

THE

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## DEAD TO SIN.

BY THE EDITOR.

That many who profess the blessing of entire sanctification are greatly lacking in some of its essential elements is painfully evident. They are not "blameless and harmless, the sons of God without rebuke." They do not "shine as lights in the world." Not that one can reach on earth such a state that those who are disposed to find fault with him can not do it. This is impossible. Our Saviour was perpetually found fault with by the most noted religionists of His day, and at last put to death by them. But we may get where we have the constant approbation of God;—where we please Him in all that we do, and in all that we say. Our lives may be in harmony with His word taken in its plain, evident meaning.

1. Some have not the courage to bear a faithful testimony for God and His truth. They speak against sin in the general, but they are careful not to attack, in a determined manner, popular sins. They pass them over in a way not calculated to attract attention. Where it is fashionable for professing Christians to dress like the world they have noth-

ing to say against it. If the preacher's salary is raised by renting the pews, they let it pass in silence, though the Bible plainly forbids it. If men prominent in the Church belong to secret, oath-bound societies they do not try to convince them that this stands in the way of their salvation. In short, they shun to declare the whole counsel of God. They tell many truths. But they are not thorough. The work they do is superficial. If they are themselves saved at last, it will be, as by fire.

2. Some evidently have not the love that is essential to salvation. They abuse, in no stinted manner, those who do not give them the endorsement they want. When things go contrary they behave very much as men of the world do when they are downright mad; yet they insist upon it that their bitter denunciations and personal invectives are prompted by love. They seem to forget that "love worketh no ill to his neighbor." Towards those who favor them, but give no other evidence of superior piety, they are kind and complaisant.

3. Others are self-willed. They seem consecrated, but it appears to be to have their own way. They make it a point of conscience to have

every one come to their terms and submit to their conditions. They are bold and courageous, in defense of their own opinions and actions. They make the way to heaven so narrow that it seems almost impossible for any one to travel in it. After getting those who oppose them out of the church, if they can, they generally end with either joining the formal, fashionable church which they have specially denounced; or they become a sect in themselves.

The trouble in these and similar cases is, there is an effort to get that sanctified to God, which is not capable of being thoroughly and permanently sanctified—the old nature. The Apostle says: "Put off the old man which is corrupt according to the deceitful lusts." The modern interpretation is, "Sanctify him." So he makes an effort to get sanctified, and professes that it is done. But he will not stay sanctified. It is like putting a thin coating of silver on an iron spoon. A little wear and the base material comes to the surface. A few knocks, and the old nature is apparent. The coating here and there comes off and he presents the appearance of being sanctified in spots.

There is an experience which will enable us to stand true to God, and true to our own convictions everywhere. Job had it. Paul lived in this state till death. God's true saints have had it in all ages. Paul tells us in his own experience how it is obtained. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."—Gal. 2: 20.

1. Crucifixion was a lingering

death. It was not sudden, like decapitation. The victim might linger in agony for days. So, one does not die out to the world all at once. The struggle between the life of self and death to self, the world, and sin may go on for a long time. But the sooner it is ended the better. The sudden piercing of the spear, though it may look cruel, is really an act of mercy. Anything that keeps the old nature alive but protracts the misery and postpones the triumph. For after death cometh the resurrection life.

2. Crucifixion was a death inflicted by others. The victim was simply passive. Others nailed him to the cross—others planted the cross in its place.

Many fail to go forward in their experience because they lose sight of this truth. They do not accept the ill treatment that they receive because of their fidelity to Christ, as a part of their necessary discipline. They blame those who inflict it. Resentment takes the place of submission. They give blow for blow. When reviled they pay it back as best they can. If led to the slaughter they make desperate and successful efforts to escape. They will not consent to be nailed to the cross. Their whole life is a life of self. They may be very zealous, but it is the zeal of Jehu and not of Paul. They spare no pains to herald their devotion to Christ. "Come and see my zeal for the Lord of hosts." They may be exceedingly plain and outspoken, and uncompromising; but they are simply acting out their natural disposition, modified and re-

strained somewhat by grace. It is a great opportunity for growing in grace and becoming strong for God, that we miss when we refuse to patiently suffer the wrongs inflicted upon us, it may be, by those who ought to stand by us, and bless and help us. Diamonds are found in beds of gravel. The worthless clay becomes fitted for the walls of a palace by being moulded into shape and passed through the fire. The passionate the proud, the self-willed, the worldly, may be fitted for a heaven of purity by consenting to die unto sin and unto the world. All they have to do is, to get and to keep the consent of their wills; the cross will be duly prepared. Let them quietly, submit, the work will be done. More submission would make greater saints. We fail to get a solid experience because we will not hold still and suffer the crucifixion to go on and become completed. We do not reap the result desired because we will not accept the process. Our claim to having faith in God is worthless, so long as we refuse to have confidence in His mode of working. Faith in God is faith in His providence as well as in his word. It believes in what He does, as well as in what He says. Job saw the hand of God in making him poor, as well as in making him rich. "The Lord gave; and the Lord hath taken away: blessed be the name of the Lord." He blessed the Lord in his affliction, and the Lord blessed him out of his affliction. His latter state was better than his first.

The only way to life is through the valley of the shadow of death.

The worm weaves its shroud to get its wings. It dies to the earth that it may live in the air. After the crucifixion of self comes the resurrection to life. As the old nature dies we are transformed into the divine nature. The change is real, and may be permanent. The whole being is changed. The intellect is stronger and more active. Truth is comprehended and retained more easily than before. The conscience is corrected, and invested with sovereign authority over the entire man. Truth is loved and sought after and embraced. There is a keen sensitiveness to right and wrong. The side of right may have but few adherents, and they despised; but it can never be so unpopular that it is not, when seen, espoused and defended.

The bodily appetites undergo a great transformation. Those that are unnatural are removed. Those that are natural and right within proper limits are subdued and brought into subjection to reason and conscience. The reins of government have passed from the carnal to the spiritual. He is still in the body, but not in the flesh. The flesh no longer dominates and controls. A blessed harmony prevails throughout his entire being. One thus saved is no longer at war with himself. The rebel is dead. The *I* that made trouble is crucified. It no longer lives. Christ has taken possession. He sits upon the throne of the affections. The words and actions prompted by His Spirit are in harmony with His teachings, "It is a faithful saying: for if we be dead

with him, we shall also live with him; if we deny him, he also will deny us."

—2 Tim. 2:11.

### SPIRITUAL POWER.

ONE said, when he was speaking about union with Christ and the secret of power and victory, there was no other way but this: first, converted; second, consecrated; then, consumed. You will find self always coming up if you don't give it over to Jesus for an utter dissection; for Him to consume all that is unlike Him in you. When the consuming takes place, you will find it easy to work for Him and labor for Him. You will find fear all taken out of the heart. Don't mind what man says about you. You have to work for your Master. You will go boldly; there is no fear. Fear is taken out. You have the light of God through your heart. You love Him so that when sin presents itself to you, you say: I can not touch that. The world comes up; you say: No; my love of Him is too great. I do not want it. Then you look down and see those poor ones for whom He died. Then you will say to Him: "Oh Lord, I will do any thing; only, Lord, let me have a hand in this matter." He will soon give you work to do, if you only have the power of God to do it. As Bro. McKenney said: "Have you ever been conscious of leading one soul to the Lord Jesus?" You say, "No." Then seek the power of God; get power from on high. I know of a dear sister who said she went into a mill and she said to the man:—

"How is it these wheels move, I don't see? How do you start the mill?"

"You see that string up there?"

"Yes."

"Well, I pull that string; that is all. You can do it."

She pulled the rope, and instantly

she heard the surging of the water underneath, and the mill, the whole mill, was in motion. She was in the place of power; and we may get there, too, if we only get down at the feet of Jesus. It will be no more than touching that string, because the power is with Him. You want to be witnesses by your life day by day. Let Him into your hearts this hour. Adore Him until ye be endued with power from on high. Then you will rise and shine forth in glory with Him who liveth in you, who shall with His working in you, become the Life, the Light and the Power within you.

