bequeathed to you, the estate of the mind.

Cultivate the heart; for it is the very seat of power. The heart renewed by the Holy Spirit, can do whatever it believes it can do. What power there is in love! It can conquer all things. The world still feels the power of Jesus' love. They put him to death, but his love still prevails. They have tried to crush his holy religion, but it still lives to bless humanity. A man never knows what he can do, till his heart has been awakened by love. Paul said, "The love of Christ constraineth me," and the mighty impulse of that love will roll on and on, till it strikes the shores of eternity. Let us seek such love as Jesus had, full of tenderness and compassion for human woe, full of forbearance with human infirmity. Oh, for such a heart as Howard had when he visited all the filthy prisons of Europe, that he might relieve in some way the sufferings of the poor, guilty prisoners! Oh, for such a heart as prompted Florence Nightingale to expose herself on the field of battle and to the perils of a soldier's fare, that she might minister to the wants of the wounded and dying! Oh, for such a heart as prompted Adoniram Judson to devote his splendid talents, in the midst of great privation and toil, to the cause of elevating the heathen in a darkened land, instead of seeking that honorable position to which his supe-

rior abilities would undoubtedly have raised him in his native country.

Let us not repress the generous feelings which arise in our hearts, but rather encourage and cultivate them; for they are prompted of heaven. Let us cultivate generous feelings towards our brethren, and be slow to judge evil or think evil of them; for love thinketh no evil. Let us also cultivate honesty and justice and all conscientious feelings in regard to everything we do; and whatever we may lack of mental grace, we shall be like angels in love and purity.

Cultivate the body; for the body is the image of the soul. Is not every look, or motion, or gesture of the body indicative of character? Every man is known even by his gait, and that gait is in some way expressive of his character. There is the closest sympathy between mind and body, and what affects the one affects the other. When the body is weighed down by disease, the mind and heart are also weighed down and cease to perform their functions in a normal manner. The best of people when sick are not themselves and need to be borne with patiently. Therefore it is our duty to use all consistent means to maintain our bodies in a healthy condition. This we shall accomplish not by using every medicine that is recommended to help us, but by observing the simple laws of health. If we live on dainties, or gratify a perverted appetite for them, our bodies will be more or less enervated. Plain, wholesome food is one of the conditions of health. Of all the Greeks, the Spartans were the most simple in their diet, and they were also capable of the most endurance. Above all, no one can enjoy good health cooped up in a house where little air can be had or exercise be taken. The passions themselves prey upon the indolent body, and it is subject to all manner of ailments. It was not in-

tended that women should be housed up any more than men. Get out into the open air where the sun can strike you. Inflate the chest; and if you can not think of anything else to do these fine October days, plan rambles to the woods, or clamber up the rough hill sides, where you can obtain fine views of nature. It is exhilarating to both body and mind. While each drop in your body seems to jostle its neighbor drop exultingly the mind is filled with cheerful thoughts. Seek bodily vigor, and you will improve the vigor of your mind and heart.

THE BOOK.

BY S. B. MENELL.

The Word of God is the water of life; the more ye lave it forth, the fresher it runneth: it is the fire of God's glory; the more ye blow it, the clearer it burneth: it is the corn of the Lord's field; the better ye grind it, the more it yieldeth: it is the bread of heaven; the more it is broken and given forth, the more it remaineth: it is the sword of the Spirit; the more it is scoured, the brighter it shineth. The voice of God can not be unpleasant to their ears who are the children of God; the oftener they hear it, the more they receive; they who never have enough, can not have overmuch. — *Bp. Jewel.*

The lines of the Scriptures become more thoroughly transparent only when you hold them up between yourself and Christ crucified. A careless reader of the Scriptures never made a close walker with God. The Bible is always a new book to those best acquainted with it.

We note some Bible illustrations explaining and enforcing the value and nature of the Scriptures. They are called a lamp or lantern, for their light-giving, (Ps. 119: 105.); a fire to

warm up men's cold, icy, and iron-like hearts, (Jer. 23: 29.); after the iron is warmed and thus made pliable, then it needs the hammer to weld and shape it, (Jer. 23: 29). The Christian is a soldier, and so needs a sword, (Heb. 4: 12.); he is a graft which, if rightly nourished by the Word, the Holy Spirit will cause to bring forth abundant and excellent fruit, (Jas. 1: 21.); he needs to know whether he is clean within and without, and so it is his looking glass or mirror, (Jas. 1: 23). After babes are born they need milk; after men are born again (Jno. 3: 3.) God supplies the pure milk of the word, (1 Pet. 2: 2.); it is the food of the soul, (Jer. 15: 16).