### GIVING WHILE IN DEBT.

Soon after I was converted I was plunged into debt by becoming surety for another, and obliged to pay. I found myself owing over a thousand dollars more than I possessed. I was also in bad health for twelve years. The question of giving soon came up for decision. The minister and other church expenses, the missionary cause, anti-slavery, temperance, and other reform causes, the poor, the unfortunate, all these must be sustained by money. I was in debt deeply, my time belonged to my creditors. Could I justly use any of my earnings for benevolent causes? The Lord helped me to soon decide that His claim on me and my earnings was *first*, and creditors next. So I gave to all causes which I considered to be the Lord's, and the Lord worked wonderfully for me, and aided me to pay all my debts, and to regain my health. Remember the Lord is first and all things in Him.—*Selected.*

To feel self-condemnation, has in it no way of escape. We stand arrayed before our own hearts, without judge, or jury, and pronounce sentence on ourselves.

M. H. S.

## A PERFECT CHURCH.

BY REV. A. SIMS.

A much esteemed brother minister in England, wrote us some time ago as follows:

"I know there are many things in the churches, to which you can take exception, and which are contrary to the Bible; but has it not always been so? If I have read church history aright, I have generally found that the tares grow together with the wheat; and they will continue to do so, until the harvest.

Besides, where can you find a perfect church? Not on earth I guess. In heaven you may; and their only I expect to find it."

1. The brother admits the existence of many wrong things in the churches of the present day, but puts in the excuse," it always was so." We would solemnly ask, what such an excuse as this will avail at the judgment? If sin in the least degree cannot be justified in mortal man, if it is an abomination to God—a stench in his nostrils; and if he offers to every man a perfect remedy for *all* sin, how idle is it to plead for wrong doing, on the ground that others before us have done the same? Is not this equal to saying, "it always was so?" Terrible conclusion this. Surely as well might we say on behalf of the murders and drunkenness of the present day—well, "it always was so." The fact that a thing is wrong, is a sufficient condemnation of it; and no excuse whatever, can justify any person in doing it, whether he is in the church, or out of it.

Brother, you are hiding behind a thin screen, and are advocating a miserable, soul-damning principle—which, unwashed, is no less than pleading for sin; and this in a minister of the Gospel—a Methodist minister too—is something horrible.

Do not any longer attempt to satisfy your conscience with such a

popular opiate. The devil has wrought ruin with it already.

2. It is evident the brother believes our Lord, in the parable referred to, teaches that wheat and tares, *i. e.* Christians and nominal professors, sheep and goats, good and bad, must grow together in the church till the end of time. But a careful examination of the parable in question, will show that the field, in which the wheat and tares grow, is not the church, *but the world*. (See Matt. 13: 30-38.) Sometimes in the same workshop, factory, and even home, the wheat grows with the tares. True we do find wheat and tares in many denominations; but this, by no means, is because Christ said, there would be wheat and tares in the church; for, as we have just seen, he did not say anything of the sort. There are no tares in *God's church*,—there never was, and never will be. They may have their names in class books, and on church records; still they are outside of Christ's spiritual church.

3. Again, the brother thinks there can not be a perfect church on earth, and he never expects to see one in this world. If by a perfect church, is meant a society composed of infallible believers—men and women who are free from making mistakes, and errors in judgment—who have perfect knowledge, and who have gone beyond the possibility of ever sinning again—then our brother is certainly right. But if by a perfect church is meant, a band of men and women saved from all sin, filled with the Holy Ghost, sanctified throughout body, soul and spirit, and who love God with all their hearts—then we must emphatically, and upon the authority of God's word, declare there can be a perfect church right here in this world. Hallelujah to the great God!

Does not the Bible most plainly command, and promise the latter kind of perfection, which John Wes-

ley calls Christian perfection? Are we not commanded to "be perfect," to "be holy and without blame before Him in love," "holy in all manner of conversation, blameless and harmless," etc., etc? Were not the disciples, on being "all filled with the Holy Ghost at Pentecost, a perfect church?" Do not the Acts of the Apostles, and the Epistles, show that there were whole churches of such perfect Christians? Have there not been, in many places since the Apostles' days, *many* such perfect churches? Surely, the annals of early Methodism record the existence of such blessed facts, or we grossly misunderstand them. Blessed be God, there *are* some such churches to be found to-day.

If there can not be a perfect or holy church on earth, then surely the death of Christ will be a lamentable failure; for it is said, that "He gave himself for us, that he might redeem us from *all* iniquity and purify unto himself a peculiar people, zealous of good works." Titus 2: 14. And again in still plainer language it is said, "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." —Eph. 5: 26, 27.

The objections, "you cannot have a perfect church," or, "we can none of us be perfect in this life," are exceedingly common. In the mouths of a large number of people they simply mean, you can not be saved from all sin in this world, and live unspotted every day. Such excuses with them are only a covering for an inward love for sin, and opposition to real Bible holiness. Carnality likes to be smoothed over a little, and excused as much as possible; but the unerring word says; *He that*

*committeth sin is of the devil.* —John 3: 8.

#### THE BIBLE AND SCIENCE.

Dr. Dawson, of Montreal, Canada, in a recent number of the *Princeton Review*, bears very decided testimony to the harmony of science and revelation. He says:

"There is in certain quarters an impression that in some way the Christian revelation as contained in the Hebrew and Christian Scriptures is antagonistic to science. If one asks how or why, the answer usually exposes ignorance of the Bible, or of natural science, or of both. The so-called conflict between science and religion has not been a conflict with the Bible, but with superstitions and ecclesiasticisms as hostile to the Bible as to science, or with the remains of exploded scientific views trying to uphold themselves by biblical or ecclesiastical sanctions. The Bible is really the most truthful of books as to natural facts, and the most non-committal as to the theories of nature."

The Bible does not teach science, but it never contradicts the truth of nature. And is it not a remarkable fact that although at the time when the books of Scripture were written physical science was very crude and fantastic, and the attempts to explain the phenomena of nature were utterly inadequate and untrue, yet they contain nothing which is contradictory to the most accurate knowledge we possess? How is it that the Bible was preserved from errors and mistakes into which every other ancient writing, which attempted to explain the origin of the universe fell?

A SINNER is under sin; a justified soul is above sin; a sanctified soul is without sin.

## STAR-LIGHT.

## SPURGEON.

Without the death of Jesus there remaineth nothing for us but death.

The devil is sure to send somebody to knock at the door when you want to be quiet in prayer.

The passport to glory is the precious blood of Jesus. Access to God either on earth or in heaven is only by the blood of the Son of God.

Woe unto that man whose devotion is observed by everybody, and who never offers a secret supplication. Secret prayer is the secret of prayer, the seal of prayer, the power of prayer. If you do not pray alone you do not pray at all. I care not whether you pray in the street, or in the church, or in the barrack-room, or in the cathedral; but your heart must speak with God in secret, or you have not prayed.

At this day we are surrounded by persons whose godliness is circumscribed within the four walls of their synagogue, their church, their tabernacle, or whatever else they like to call it. Religion means to many the observance of certain ceremonials at stated times. They put on different clothes and tread another floor, and then their religion begins. Do they put on different garments on the Sabbath because they are different men, or because they wish to be thought so? There is such a thing as a Sunday religion, and he who has it will be lost.

## TALMAGE.

Let us be sure we sow the right kind of seed.

Crying and weeping will not bring you through.

God has a hook in every bad man's nose, whether it be Nebuchadnezzar, or Ahab or Herod. He may think himself very independent, but sometime in his life or in the hour of his death, he will find that the Lord Al-

mighty has a hook in his nose.

I have seen many Christians die. I think nine out of ten of them in the last moment say: "I am going home." Going home out of this banishment of sin and sorrow and sadness. Going home to join in the happiness of our parents and our dear children who have already departed. Going home to Christ. Going home to God. Going home to stay.

Notice that most of Christ's wound's were in front. Some scourging on the shoulders, but the most of Christ's wounds were in front. He was not on retreat when he expired. Face to face with the world's ferocity. Face to face with the world's sin. Face to face with the world's woe. His eye on the raging countenances of his foaming antagonists when he expired. When the cavalry officer roweled his steed so that he might come nearer up and see the tortured visage of the suffering exile, Christ saw it. When the hammer was lifted for his feet, and when the reed was raised to strike deeper down the spikes of thorn, Christ watched the whole procedure. When his hands were fastened to the cross they were wide open still with benediction. His head was not fastened. He could look to the right, he could look to the left, he could look up and he could look down. He saw when the spikes had been driven home, and the hard, round, iron heads of them were in the palms of his hands. No ether, no chloroform, no merciful anæsthetic to dull or stupefy, but wide awake. He saw the obscuration of the heavens, the unbalancing of the rocks, the countenances quivering with rage and the cachination diabolic. Oh, it was the hostile as well as the barren island of a world.

## MOODY.

You can not buy anything of God. Thank God, salvation is within my reach.

A faithful servant of God is sure to have enemies.

You will never get into God's kingdom until you are willing to come in God's way.

When you come to Christ you haven't anything that Christ wants to take from you but your sins.

Only they who have Christ in their souls can stand the test of God's weighing. Dare you step into the balances?

There are a great many professing Christians who never get on intimate terms with God, and so they never amount to much.

If ever you get out of the pit Adam you must get out just where he got in. He got in by disobeying God, and the way out again is by obedience.

Let us remember that it is safe always to do what God wants us to do. If our way to heaven lies through fire and water, it is all the same; it is all right: that is the proper way for us to go.

I had a thousand times rather a man should get mad under a sermon than go to sleep under it. If he gets mad and goes out he will come back when he gets over it; but if he is asleep it is all lost time trying to save him.

The trouble with a great many people is, that when they purpose to do right they only purpose in their heads, and that doesn't amount to much. If you are going to be a Christian, you must purpose to serve God away down in your hearts.

We are God's enemies and the children of his enemies. We are lame, and blind, and wretched, and ragged, and hateful, by reason of our sins; but the covenant of grace in Jesus Christ has been made: and now, poor sinner, God sends for you in the name of his Son, to come

and eat bread at his table, and be a member of his family and dwell in his house forever.

### KNOWING AND DOING.

Christianity is more than a belief; it is a life. It furnishes not only truths to be believed, but things to be done. And the doing of them is by no means a secondary consideration. The truth which we believe, is to be exemplified in our life. The life that we live is to be "by the faith of the Son of God," who hath loved us and given himself for us. Well does a writer remark:

"It is a perilous thing to know any truth which we do not live. We have no business to teach or preach a truth of which we can not say, 'I know it.' And 'if ye know these things, happy are ye if ye do them.' 'If ye continue in my word, then are ye my disciples indeed.' It would add a new emphasis to every sermon, and a new earnestness to every life, if we would really say, 'I will not henceforth preach anything which I have not experienced, and I will not profess to know anything which I do not live.'"

The great decisions of eternity rest upon the results of faith carried into action. The word of joy and blessing with which the Master shall gladden the hearts of his children is, not "Well thought," or "Well said," but "Well done." A faith that is worth having is worth shaping into words; and a faith that is worth confessing is worth translating into acts. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—*Christian.*

MUSIC, not for sensual delight, but to express praise and kindle spiritual emotions, should have a foremost place in religious worship.

## TO ONE WHO SWEARS.

BY REV. B. T. ROBERTS.

You are a rational, accountable being. You like to be able to assign, to yourself at least, a reason for your conduct. When you can not give a good reason for what you have done, you feel degraded in your own estimation. I ask you, in all kindness, to answer this question, at the bar of your conscience, Why do you swear?

You can not tell. Let me give you some good reasons why you should not swear.

First. You gain nothing by swearing. You do not expect to. An oath in every sentence you utter, does not bring you a cent, nor does it give you a good reputation. The wicked despise you even when they smile at your oaths. The good instinctively keep at a distance.

Second. It introduces you to wicked men. If in a strange place, a bad man hears you swear, he feels free to make your acquaintance. If he is searching for a companion to help him in some act of villainy, he makes bold to approach you. In this way, an honest farm hand, waiting for the cars, was invited to drink. When partly intoxicated, he yielded to the solicitation of his comrade, to help steal a span of horses—then followed conviction and the State's Prison.

Third. It needlessly afflicts the good. Though they may say nothing, they feel grieved and hurt at your profanity. Every oath you utter in the hearing of a saint of God, sends a pang to the heart. Why do you hurt the feelings of those who wish you well and who would do you good? "Because of swearing the land mourneth,"

Fourth. Profane swearing brings upon you, in a rapidly increasing degree, the displeasure of God. Have you never read the command: "Thou shalt not take the name of the Lord,

thy God, in vain: for the Lord will not hold him guiltless that taketh His name in vain."—Ex. 20: 7. What matters it though men may think there is no great harm in swearing? Does the prisoner at the bar feel secure because his associates in crime stand by him? Can men acquit at the judgment one whom the Lord will not hold guiltless? How terrible the thought, that in the imprecations you utter upon others, and perhaps upon yourself, you pronounce your eternal doom! From the destiny you are preparing for yourself, there is no escape to all eternity! As the savings of each day add to the wealth of the diligent, so does every oath of the profane, add to the store of misery which awaits him.

Do you say you will run the risk, for Christ died for sinners, and God is merciful? But does not Christ say, "Swear not at all?"—Matt. 5: 34.

By profaning the name of God, you trample upon His authority. You show contempt for His goodness. His mercy in sparing you, in bestowing upon you temporal blessings, in calling upon you to turn from your evil ways, is designed to lead you to forsake sin, and love and serve him; but, by rejecting His offers of forgiveness, you render your final fate more fearful.

"Or despisest thou the riches of His goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasures up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds."—Rom. 2: 4-6.

A treasure of wrath! Every oath you utter, adds to its immensity! and it is all for yourself! Your treasures of farms, and bonds, and money, and goods, will soon be left to others. But the coming wrath thou treasures up unto thyself. The stout-

est hearts, when they see that they are about to enter upon possession, will quail at the prospect. "And the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, 'Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?'"—Rev. 6: 15-17.

If you continue in profanity, you can not escape a fearful doom.

Then, friend, do not swear, but pray. Take kindly this warning which is given in all kindness. Implore forgiveness of the Almighty, whom you have wantonly offended.

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AFTER you have the experience of the power of the Lord Jesus Christ brought forth in you, it is another thing altogether to have the blessed life of Jesus made manifest in our mortal flesh. I know there are some today giving out testimony something like this: "I want nothing but God. My soul hungers after the living God; it is all I want. Oh, I want God in His fullness, and I want Him to possess me so completely that I shall never again be found in myself, but always be found in Him." Paul said: "I have suffered the loss of all things that I might win Christ." That means, win Him in His fullness so He can be found within us and become in us the motive power that moves and lives, then like Paul we can say: "Not I live, but Christ liveth in me."

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IF there is one fact or doctrine, or promise in the Bible which has produced no practical effect upon your temper or conduct, be assured that you do not truly believe it.

### NOT OF THE WORLD.

The object of Christ in the separation of the church to himself is to form an organization of peculiar people. They are to be the light of the world, and hence must be as unlike the world as light is unlike darkness.

In starting out in the Christian life or in perfecting that life the follower of Christ needs to learn thoroughly that his life is to be different from and above the world. This lesson well mastered, and all that it implies being formed into the thoughts, plans, and aims of life, the great plane of a holy, useful, and happy-career has been entered upon.