"Precious Bible! what a treasure
Does the Word of God afford!
All I want for life or pleasure,
Food or medicine, shield or sword.
Let the world account me poor,
Having this, I ask no more.

Thy Word is a bright, flaming sword,
A wedge that cleaveth stone:
Keen as a fire, so burns thy Word,
And pierceth flesh and bone:
To purify all hearts within.
And scatter all the night of sin."

—*Newton.*

John Quincy Adams stated that since he was thirty years old he had been accustomed, among the first things, to read the Bible every morning. With few interruptions he followed the practice over half a century. "I believe there is not a day for the last thirty years, that I have not peeped at my Bible. I can say the greater part of the Bible by heart."

O brethren, let us read our Bibles more. It is written that the angels desire to look into these things. Let us have the same desire.

ARE you one of those inconsistent Christians who blaze with wrath when Nihilists and other infidels assail the Sabbath day, and yet devote the larger part of it to secular reading and feasting.

THE LIVING ORACLES.

BY H. FRANK HILL.

The Scriptures style themselves, "The Oracles of God," and "The Lively (or living) Oracles."—2 Sam. 16: 23. Acts 9: 28. Rom. 3: 2. 1 Pet. 4: 11.

By the term "oracles," is meant, reliable sources of information; counsels, or wisdom.

We are reminded of the Oracles of ancient Greece. These were sanctuaries situated in different parts of the country, whither the people resorted to consult the gods. Not only the sanctuary, but the deity who was supposed to preside at the place, and also the message supposed to come from the deity, were each termed "The Oracle." If any were in trouble or anxiety, or about to commence some new enterprise, they would take with them a present and go and consult the oracle; and through the medium of the priest or priestess who presided at the place, they would receive what was believed to be a communication from the gods.

Though these oracles were not always reliable, yet it is generally admitted that the people many times received very extraordinary answers, which, according to their ablest historians, were literally fulfilled. This has led some to believe that these oracles were inspired by devils or evil spirits, and that the persons who presided were nothing more nor less than mediums or clairvoyants, such as are found among the Spiritualists of our day.

But faith would prompt us to think in the absence of a knowledge of the true God, that our merciful heavenly Father sometimes chose this as a means of communication with his intelligent creatures. Were they not a great people? And are there not recorded of them many instances

of rare and singular virtue, showing that God did not forget them?

There must have been a charm in visiting these places, supposed to be the resorts of divine beings, which the imagination exalted into splendid and beneficent characters. And when our heavenly Father saw virtue and honesty coming thither, think you he did not respect it? We cannot think otherwise.

But what a charm invests the Holy Scriptures, which the Holy Spirit has taught us, and experience has proved to us, to be the true, inspired, infallible oracles of God. If we search them honestly and reverently we need not be afraid of being deceived; for God's glory shines upon the sacred page; and the whole tendency of the Bible is to warn us against what is evil and to guide us in paths of righteousness. With what courage does it inspire the hearts of those who would be godly! If we diligently study the Scriptures we shall find in them something that is applicable to every condition of our life. When in distress, if we will but open our Bible, may not God in his goodness direct us to some passage that will greatly strengthen and encourage us? We have found it so many times. We have a Bible which opens spontaneously to certain passages that have been the secret springs of many of our actions. They have been as a pillar of fire in the darkness, to guide us in the way we should go. If we seek counsel and direction of God, through his holy word, he is able and willing to give us such instruction as will be of profit to us in all our undertakings. Let us, therefore, boldly consult these oracles of life, in every time of need, and expect the Father to teach and bless us through them. Thus we shall prove his Word to be indeed a lamp unto our feet and a light unto our path.

The Scriptures are called "lively" or living oracles, because they are

not only the source of wisdom and instruction to those who consult them, but of spiritual life. Faith cometh by listening to the word, and with it every spiritual sensibility of our being is awakened as from the dead.

The Bible is the great source of spiritual power. And if we would learn the secret of those mighty movements inaugurated by Luther, Calvin, Knox, the Wesleys and William Miller, whose shock the world feels today, we may find it in this: that some portion of the word of God was believed in and held up to view, and a spiritual life was imparted to thousands.

Would you have your life quickened a hundred fold? Would you have spiritual power and influence? Believe in the Bible, and act as if you believed in it.

FLOODS AND CYCLONES.