The Christian man is not to seek to go out of the world, but to remain in it and yet not be of it. He is chosen out of the world in such a manner as to be no longer of it, having been translated from the kingdom of darkness into the kingdom of God's dear Son. Christ lived more than thirty years in this world, and no being ever so devoted himself to the interests of humanity as did he during the years of his public ministry; and yet he was not of this world. The source of his life and labors, his sympathy and his suffering, was from the higher and the unseen world. So the Christian draws the inspiration of his life from an invisible fountain. The very powers of his divine life are derived from and sustained by the supreme spirit of good and grace who furnishes him to every good word and work.

The spirit and temper of the follower of Christ must be unlike the spirit of the world. There is an inner heart-life which is the plastic or formation power of all external acts, and that spirit must be divine. The daily business or pursuit of the follower of Christ may be for the present largely the same as those of men of the world, but the spirit with which such pursuit must be followed

must so temper even the ordinary duties of life which belong to all men alike as that the life of the Christian is not of the world. A close attention to this matter in so much that life is made to be indeed the product of a deep spirit of Christ-likeness will lead Christians to abandon many associations and methods of life which thoughtlessly they have supposed they might pursue without harm.

There is nothing so much needed today in the church as the all-prevailing power of Christ's spirit in the hearts and lives of his followers. If the church does not present in its membership a people whose spirit and temper are not of this world, it will have but little power to lead men to Christ. It is just in so far forth as we are filled with the meek, pure, holy, resolute, harmless, undefiled, heavenly temper and spirit of life that we shall be powerful to save men.

The Christian man, being not of this world, must look away from the world for his example in life. The inquiry must not be, How do others do? but How do they do in heaven? how would God do? What does that world demand? How will this accord with the harmonies of heaven? What will be the result of an eternity of transpiercing light upon this or that course of life? We need to consult the voice of God and the peerless example of Christ more.

The Christian, being not of this world, should not expect the reward of this world. His reward must be from on high. Much of it for the present lies in the evidences of the triumph of grace in his own soul. If his own spirit and life are daily being fashioned into a likeness to Christ he has a great reward. He has it also as a surety of the highest fellowship in the world to come. We are likely to grow envious at what seems to be the prosperity of the wicked. But this comes from a superficial

view of their state. Better than all they attain to, is the great fact that continually God is guiding the good with his counsel.

If the world does not flatter you, if it disowns you, if your former comrades seem to turn away from you, be assured that if you suffer for Christ happy are you. The things of this world will go down in an awful crash, and in a whirlpool of destruction they shall be gone out of sight presently. They shall vanish like the dream of the wakeful morning. He who is not of the world is of God. His feet stand upon the eternities of bliss already.—*Religious Telescope.*

THE secret of power is union with Christ. I do not believe in Jesus dropping power into our hearts, saying, "I give you that power." I believe the power flows moment by moment into our souls. This is the only way to have power that shall last all through our lives. But you will have to walk on in the highway with Jesus, and the thorns may, perhaps, pierce your feet. You may feel at times as if you could n't go any longer; but just look up to Him and He will give you power and joy to fill your heart, so that you can stand quietly by. Do just as He sees best. You stand and say, "Thy will be done. Amen. Jesus, Thy will be done."

WHEN Henry Varley was coming home from Australia, and the ship was beset with a cyclone, he said to the captain: "Let us go into your cabin and pray about it?" Remember he was going to ask God to stop a cyclone that would take hours and hours to stop itself! He had hardly begun to pray when the wind was stricken out of existence, and the waves were beaten down by a violent storm of hail. God can always work as He pleases.

## EXPERIENCE.

BY MRS. EMMA A. CHURCHILL.

For five years I was an invalid, suffering all the time, and had it not been for Him who has said, "Ask and it shall be given you," life would have been a burden indeed; but remembering his precious promise I looked to God for help.

One year I was confined to my bed. The next (1882) I was a little better, but in a short time was obliged to take my bed again. I had a kind physician, and everything was done for me that could be done. My suffering was very great, and the only way I could get any relief was by the severest treatment which gave relief for a short time only. As time went on I kept wondering to myself, when will I be free from pain? Although able to sit up part of the time, I could see that I kept growing worse. I had been under the care of four different physicians, and the last one who treated me said I would never be cured. The subject of healing by faith had often been brought to my mind, but I thought my case was too complicated to be cured that way. It was for others, not me.

So I lingered along, sometimes able to sit up or walk around my room, and again be obliged to lie in bed weeks at a time.

Last December I was taken down to my bed again. The Doctor came, but I told him I should stop doctoring. I had made up my mind that if I ever was any better help must come from some power higher than man.

I had heard of Miss Carrie Judd, of Buffalo, and of the faith meetings. I asked my husband to write and ask them to pray for me at the faith meeting. We received the letter from Miss Judd the day the Dr. came. I did not let him know what I was thinking about for fear I

should fail of being cured, not thinking it was unbelief.

They were to pray for me the evening of the day we received the letter. I told my Doctor he need not call to see me again unless we sent for him. In the evening my suffering was intense. My husband prayed with me. I consecrated both soul and body to God and tried to believe I should be healed. In the morning I told my husband I believed I was healed, and with his help I dressed myself, and walked to my chair but in a short time was obliged to go back to my bed. I very well knew there was something lacking in me. I knew God's word was true, and I began to pray, asking him to show me the right way. Over and over again I said, "Lord show me the way," and the Lord soon let me know I must come out from the world, dress plainly and deny myself if I would be a child of his. I could not understand it. I was converted when a child and knew I enjoyed religion.

As I thought it over I came to the conclusion that I had been listening to a wrong spirit. My mind was weak and that was the reason of my being troubled, but the burden was too great. I went to the Lord again and said, "Lord I will do thy will; just let me know the way and I will walk in it." My mind was settled and I was willing to suffer if it was to the glory of God. I prayed, "Lord if it be to thy glory, heal me, if not, thy will be done." I began to feel the presence of the Lord with me.

In the afternoon my pastor called to see me. I was then a member of the M. E. Church. I said to myself, "I will not tell him this time, I may change my mind," but I remembered that I was given up to the will of God and told him how the Lord had led me. I told him, I had stopped trying to please the world, I was the Lord's and would do as he commanded me to, and that if I was not heal-

ed I was willing to suffer on for Jesus' sake.

I had my clothes made over plain. Some said, "What is the difference? you do not go out anywhere." But that did not make any difference: I was the Lord's and felt I must do as he led me to do. I got Miss Judd's book, "The Prayer of Faith," and as soon as I began reading it I could see that I had disbelief. I had been waiting for the suffering to leave me before I claimed the healing power; but as I continued reading I believed, and felt that power go through my body. I told my husband I knew I should be healed, I knew the Lord was with me. I had been so poorly I could not sleep night or day without the use of opiates, but that night I went to sleep and slept without waking until morning. I then knew I was healed. I felt rested and well. I had not slept all night in years. I gave up my medicine only two days before I was healed.

My left foot was diseased for twelve years and caused me a great deal of trouble. The Doctor said the only cure for it was a surgical operation.

Sister Zeliff, our class-leader from State Line, came to see me, and as I could not step upon it, she said, "Why not ask Jesus to heal your foot too?" I had not thought so much about my foot as the rest of my body, but I now began to pray for it to be healed with the rest of my body. I believed the Lord would heal me of all my diseases and I was healed of all.

The Free Methodists held a meeting for me the night I was healed, but I did not know of it at the time. I was taken in the Church last May. My husband joined about a month before.

I praise God for ever leading me there. I rejoice to-day to know I am out of bondage. I do feel like going all over this world and telling

the people that there is a better way to serve the Lord, for I do believe many, who are blinded, would come entirely over on the Lord's side if they knew the way. Oh, I can not praise God enough for letting me see that I was going the wrong way and that I could not serve two masters. I can truly say, take the world but give me Jesus.

I had never seen a Free Methodist when the Lord showed me what I must do if I would be healed; but I do praise the Lord for the privilege of being among the saints. I know I am following the footsteps of Jesus. Praise his name!

"While in this region here below,  
No other good will I pursue;  
I'll bid this world of noise and show,  
With all its glittering snares, adieu."

The way grows brighter and I am perfectly well. Better than when I was young. Praise the Lord forever!

How can we ever get anything from God if we doubt the possibility of receiving it. It is God who proposes to give us clean hearts. We must go on this principle; it is not too hard a thing for Him to do. God is able always to keep His word. The Lord's word standeth sure; although heaven and earth pass away, His word shall not pass away.

To him that believeth, all things are possible. God will not fill a soul with the Holy Ghost that is filled with idols. If we give up ourselves to the Lord, we will believe that with God all things are possible.

THERE is no darkness so dense as the gloom of an ungrateful spirit. Even meridian splendor at noonday cannot dispel it.

M. H. S.

WHATSOEVER abolishes justice cares for no religion.

## WHY NOT NOW?

BY REV. GEO. D. WATSON, D. D.

There is only one little point of time at which any one can receive salvation, and that is the point *Now*. We are justified only by a present faith that God does *now*, for Jesus' sake, forgive us all our past sins of every sort. In like manner we are sanctified only when we believe *now* that Jesus does cleanse us from all indwelling and heart sin. The territory on which saving faith must firmly stand is indeed a narrow neck of land 'twixt two unbounded seas of past and future; yet it is as deep and sure as it is narrow. If you want to get free from inbred sin and enter into deep soul rest, you must utterly drop the entire past out of your hands, and let it fall just as it is into the hand of God. Then you must utterly commit the entire future, just as it may be, into the hand of God. You have nothing left but the space of a moment—*now*. On that little narrow now you must fix the foot of faith and claim Jesus *now*, just as you are, as your full salvation. Are you sure that you have given up every thing to the will of God? Faith is very easy when perfect submission has taken every thing out of its way. Believing is the last thing to be done. Do not struggle for faith, do not try to believe. You have tried a hundred times and never succeeded. Faith comes in the very absence of effort.

Believing is that thing you do when you quit doing every thing else, and you can never believe until you actually quit doing all else. So that if you have submitted your all to God, what else can you do? Why not calmly, firmly settle your soul down on the rock of God's promise that the blood of Jesus actually cleanseth you from all sin? You say, "How can I say that, how dare I believe that when I feel the presence

of sin in my heart? It looks like a gross absurdity and contradiction for me to believe that Jesus cleanseth *now*, when, at the same time, I now feel the root of evil in me." Yes, it seems like an absurdity, but the seeming is only a witchery of Satan. Open your eyes and look at this *now* cleansing a little closer. How long will you have that root of sin in you? Just as long as you doubt. How long will you have unbelief? Until the very moment you believe. Doubt is the seed of all sin, and nothing can remove your doubt but your faith; and do you not see that your unbelief—the seed of all sin—must, in the nature of all things, remain in you on and on up to the very instant that you quit doubting and believe that Jesus cleanseth? At the very moment you fully trust, at that moment doubt and sin are removed. The very fact that you doubt is the very reason why you ought to believe right now, and thereby get rid of doubt.

The very fact that you have sin in your heart is the very reason why you ought, right now, just as you are, just where you are, to reckon yourself dead to sin, and claim Jesus to cleanse you *now* from sin. You say, "Oh! it is all so dark I do not see a step before me; my mind is so confused and my heart is in a sea of commotion." Well, I have been in that position. The clear light will never come till you believe; your heart can never sink into a sweet tranquility till you believe. God pushes us into a narrow place. Sooner or later we must every one make the alternative either to believe or be damned. Suppose you keep refusing to believe that Jesus cleanseth you, will it do you any good? You have tried nearly everything except faith; now quit all else and believe. Why not do it now? in spite of your feelings and all things just believe God now, and leave the result to Him. After you have read,

and prayed, and wept, and struggled, and done a thousand good works, at last you will be absolutely compelled to quit all your own works and settle down on the naked word of God, and by simple trust assert that He cleanseth. God can not make you holy so long as you keep attempting to do it yourself. He is only waiting for you to quit the task in order that He may do it. Why not let him do it *now?*

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### FOLLOW ME.

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These words upon the lips of the stranger of whom John bare witness, had power to draw the Galilean fishermen from their boats and nets, and for three years they followed Jesus of Nazareth. Now as the heavens are to open before their wondering eyes and receive Him out of their sight, the same words fall again upon the ears of these devoted ones, crowning the end of His earthly ministry as a new beginning.

These disciples, Peter, James, John, and the others, had followed Him in His first coming—in His first revelation of Himself to their wondering eyes as the Word made flesh. They were to follow as well in His second coming, His spirit revelation to their believing hearts. The faith that had acknowledged the Son of the living God among them and with them—God made manifest in the flesh—growing in intensity, was now to know God the Spirit dwelling in them as well as with them. Words that Jesus had spoken, that had fallen into good ground of obedient hearts, were to spring up and develop into a fullness and richness of meaning that the seed had but indicated, not plainly set forth. Things that He had refrained from speaking because of their inability to hear and understand, were now to be spoken in the depths within the man; telling of heavenly things, hidden things, things freely given, things that eye

hath not seen, nor ear heard, neither have entered the heart of man; these were now to be made known by that Spirit which searcheth all things, even the deep things of God.

The way of all truth was to be spread out before them and they were to walk in it, to walk with unfaltering footsteps. Here faith was to hold its own amid all changes. The seen, even the personal presence of Jesus, was to pass away from these disciples, yet faith, with eye undimmed, was still to hold Him.

The words of Jesus, many of them, were to die, be lost in the ground where they had been planted, till, waiting hours of darkness being past, the vital germ within would send up to answering sunlight a plant of life bringing forth in time blossoms and fruit, aye, and seed again, and seed bearing life within itself.

There had been room for failure all along, there was room for failure now. "Will ye also go away?" Jesus had mournfully asked His disciples, when the sifting word had scattered the crowds who were satisfied to eat of earthly bread. Many finding the doctrine hard to bear, held not their confidence fast unto the end. An evil heart of unbelief turned them from the living God and Christ His Son, to whom was given "the words of eternal life." This was the history of human failure then, as it was in Moses' day. For of all the host who joined the song of deliverance at the Red Sea, of all led forth in mercy and guided in strength, but two were fully persuaded in their own minds, but two passed over into the land.

"Follow Me," from the lips of Jesus, is no idle word. It means the leaving nets and fishing boats, the leaving all things, even great possessions. It means walking as strangers and pilgrims over the earth that gave our Lord no place to lay His head. It means separations, swift and sure, from all that spirit which

had for Jesus only condemnation and death. It means a life of cross-bearing, self-denying, life-hating, daily-dying, that calls for a sitting down to count the cost, lest haply his tower should be unfinished, his warfare incomplete. "The cup which I drink, the baptism with which I am baptized, are ye able to bear?" And many a disciple to-day has answered the question and the Lord has set His seal upon the answer.—*Salutation to the Prayer Union.*

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### THE PRUDENT MAN.

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BY REV. R. H. HOWARD.

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Having only a common, worldly wisdom, men yet understand the importance of prudence and foresight—the importance of obtaining a good education, for example; of forming good habits when young; of laying by something of their earnings for a "wet day,"—against the necessities of sickness or old age. Strange that so many, relative to interests of supreme moment, remain utterly careless. Strange that the very persons who will never go abroad, will never take even the shortest journey, without packing a valise with a change of clothing, and carefully considering whether they have money enough in their pocket to defray their expenses, do not hesitate to venture on that long, returnless journey without the least preparation or concern—without ever once asking themselves the question whether they have laid up for themselves any treasure in the world to come. The reader is probably familiar with the story of the colored servant who could, with difficulty be persuaded that his master, who was dangerously ill, was about to set out for heaven. "No," said the servant. "Massa, nebber go away anywhere, on any long journey, unless he first make preparations. I haint yet seen massa making any

preparations to go away to hebbén. No, I don't think he's going up dar yet. He's not got ready yet."