Probably at no time has our country ever been visited with such disastrous fires and floods and cyclones as during the past year or two. They are fearful in the extreme, and no human foresight can evade them, or escape from them. The roar of the winds is terrific. Their power is irresistible. Houses with all they contain are caught up in the air, and torn to atoms, and scattered in fragments, or dashed again to the earth as if they were feather toys. Whole towns are swept out of existence. The terrified inhabitants are maimed and mutilated, or beaten to death by flying timbers, and trees, and every sort of movable things that fill the air. The stoutest oaks are no protection. They are snatched out of the ground, and whirled aloft, and torn in fragments as if they were the toys of a baby. Miles upon miles of country are left in total desolation.

The floods are not less destructive. Think of the waters of a river

seventy feet high, and whole tracts of country assuming the form of a sea, whose surface is lashed into fury by fierce winds, and all that is dear to many on earth, either washed away, or if they withstand the floods, then the winds and waves dash one house against another, until all are overthrown, and the wretched and afflicted inhabitants are driven to the mountains, without home, or shelter, or food. The picture is indescribable, and the suffering immeasurable, even after all has been done that is possible to be done, to alleviate the general distress. Not a half has been contributed that should have been given to mitigate the sorrows of those who are visited by these calamities. Multitudes are overwhelmed. The Lord be merciful to them.

But what do these things all mean? Has the Lord no hand in them? Is he asleep, or blind, or indifferent; or is there no God? Or is he justly angry with this nation, and are we visited with his judgments for the sins we are daily committing? We would not suppose for one moment, that those who suffer are worse than those who are not involved with thousands in ruin. The eighteen upon whom the tower in Siloam fell were not sinners above others, yet the Lord does visit in judgment. It will not do to ignore his hand and providences. Sin will surely bring upon us all his displeasure, and will ensure calamities in some form. This is a truth clearly taught in the Divine Word, and clearly substantiated in all the history of the world. No people have been able to escape them, and we can not escape them.

When we see on every hand an attenuated Christianity proclaimed, and the fruits which follow in every department of life, we wonder that the besom of destruction does not waste the Church as well as the land and does not waste the land with ten fold violence, until all the inhabi-

tants are brought to grief. Surely it is of the mercy of God that any of us are spared. Let every one humble himself before the Lord and bear the affliction of those who suffer, until it becomes an affliction to himself, and thus acknowledge his deservings and from this time forth let us cleave to the Lord with full purpose of the heart, if peradventure he will turn away his wrath from us. Perhaps with scarcely an exception we all lack faith in God. He hath spoken, but we do not credit his words. The tendency is to regard ourselves as the subjects of irrevocable laws of which we are either ignorant, or have a very imperfect knowledge. In fact multitudes live and act as if they were fatalists, or the victims of blind change. The book of God assures us that there is not a hair of our heads that is not numbered; that not a sparrow falls to the ground without his notice; that nations rise and fall because they please or displease him, and that all things work together for good to those who love him. He declares, "Woe is the wicked for it shall be ill with him, but with the righteous it shall be well." Deut. 28th. contains a large number of blessings and of curses, and it is declared: "If thou shalt hearken diligently, unto the voice of the Lord thy God, to observe and to do all his commandments, then all these blessings shall come on thee and overtake thee; but if thou wilt not obey the Lord then all the curses enumerated shall overtake thee." Every one should read this chapter, and certainly if we admit that there is a God in heaven, we should obey him, and in doing so it must be well with us. — *Christian Library.*

A SLEEPY, easy going ministry will not get a hearing now. Nothing but the compulsion of a mighty earnestness will avail. Compel them to come in.

DECAY OF PRAYER.

Never did we see such a low state of religion as now prevails in all the churches around us. We wonder how any people can be as dead and cold as the mass of professors are, and still keep up the profession of a follower of Christ. If it is hypocrisy to profess the religion of Christ, when we have it not, then the number of hypocrites in the church of today is sadly appalling. And, if a true Christian is one whose life is an embodiment of the spirit, principles and ways of Christ, then the Christians in the prevailing churches are so rare as to hardly deserve the name of a minority.

But this sad departure from the principles, habits and spirit of Christ in the prevailing religion is attended with an equal lack of the habit and fervency of prayer among 'professed Christians. Forty years ago, every one professing religion was expected as a matter of course to be a praying person; but now those who pretend to pray are the exceptions. But the case stands worse than this, for the spirit of prayer is far less common than the habit of it. Many in their coldness complain that they fear their prayers do not ascend higher than their heads. Others give painful evidence of it, who do not confess it. Indeed it is sadly evident that many of the few who have habits of regular prayer, are as coldly destitute of the spirit of prayer, as those who never pray.