Not only will the wise, the prudent man foresee the evil, and hide himself; he will make all possible preparations in anticipation of that evil. Not only will he anticipate the storms; but he will build solidly, strongly in anticipation of them. Many years ago, says a late writer, there was being built in my native village the largest sea-going vessel I ever saw. It was the marvel of the town, and all the leisure moments I could command I spent near the carpenters, with youthful questions and amazement. I wondered why the timbers were so large, and were placed so near together; why there were so many, and such huge iron bolts; why so many clear wood and locust trunnels were used. I could not understand why such care and strength were needed. But when I became a man, and became personally acquainted with the moods of old ocean—had actually encountered a storm at sea—then I understood it all—then all the wonderment of my youth was answered. Then it was plain that, to withstand the fearful strain and stress of ocean weather—the fierce tempest shocks of an angry sea—there must needs be the utmost possible strength put into the vessel. Every ship that is wisely built—that would be really sea-worthy—must, plainly be built strictly with reference to these supreme trials of its strength, which are morally certain to come. To be careless here is to invite disaster; soon or later, to founder and go down, without any to pity, or none to say.

Who shall say, that in view of the forthcoming storms of life, each voyager over life's main should not be equally wise?—*Christian Companion.*

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"BLESSED are the peacemakers."

## POWER FROM ON HIGH.

BY A. P. MOORE.

After the apostles had been in the school of Christ for three and a half years, and listened to his public preaching, and received his private instructions, and were familiar with his illustrations in his parables to impress the truths upon the minds of his hearers, they were yet unfitted for the work of the ministry, and he bade them "tarry in Jerusalem" until they were "endued with power from on high;" and not until that power came upon them were they fitted to be "witnesses" of him, and to do effectual work in his vineyard. Obedient to his command they tarried. "They were all with one accord in one place," and the Holy Spirit's mighty power came upon them on the day of Pentecost.

What a change it wrought in them! The truths were no different from what they had uttered before, but the effect was altogether different. The power was not in the "boldness" of Peter in his preaching, but it was this power that gave him his boldness. The people were amazed; not at the eloquence of the preacher, nor his well-arranged, systematic sermon, but at the mighty power of God. That power was upon the men set for the defence of the gospel. All they had to do was to open their mouths to speak the "word of God," and power accompanied that word, and hearts were smitten by it, and three thousand on that very day were pricked to the heart, converted and baptized. A wonderful day's work for God.

Now *why* is not this power manifested in these days as it was then? Men tell us that that power, and that scene, and those miracles were necessary in establishing the church, but are not as necessary in our days. But this plea does not satisfy me. The same power has been manifest-

ed in all ages of the world since then, when men have obeyed the command of the Lord, and put themselves where he could bestow that power upon them. When men are actuated by any unholy motive, or governed by anything other than the Holy Spirit of God, they will make a bad use of this power if they have it. But when men have been fully consecrated to God and his work in all the past, the power has not been wanting. Many men have been the humble instruments in the hands of the Lord of leading thousands of sinners to the "Lamb of God." Why is there so little of this power in this day? It does seem as though each year witnesses less of the mighty power of God than the previous year. Truly if the doctrine of the conversion of the world by the preaching of the gospel were true, the opposite of this state would obtain, and we should see more and more of this power, instead of seeing it wane as we do. Men are trusting in intellectualism, human wisdom and worldly policy, eloquence, magnetism, anything but the "power from on high" to accomplish the result of saving men. No one is "pricked to the heart" by such preaching. No one is in agony as of old, and led to cry out, "*What must I do to be saved?*"

There is human machinery enough to convert the world if the power were not wanting. Honest men must see that the theory of the world's conversion is contrary to facts, and, looking into the Bible, see that it is contrary to scripture. Evil men and seducers were to wax worse and worse, deceiving and being deceived, even to the end. "Because iniquity shall abound, the love of many shall wax cold." "As it was in the days of Noah, so shall also the coming of the Son of Man be." Wickedness increases. The power in the pulpit is wanting. Drowsiness and sleepiness are creeping over the church.

Even those that see these things are not more alive and aroused than others.

Where is the power manifested among us as in days and years of the past? Is our message of God? Are we called to preach the impending judgment? If so, has the gospel lost any of its power? I feel, before God, the fault is ours. We have trusted too much in our correct theology, and not in the power of the Spirit of God. Israel has vaunted himself. Men preach the coming of Jesus at the door as a mere idle tale, which has no power in it. We fail to convince men's intellects, even, because of our own lack of power. Oh, let us deeply deplore the state of things all about us.

What results we should see if ministers would tarry, not in Jerusalem, but in their closets before God, and wrestle, Jacob-like, till they prevail, and got power to prevail with men. I entreat you, my dear brethren, suffer the word of exhortation. Do not get together to have a "good time," and see the masses leave the church unsaved. Plead with God for power to preach that it may be "in the demonstration of the Spirit and with power," and men will be slain by the power of God, and the work spread in all the land. GET SELF CRUCIFIED with Christ. PREACH SO AS TO SAVE SINNERS. That the power of God may be manifested in all your meetings, in all your councils, in all your deliberations, and that tidings that the wanderers have been reclaimed, the cold-hearted revived, the careless aroused, and sinners saved by the mighty power of God, may truthfully go abroad to encourage the waiting church, is our earnest prayer.—*Crisis.*

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IF you live godly in Jesus Christ you will suffer some persecution. I pity the man that so lives that no one finds fault with him.

### RUTH AND NAOMI.

Ruth came to Bethlehem with her mother-in-law in the beautiful spring-time, "in the beginning of the barley harvest"—the latter end of April. They were poor. The Jewish law—greatly more beneficent in character than is generally supposed—had special regulations concerning the poor in connection with the gathering of the harvests. (See Lev. 19:9, 10; Deut. 24:19-21.) Availing herself of the legal right of the poor to the gleanings of the harvest-field, Ruth proposed to go forth as a gleaner. She had none of that silly pride which curses so many with an affectation of a position in life above their circumstances. She was poor—she knew it and was not ashamed to own it. She needed to work, and she was not ashamed to put her hands to honest employment. Nor did she wait to have it suggested to her that she should take a place among the gleaners; it was her own suggestion. In all this we perceive good sense and honorable principles, worthy the attention of young ladies, especially those who are poor. Instead of settling down in idleness to lament their hard fate, let them go bravely to work in any honest employment that offers. If they thus show true self-respect, they will soon win the respect of others, as Ruth did.—*Religious Telescope.*

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WHOEVER puts himself in agreement with the heart, thought and feeling of God has in all his sorrow and trouble a refuge which never fails.

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OFTEN, when we are the readiest to condemn, we are the nearest to sinning ourselves.

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CHRIST wants to give us not only the victory, but the spoils as well.

## MANNA?

THE Christian who knows the Saviour only as his justification before God, has yet a distinct experience to pass through, which is not only a question of privilege, but one required and commanded. This experience is to be entered only by a full and deliberate consecration of every power and possession of soul and body, followed by perfect confidence that He will keep that which has thus been committed to Him, and will fill each individual consecrated soul with "all the fullness of God," cleansing it from all sin in the precious blood of Christ.

That this experience is to be had by those who are willing to "sell all they have" to obtain it, is shown by hundreds and thousands of testimonies, and that the soul thus consecrated and possessed by Christ, receives power for Christian work in a very much larger measure than before, is an undoubted fact.

As for the proper name of this experience, Prof. O. L. Carter, of Boston, says the term

"Rest of Faith," comes from the Baptists;

"Higher Life," from the Presbyterians;

"Entire Sanctification," from the Methodists;

"Entire Consecration," from the Episcopalians; and

"Life Hid with Christ in God," is from the Friends.

Other names he quotes, are: "Fullness of Blessing," "Baptism of the Holy Ghost," "Purity of Heart," "Perfect Love," "Holiness," "Full Salvation," and "Christian Perfection."

At the Faith Conventions, which consist of earnest working Christians from every section of the Church, the different names are freely used without criticism, or more frequently no name at all is given, the object being to press forward into the ex-

perience rather than to define it, and to realize the full meaning of Paul's statement: "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me."

Some object to this experience on the ground that people who call themselves holy can not grow, but they entirely misunderstand the matter. To be holy is to have the Holy Spirit behind the will regulating everything, as the mainspring of a watch regulates its movements. It is easy to live the life that God puts within us; but Christians not having this inner life, sometimes go backward rather than forward.

Those who enjoy this life of holiness speak the same language, it is not material with what different branches of the Church they are connected. The command is, "Follow Me;" and we must be crucified in order to follow the Master. Crowds fall back at the command, "Take up the Cross;" but it must be done. The eight Beatitudes are built on the corner-stone of poverty of spirit.

Clean hands and a pure heart are necessary to those who would ascend into the hill of the Lord. Purity and power are closely united. He must be submissive and obedient who would lay hold of Omnipotent power, and those who long for power in Christian Work must remember the conditions.

Many seek for the baptism of the Holy Spirit, thinking themselves all ready, and that self has been completely renounced; but they find to their surprise that they have just begun to touch on the giving up of self. Large steamers often have to struggle for some time to effect a landing, but when once in the right position it takes but a moment to throw out a plank and reach the shore.

Christians do not so much need to ask for the Holy Spirit as for His manifestation. He is in the heart of

even the worldly Christian, but as a Reprover and not as a Comforter.

POWER to praise God! Praise Him. You can praise Him in the church when you sing the doxology. It is not hard. Why? Because you find your heart free from care; you believe Him. Whatever comes you can trust Him. David says: "I will bless the Lord at all times: His praise shall continually be in my mouth." That is a strong word, "continually." I do not suppose you will always feel like it — feel like praising with your lips. One thing is true: there will always be the praise of faith in your heart. This crooked thing, this affliction, this dark way that I am going through, no matter what it is, it is to work for my good. Can not I praise Him for my good?

I believe there are many among us who have learned to praise Him, and give Him honor and glory. Paul and Silas were brought into the dungeons, lacerated, their feet in stocks. Just think of it! But they had been baptized by the Holy Ghost! There they were, praying unto God. What did they pray for? Why, they prayed for grace, and they got it. I am sure if Paul could praise God under these circumstances, you can praise Him under your circumstances. You can not help praising Him if you only look into His face and see how good He is. When we are baptized by the Holy Ghost the veil is lifted, our heart comes out, and it is one glad song of praise. Just break forth and praise Him. Say, "Lord, I praise thee and adore thee." Having lost sight of yourself, you will find your soul flowing out with love for Him. He will put His arms around you. He will whisper, "I am with you." You will know it.

CHRIST is not a theory, but Christ is a glowing, rapturous, thrilling and magnificent possession.

### FOR MOTHERS:

MRS. M. N. VAN BENSCHOTEN.

"A beautiful word was given me some years ago," said a Christian mother to a friend; "it was this: 'Though ye have lain among the pots, yet shall ye be as the wings of a dove, covered with silver and her feathers with yellow gold.' If we never meet again, I want you to know that the words have been already fulfilled to me in a spiritual sense; and that is always God's deepest, richest meaning. There are times" (and her face glowed with a holy light,) "when I am about my ordinary duties, that such views and revelations come to me of the abounding grace of God and his wondrous purposes for the redeemed soul, as open out to me like the expanse of the sea, such infinite depths, so wide and boundless; away it rolls, the ocean of God's love, white and glistening. At such times my soul seems to take wings and speed away, plunged in the Godhead's deepest sea, and rises 'covered with silver,' only to sink again and again. No snowy dove dipping its wings in the glories of the morning, ever felt any such exultation as carries me easily and sweetly above the worry, hurry and care of the busiest days."

"And then the 'yellow gold,' I know what that means, too. Sometimes, as I am engaged in some arduous task, or walk the street, or as I steal away to Jesus, there comes such a divine pressure upon my soul of the sweetness, mightiness and reality of God's love, and that it is for me, that I am compelled to cry out: 'Oh, the exceeding greatness! the exceeding greatness!' so rich and full it is. This is the 'yellow gold.'"

These were not the words of a woman of leisure, but of a busy woman, occupied with the cares of a large family, without the aid of any domestic, and with the attending re-

quirements of society. And yet, year in and year out, God keeps the fire of his love burning in her heart, with no relapses, but ever increasing as the years roll on. What God does for this mother He can do for the thousands of Christian mothers all over this land.

Too often we hear people say, they can not live a life of faith and triumph under their present circumstances. Oh, how they limit the power of the Holy Ghost, and by their unbeliefs stay the hands of the Almighty. He would have them mount up with wings, while he longs to pour into their souls the "yellow gold."

God has infinite blessings in store for those whom he has called unto the fellowship of his Son, Jesus Christ. All we have to do is, to march up and take, as Alfred Cookman used to say, whole armfulls of glory. Free as the air, rich and abundant as the sunshine, are the provisions of God's grace.

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GOD is not like a proud benefactor who is content with doing that which will satisfy his sense of his own glory, but like a mother who puts her arm around her child, and whose heart is sore till she can make her child see the love which is her glory.

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How many there are who wake up one morning and say; "Where is my experience gone? What have I done?" You have been living on emotions. God has withdrawn those emotions. Thank Him for it.

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IN religion, as in business, many men fail because they give up. They had several graces, but lacked the one important one of perseverance.

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Not in the clamor of the crowded street,  
Not in the shouts and plaudits of the throng,  
But in ourselves, are triumph and defeat.

### IS IT RIGHT TO SELL TOBACCO.

BY REV. A. SIMS.

We argue that it is wrong to sell intoxicating drinks because of their awfully injurious effects. Most temperance advocates tell us that the seller of whisky is a worse man than he who drinks it; for the seller sells for the love of gain, while the other is impelled by a tyrannical appetite. This is to be pitied, that is to be execrated.

Now, *can* it be right to sell tobacco for the gratification of a depraved appetite, when its common use is such a terrible evil? We emphatically answer, No; and for the same reason which makes it wrong to sell intoxicating drinks. Further we would say to every vendor of the weed; your traffic in tobacco does no real good. This article is neither food nor aliment of any sort. You take money for that which is not bread. Is this in keeping with the Golden Rule? By the sale of this narcotic you contribute to a common nuisance. The fumes and stench of this foul weed pollute the very air, and render many public buildings well-nigh insufferable. Your very story is permeated with its poison. In the name of all that is pure and Christ-like you ought to abandon the sale of this nauseous abomination.

The tobacco you sell poisons your customers. Any educated physician will tell you that tobacco is a most deadly poison. Men of all grades and stations in life—boys and young men by hundreds—are killed by this weed. Sudden deaths by heart complaints, so called, are generally deaths by tobacco. Hundreds of well authenticated facts might be given, to show the awful number that are poisoned, directly or indirectly, by the use of this drug. Can you aid men and boys in poison-

ing themselves, and be clear in the matter? Never.

The tobacco you sell creates a craving for strong drink, and thus it hinders the temperance reform, and manufactures drunkards. Chewing and smoking tobacco, says Dr. Stephenson, exhaust the salivary glands of their secretions, thus producing dryness and thirst. Hence it is that after the use of a cigar and the quid, brandy, whisky or some other spirit is called for. The use of this weed is we think one of the great attractions to the tavern and parlor of the gin palace. Hence tavern keepers are always glad to serve their customers with tobacco, and willingly give pipes. Will you be found helping the devil?