Family worship, which used to call out a fervent prayer, both night and morning, from each member of the family professing religion, because they loved to pray, has ceased to be common among christian families; and when they keep up family worship, it is rarely that you hear from more than the head of the family, and from him usually but once a day, perhaps only on Sundays, when business does not press him. Private

prayer has fallen behind as much as family prayer. Whereas once it was not uncommon to hear the voice of fervent prayer in the woods, the fields, or the barns as you passed along the highway, now such heavenly sounds rarely ever salute the ears of the passer-by.

Ministers still keep up the form of prayer in connection with preaching, but too often it is little better than a form. They frequently entertain their hearers with "an eloquent prayer" which is as affected and heartless as it is eloquent. We can remember when nearly all the ministers in the Methodist, Baptist and other churches around us, knelt in their public prayers, generally agreeing that it was too lofty and pharisaical for them to stand in prayer; but now their scruples are outgrown, and this rule is so far reversed, that a large majority of the ministers in the churches mentioned stand in their public prayers, though we hope they kneel in their private prayers. After all we can not see why they should make any difference here, except on the principle that it is better to err part of the time than all the time.

Mr. Wesley says, "I always kneel before the Lord my Maker, when I pray in public." But we can not expect that Mr. Wesley's good example or advice will weigh much, with those ministers whose inclinations and habits are more popular than scriptural. It used to be often remarked, and justly too, that "prayer is the life of the Christian." Such being the case, the spiritual life of the church of today has nearly "ebbed out." The facts we refer to must be manifest to all who have "eyes to see," in relation to the spiritual welfare of the church. How strange, then, and sad to see so few and feeble protests against this terrible state of things! My ministering brethren tell me, "We see things as you do. But what does it amount to, to op-

pose this tendency. You can not change it." God helping us, we never will prove so unfaithful to the church amidst such perils, as to sound no alarm, and give no warning. We will rather lift up our voice like a trumpet. We will cry aloud, and spare not. Whether they hear or forbear, we will show our brethren their backslidings, since here lies their principal danger amidst the last day perils.—*Watchmen's Alarm.*

HOW TO BUILD UP THE CHURCH.

BY REV. G. R. HARVEY.

In the first place, we must be built up ourselves in the Holy Ghost: that is, to have a real, genuine experience ourselves; and then, and not till then, are we able to build up others in the faith.

The next thing necessary is, to be filled with love for souls: then you will not be so easily discouraged if they don't come when you first invite them. Remember how you acted.

Next use the means of grace. These are very essential for your own good. You need a constant increase of strength to perform the work of God in building up his Church on the earth. You need patience as a builder. Buildings that are substantial are built slowly. One man can pull down more in one day than one hundred can build up the next: hence, "one sinner destroyeth much good." So get all the help you can from others, especially from the preaching of the Divine Word, and the prayer and class meetings. If your seat is never empty, others will say: "Well, if it is a stormy night Bro. A. will be there, and I will go." Hence you will always have a meeting, if there are but two of you there.

Fourth: speak encouragingly to your brethren of the work. If the

work of the Lord does not go on just as encouragingly as you would like to see it, like David, "hope in God, for ye shall yet praise him." It is said of Alexander the Great, when he started to conquer all Asia and the world with but 35,000 men, that he remarked, "I have these and hope." Hence if you are filled with hope you will speak hopefully to your brethren in the work of the Lord.

"But," you say, "I can not talk to people on the subject of religion." You can talk to them about your houses, about your farms, your business and your worldly affairs, and why not about Jesus? If you have up to this time raised Moses' excuse do it no longer; but use the talent the Lord has given you, and you will find that the more you use it the easier it will be for you.

Next, be systematic in giving to the cause of Jesus. Adopt some rule of giving to the Lord. Don't bring him the refuse, the lame, the halt, the blind. If you have not adopted any rule, suppose you try the Lord's plan of the tenth, or tithing. This was the plan of the Old Jewish Church; and can it be possible that we will be one jot behind the Mosaic Church, when we have a "better covenant" and "better promises!" If you do not let the Lord have some share in your prosperity, the Devil will be telling you that you are giving too much, you will come to want. Or he will suggest that you will get lifted up with the idea that you are the greatest man in the Church, and that the Church could not get along in this place if it was not for you. Have a system and stick to it.

Then give your influence to the Church of Jesus. Let every body know where you belong, and what your creed is, with meekness and fear. Do not be ashamed of the word Holiness, or Sanctification, or Perfection, if you possess the graces

such words imply; they are God's words. Above all, let your walk, talk, association, dress, business, say you are on the Lord's side.

SEED-THOUGHTS.

TRUTH may be outraged by silence.

BE an upright, downright and outright Christian.

THANKSGIVING DAY.—"Yesterday, today, and forever."

A MAN is divinely empowered for all he is divinely called to do.

IT is Christ who approves, and it does not matter who opposes.

LET every man strive to add a good name to his other capital.

DEEDS of love always have a significance deeper than we know.

WOMEN often by holy intuition perform the highest deeds of honor to Christ.

Our bodies as well as our souls have been redeemed and should be kept holy.

HE who objects to loving service to Jesus at the first will betray him at the last.

A WEAK Christian, when watchful, is in less danger than the strongest, when secure.

HE who pretends to serve the interests of society by withholding from the church is a thief.

Is not the soul's feeling after sympathy from humanity, God's method of drawing us up to himself?

IT is better to preach a large gospel in a small church, than to preach a small gospel in a large church.

THE missionaries of Bengal find the drunken habits of the lower classes of the people the chief obstacle to the Gospel. Even the women and children are learning to become drunkards. The price of liquor is very low, and an immense quantity of strong drink is manufactured.

EDITORIAL.

PERFECTION.

The Bible teaches us that we are to render a perfect service to God. Nothing short of this will meet our obligations. *Be ye therefore perfect, even as your Father which is in heaven is perfect.*—Matt. 5:48. This is a plain command. But many err in supposing that this perfection is one of knowledge or of judgement. It is no such thing. In this sense God only is perfect. The perfection which God requires is a perfection of love.

In many things we are necessarily imperfect, and always shall be. But, by the grace of God, we may become perfect in love. Our capacity for this kind of perfection does not depend upon our talents or our circumstances. He who has but one dollar can give all the money he has, just as well as he who has a million. I can love God with all *my* heart; an angel can love God no more than with all *his* heart. The requirements of God are reasonable. They cover only what we are, or what we are capable, by His help, of becoming. Whatever our defects, we may have the "love of God shed abroad in our hearts by the Holy Ghost given unto us." When this is the case—when we love God with all our heart, mind and strength, and our neighbor as ourselves—then have we perfect love. Not that it is incapable of increase. As our capacities enlarge, our love will increase, but as we now are we can do no better; and it is accepted according to what a man hath, and not according to what he hath not.

If we have this perfect love to God, it will be manifested—not in words only, but in actions.

We shall keep His commandments. Our study will be to know His will, with an honest intention of doing it, with whatever losses or crosses it may be attended. We shall ask, what does God require?

—not what is pleasing to self or popular with the world.

We shall manifest our love to God, by acts of kindness, just as far as we have the opportunity, towards all His creatures. We shall take the greatest delight in those who love Him most. *If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?*—1 John 15:20. This is emphatic. It shows that our professions of love to God amount to absolutely nothing, unless we love our fellow-men especially those who are striving to keep His commandments. The charity that Paul speaks of in the 13th chapter of 1st Corinthians, without which the strongest faith and the largest gifts, and even martyrdom for the truth, will profit us nothing, manifests itself in tender feelings and kind conduct towards our fellow-men.

PRACTICAL REMARKS.—1. Do not profess perfect love, if you are cross, unamiable, and unkind at home. If you have not natural affection, you certainly have not supernatural. If you do not do as well as the brutes, do not profess to be like the angels of God. If you are not kind to her whom you have sworn to cherish, or to those whose protector nature has constituted you, stop your professions at once. You have already sins enough to sink you to hell, without adding hypocrisy to them.

2. If you can not treat your brother, whose opinion may not always coincide with yours, as civilly as men of the world treat each other, do not profess perfect love. It does not require any grace to love those who agree with our opinions, and who yield in willing deference to our authority. Common sinners do as well as that.

3. If you are injuring your brother's influence by unkind words and injurious insinuations, do not profess perfect love. Remember that *love worketh no ill to his*

neighbor.—Rom. 13:10. Therefore if you are doing him harm by talking against him when at the same time you say that you love him, you show that at the best, you are self-deceived. You are mistaken in your profession. You do not enjoy that state of grace that you think you do. A little candid reflection would convince you of this. There is always a care for the reputation of those that we tenderly love. IF WE LOVE ONE ANOTHER, GOD DWELLETH IN US, AND HIS LOVE IS PERFECTED IN US.

SHINING LIGHTS.

The first thing God does towards one's salvation is to enlighten him. Those who walk in the light become truly saved. If they obey God they become full of light. But they must not keep it to themselves.

The Christian is commanded to let his light shine. He must not obscure it, nor cover it up. He must give it a fair chance. This is all the advantage that light demands. You must not blow it to make it more intense. That might put it out. You need not call attention to its presence. Simply let it occupy its natural position, and it will, itself, proclaim its existence.

Give it the opportunity and every light will shine. Other lights may have gone out. This does not dim its brilliancy, but only makes it the more conspicuous. The more intense the darkness, the greater is its importance.

The Saviour, in commanding us to *let our light shine*, takes it for granted that we have light. And so we have if we are his disciples. *If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.*—1 John 1:6. This is very emphatic. The moon is a dark body. There is nothing luminous about it. Yet it sheds upon the earth an immense amount of light. But it shines only by reflection. It throws upon us a

portion of the light with which the sun covers it as with a brilliant mantle. So the Christian, ignorant, depraved by nature, shines in his words and in his works because the Sun of Righteousness shines upon him. He does that which is exactly contrary to his nature. He shines, because a light from above shines upon him. He is naturally selfish, but Christ makes him benevolent. A complete transformation has taken place in his moral nature. He is ignorant of many things, but he knows the way to Heaven, and he can point it out to others. A devout and learned minister of the Gospel said, that when he wanted light upon passages of Scripture relating to Christian experience which the Commentaries did not give, he went to a mother in Israel, a saint of common intelligence, but of uncommon piety, and he never failed to obtain a satisfactory solution of his difficulties.

If we fail to have light in ourselves there must be something serious the matter. Christ is the great source of light, and he gives to every one of his disciples all the light that he needs.

You must then see to it that you have light, and that you let it shine. Cover it up and it will go out. Many a talent has been taken away, because it was not used to the glory of God. In many a soul has the light become darkness because it was not followed. He who sees it to be his duty to do good to his fellow man, and steadfastly refuses to do it, will, after a while, come to the conclusion that he was mistaken. She who sees that she ought to dress plain, but still continues "conformed to the world," will, by and by, be easily persuaded that the Scriptures do not mean what they say upon this point.

Then let your light shine. If you can not be learned nor eloquent, there is one thing you can do, you can shine. The glow-worm is very small—very insignificant—but it shines. You can do no less. Under whatever circumstances you are

placed, you can do your duty faithfully and cheerfully, and thus show others what their duties are. Your every-day walk can be a living sermon; your loving, humble spirit, a perpetual commendation of the religion of Jesus.

UPRIGHT JUDGES.

We need more judges of the stamp of Judge Noah Davis, Chief Justice of this State. In a recent address he said: "If I have a hope I desire to see realized it is, that I shall live to see the day when no man under the sanction of law, shall put a drop of intoxicating liquor to his neighbor's lips. * * * I read in the newspapers that the prophet of the Soudan sends before him the simple message: 'I am coming; be ready.' I hear in the air and on every hand the same message to the temperance people of this country. I heard it last fall in Ohio, when 320,000 people of that prudent child of the West marched to the ballot box and voted for Prohibition in the Constitution. I heard it in Kansas and Iowa as it is now being heard in Maine, and, despite all prediction and argument and criticism, I say it is coming with speedy steps everywhere, for it is borne on the hearts and best morality of fifty millions of people.

"God's and man's law prohibits murder, yet scarcely a week passes but some murder, horrible and horrifying, is committed. Shall we abolish the prohibition of murder on the plea that prohibition does not prohibit? We prohibit burglary and larceny, yet every day those crimes are committed, not only by men who pick your pocket, but by men who have taken solemn oaths to obey the law, and yet steal and plunder the taxes in the public treasury. Shall we, therefore, abolish our prohibition of larceny? No, we will maintain the law as far as possible, and struggle to raise the public standard of morality so that all living agencies of hell shall

be closed absolutely, and we will enforce it so far as human skill can. * * * My twenty-nine years' experience as Judge has taught me that of all the causes of sin and misery, of sorrow and woe, of pauperism and wretchedness, intoxicating liquors stand forth the unapproachable chief. Within the last three days a poor, weeping mother came to me to ask my help in getting her son pardoned out of State prison. I told her that if she would give me the name of the man who sold him the rum which led to his crime I would remit a large part of his sentence, and would impose the severest penalty the law would permit upon the poisoner who served him with the rum. Shall I be mealy-mouthed when I speak of such men? I will denounce the rascality that sells liquor to men, women and children with as much violence as God gives me power to utter! "I can't stop the sale of intoxicating liquor here—no body of men can, but the hour is coming when we can. * * * * *

My mouth shall never be closed against the evil that my position shows me to be the chief source of all that drags my fellowmen down, and opens the gates of hell upon them."—*Morning and Day of Reform.*

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties and rulers of tens; and let them judge the people at all seasons.—Ex. 18: 21.

HYPOCRISY.

Against this sin our Lord used the language of unmeasured denunciation. "Woe unto you scribes, and pharisees, hypocrites," was often thundered out against those who considered themselves the most religious men of the day. The

lapse of time and the prevalence of this sin have not rendered it any less displeasing to God. All sinners are in danger of hell. Hypocrites are in danger of double damnation.

There is many a hypocrite in the pulpit. His preaching may be of the popular kind, or it may be of the plainest, straightest kind. He may point out the way to others in which he himself does not walk. He may preach honesty while he is dishonest. He may insist upon the necessity of purity, while he is himself impure. He may teach the religion of love, while he is himself envious, and working ill to his neighbor. Some will go from their cups to the pulpit. Some treat their wives or children harshly and unkindly and yet preach as if they were all right. Some take upon them the most stringent oaths to sustain the Anti-Christian religion of Freemasonry; and yet preach in a Christian pulpit and derive their support mainly from Christian people! A true Christian is one whose heart is right in every particular. He loves God and loves his neighbor also. But he is a hypocrite who condemns in others what he allows in even a greater measure in himself. "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Hypocrisy is the more dangerous in these times because there is such great need of money to carry on church enterprises that preachers who are conscious that they are not themselves hypocrites say but little against it, thinking perhaps that it may do no good while it will diminish the revenues of the church.

Its very prevalence renders it dangerous. The tendency of churches that do not make an effort to enforce their own discipline is to demoralize the conscience. Where, generally, the truth is held in unrighteousness, one may float along in the current of hypocrisy without being at all awake to the fact that he is steadily drift-

ing on towards eternal damnation.

Examine your own hearts. See that there is truth in the inward parts. Look well to it that your life is in harmony with the holy religion that you accept. As an old writer says: "See that the bottom of your life is on a level with the top of your profession."

CHILI SEMINARY.

The fall term opened Sep. 17th with a good number of scholars in the school family. The spirit of the Lord has been with us. On Sunday night Sep. 28th six began to seek the Lord. Four were clearly saved of God. Such seasons as this repay much self denial. We have here now one young man whom we are educating for missionary labor; we hope to have others. The school is in better working order than ever before. We feel that it is just beginning its usefulness.

New desks have been procured for the chapel at the expense of about three hundred dollars. Of this amount about one hundred dollars have been subscribed. If others have money they wish to invest we would be glad of their aid in paying the balance of two hundred dollars. We also would be glad of donations of books, or money to be used in buying religious books. We should have a hundred volumes upon religious subjects; books of biography, christian experience and doctrinal works. Any subscriptions sent for this purpose will be carefully expended.

The Christian workers course formed this fall, is now open to students. We trust it may be made a great blessing to many and to the cause of God.

B. H. ROBERTS.

CONFERENCES.

THE GENESEE Conference was held at Collins N. Y. Sept. 17-21. On the whole this was regarded as one of the best ses-

sions ever held. There was a lack of preachers to supply the work. Three travelling Chairmen were appointed, the Genesee District alone having a local chairman. We expect that the work will become more aggressive and that new appointments will be opened up.

Revivals of the most deep, radical, thorough type are greatly needed all over the land. Let us do all that we can to promote them. No child of God is so lacking in ability or influence that he can not contribute something to this end.

THE NEW YORK Conference was held at Philadelphia, Sept. 3-7. On questions that came up there was a marked disagreement of opinion, but all was in a good spirit. The Conference closed up with a great outpouring of the Spirit. Many of the preachers and people were greatly melted and powerfully baptized with the Holy Spirit. While we fear that the New York Conference has not yet passed the crisis we still look for increased prosperity the coming year.

THE SUSQUEHANNA Conference was held at Fulton N. Y., Sept. 10-14.

It was a season of harmony and of spiritual power. All felt that God was present. The business was dispatched in a satisfactory manner and the work, we trust, received a new impetus.

THE OHIO Conference was held at New Albany Ohio, Aug. 28-Sept. 1st. It was a pleasant and profitable session. A spirit of harmony and brotherly love prevailed. Preachers and people were blessedly baptized for the work.

REVELATION means uncovering, and we shall understand the Bible better if we think of it not as the uncovering, but as the *history* of God's uncovering Himself to man.

CORRESPONDENCE.

OBITUARY.

GEORGE T. son of David and Emily Hammell was born near Windsor, Mercer Co., New Jersey, Aug. 16th 1852 and died at the same place July 8th 1884.

When Brother Hammell was about 16 years of age he was awakened (under the ministry of Rev. T. C. Carman, then Pastor of the Windsor M. E. Church) and soon happily converted to God, at once he joined the above named church and continued faithful until death. His religion was positive; he could always give a reason for the hope within; he was a regular attendant upon the *social* as well as the *public means* of grace; he was ever ready to contribute to the cause of Christ, and his zeal was also manifest. The writer remembers him as one of the few who called his attention to the subject of salvation, when wandering from God. Brother Hammell was kind, earnest, unassuming but consistent in his walk and conversation, beloved by all the good. As might be expected when the shades of death were falling across his pathway, his peace became more perfect; when bidding mother, brothers, and sisters farewell, he said "Be sure and meet me in Heaven."

S. H. POTTER.

On the morning of July 17, the silver cord that bound our darling babe to earth was loosed; and her pure spirit went back to God who gave it. Little MARY was with us 1 year and 5 months filling our home with sunshine, and our hearts with comfort. A child of remarkable intelligence for her age, we had looked forward to a life of great usefulness for her in the Master's service, but he whose ways are higher than our ways, has plucked this beautiful bud of ours from our home, transplanting it in his own heavenly kingdom to bloom forever in eternal youth

In the language of the tried saint of old, we cry out from our sorrow-stricken hearts, "The Lord gave, the Lord, hath taken away; blessed be the name of the Lord." We feel our Father's chastening hand, but, with the grace of perfect submission in our hearts, we realize

"The serfdom of love doth so sweeten the
rod,
That its touch maketh rivers of honey to
flow."

With God's presence filling the great loneliness of our lives, we go on our way rejoicing with this promise hid away in our hearts, "They that sow in tears shall reap with joy." MRS. ADA LOWER.

LOVE FEAST.

J. H. ONEY.—I am at peace with God and man. Bless the Lord, O my soul! I love the Lord to-day with all my heart, because he first loved me and gave Jesus to suffer and die for me, that I might live. I live to do the will of my Father which is in heaven. I live to glory in tribulations. I count it all joy when I fall into divers temptations and do not think it strange concerning the fiery trial which is to try me as though some strange thing happened unto me; because it worketh out for me a far more exceeding and eternal weight of glory.

Tribulation worketh experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. I am encouraged to go through, come what will, "If God be for us, who can be against us?" I love the Bible. I take it as the man of my counsel.

J. B. LAMB—My soul is after God. I am seeking more Love. I have been in the refining fire. An invalid over three and one half years. Praise Jesus! I find a richer and more glorious experience as I get more of the baptism of the Holy

Ghost. I am learning to bear more and endure more for Christ. Long suffering I find to be a fruit of the Spirit. Just as much as "love joy or peace" are.—Gal. 5: 22. This is the way we fellowship our Lord. I am washed and made clean in the blood of the Lamb. Praise the Lord forever!

A. M. VAN NORMAN.—I can truly say that I am a free woman in Christ. By the grace of God I have laid aside the sin and the weight that so easily beset, and I am running this race unencumbered. There is joy and peace in the Holy Ghost and it makes no difference to me how the conflict rages without, there is an inward peace the world can not give nor take away. I am simply "trusting Jesus, that is all." He giveth liberally and upbraideth not. Bless his name forever.

EDITH HULBURT. — I am all the Lord's; saved and washed in the blood of the Lamb, rooted and grounded in love. Love fills all my being. Oh, there is nothing like it. Yes,

"'Tis Love that drives my chariot-wheels,
And Death must yield to Love."

HE that in prayer minds only himself, doubtless is not right in minding himself. Howsoever, this he may be sure of, that in keeping out others from his prayers, he bars himself from the benefit of all other's prayers likewise. If thou prayest for thyself alone, thou alone prayest for thyself. So that self-love itself may here plead for love to our brethren.

It would be good to live through a week with the Sabbath in anticipation. It would be likely to be a good Sabbath to us. It would shed its light forward into the next week, and meet the coming Lord's day.

BE very sensitive to the divine movement and rest in the choice of God for you in the present moment.