It is not, it can not be right to encourage a custom which occasions a sinful waste of so much money and time, and is the fruitful source of so many frightful evils, both to soul and body.

#### TRUE SYMPATHY THE RESULT OF SUFFERING.

REV. W. M. TAYLOR, D. D.

He who has passed through trial can feel most tenderly for those who are similarly afflicted. This is so true that the inspired writer has said even of Jesus, "In that He himself hath suffered, being tempted, He is able to succor them that are tempted;" and, indeed, in one aspect of it, the very necessity for the Incarnation is found in the principle which I have just enunciated. To have a sympathizing God we must have a suffering Saviour, and there is no true fellow-feeling with another save in the heart of him who has been afflicted like him. Nay, more, the having suffered like another impels us to go and sympathize with him. Those of us who have lost little children feel a prompting within us to speak a

word of comfort to every parent who is passing through a similar experience.

Indeed, it was in connection with an affliction of that sort that my attention was first drawn, some twelve years ago, to the text of this discourse. I had just a few weeks before buried a beloved daughter, the light of the household, and the darling of all in it, and had gone to attend a meeting of synod where an honored minister, who had been through the same trial oftener than once before, came up to me and took me by the hand, and said to me, with a reference to my sorrow, "By these things men live." That was all, but each successive year since then has given a new verification of his words, for oh! how often in the interval have I been enabled to comfort others with the comfort with which I have been comforted of God, and the efficacy of the consolation lay largely in the fact that it was offered by one who had proved its value for himself.

We can not do good to others save at a cost to ourselves, and our own afflictions are the price we pay for our ability to sympathize. He who would be a helper must first be a sufferer. He who would be a saviour must somewhere and somehow have been upon a cross; and we can not have the highest happiness of life in succoring others without tasting the cup which Jesus drank and submitting to the baptism wherewith He was baptized. Every real Barnabas must pass to his vocation through seasons of personal sorrow—and so, again, we see that it is true that "by these things men live." The most comforting of David's Psalms were pressed out of him by suffering; and if Paul had not had his thorn in the flesh we had missed much of that tenderness which quivers in so many of his letters.

"WHOSOEVER will, let him come."

## FROM GLORY TO GLORY.

M. H. MOSMAN.

Questionings arise in the minds of some, why any should ever be sick again, who have taken Christ as their Healer.

I think this wrong, for there is no promise that we shall not have other diseases or a recurrence of those He has healed, and yet I think observation teaches us that those who entrust the body to His care, are more exempt than others in similar conditions.

Christ came to destroy the power and the works of the devil, and all who rest in Him for a full salvation are to be made without "spot or wrinkle, or any such thing."

This work affects body as well as soul, and claiming Christ as our Redeemer, we are to "reckon ourselves dead" to disease, as well as to sin, because it is, like it, the effects of the fall, from which He came to save us. And yet though baptized into His death, we find that we have a long and close experience in "dying daily" ere we find the completion of the work, and the full bestowment of resurrection power.

How fully this may be wrought in this life, is not for me to say. As we stand in Christ Jesus, the command to us is—"Cleanse yourselves from all filthiness of the flesh and spirit." We can not accomplish this in our own strength, but we have come into fellowship of the Spirit, and He doeth the work. All He asks of us is to surrender all we have and are, to Him, and walk in the light as He *from moment to moment* may give it. He takes us on through the testings most needful to a symmetrical development, and in all reveals to us the saving power of our God, and as we partake, we are changed from one degree of glory to another until He shall say "It is finished."

He does not say we shall no more suffer from the pressure of the old besetting sins, but—exhorts us to "resist," and promises the "way of escape,"—or if it is sickness that sweeps upon us, He says, "The prayer of *faith* shall save," and in all to "reckon ourselves dead" to Satan's work, and alive to the work of God in us. Thus obeying we pass on, to inherit the promised land, and find the enemies "little by little" driven from before us. Do we not see this typified in Deut. 7:15-26? Let us pass on and take Christ's offered grace.

OUT OF TUNE.—Rev. O. P. Gifford, contributes this to the *Watchman*:

A friend said to me this morning, "Something is the matter with your piano. I think one of the strings is broken." This afternoon a man came to the house whose business it is to tune pianos. He spent an hour with this one; to-night it is all right. There has been no change in the written music that lies piled up on the rack, no change in the fingers of my skilled friend. This morning music was impossible; to-night it is possible. The change has been in the instrument.

Friend, God has written the music of praise for the universe. Angels and nature find no trouble in sounding out the high praises of God; but when his Son touches your life, he finds nothing but discord. The fault is not his, but yours. The Spirit stands ready, waiting, to attune your soul, just as I gave over the piano to the skilled tuner. I pray you give yourself, body, mind and soul, to the Holy Spirit, and he will put you in tune. The operations of the Spirit are mysterious, but your part is very simple—give up, open your heart, let him attune the hidden strings, and harmony will come from the life when Christ touches you.

### THE LIBERTY OF SAVING LABOR.

The devil puts up bars to keep Christians out of the vineyard. The Lord pulls them down. The vineyard of the Lord is as fenceless as a wild prairie, and any one can labor in it.

The devil digs the ruts of custom deeper and deeper, and demands that every wheel shall run in them. But the Lord has made the way of holiness a level highway, and any sort of a wheel that is holy can run on it.

For ages the devil has been building ornate and glittering systems of church order, as cold as December, and as deathly as a sepulchre. But the Lord, on the other hand, not forgetful of order, be it simple and full of life and the Holy Spirit, yet at the onset of Pentecostal Christianity and today, gives flexibility to systems and rules, and contingently discards them, that his work may go forward without hinderance. Tho' a ministry be formally constituted by the laying on of hands, yet the substance being worth a million times more than the form, God usually sets his ministers at work before they are man-ordained. Thousands of men and women have preached a pure and powerful Gospel before they were ordained; or if never ordained; and before they were even licensed by virtue of any ecclesiastical law and procedure. The licensing, or ordaining, is useful as a human stamp and acknowledgement, and a help against confusion, and the church should attend to it, but it makes nothing, and can make nothing. God makes his ministers himself, and asks no help about it.

There is, alas! such a thing as a mistake in the calling. The voice is sometimes that of imagination instead of the voice of God. But there is a direct way—found by utter willingness and reliance—that

makes the matter plain. God knows how to get inside of the heart and consciousness; he speaks and we hear his voice, and know it. But having come to the certainty of the call, let no one confer with flesh and blood. God's call confers liberty. "The word of God is not bound."

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### EXPERIENCE.

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BY J. B. LAMB.

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"But the fruit of the Spirit is love, joy, peace, long-suffering."—Gal. 5: 22.

Do you realize, dear brother or sister, when called upon to suffer for Christ, that you bear fruit unto him? According to the above text, "long-suffering" is just as much a fruit of the Spirit as love, joy and peace, or as gentleness, goodness and faith, or as meekness and temperance.

"Is long-suffering a fruit or grace of the Spirit?" do you ask? I answer, Yes.

And am I under the operation of the Spirit when I suffer for Christ? Yes, and bearing fruit, just as much as when greatly blessed or doing good works. Yet how often we think it strange, when called to suffer a little for our Lord. We ought to "joy in tribulation." Paul did. We can by getting more love, more of God.

A sister who had to suffer much and bear with the faults of others once said to me: "It's all of the devil." To be sure, the temptations that beset us come through "the world, the flesh, and the devil; but the grace to bear these things is of the Spirit—"long-suffering." And suffering is more or less common to all Christians, and the world at large suffers in a similar degree with pains and aches through the fall. But we can get grace enough to triumph over all things. Praise the Lord!

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing

happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Pet. 12: 13.

"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of; but on your part he is glorified."—1 Pet. 12: 14.

Notice, that when we suffer "the Spirit of glory and of God resteth npon" us.

### OBEDIENCE.

Beloved: as sons and daughters of God, what is our highest duty and privilege? Is it not to do the will of "our Father;" to obey Him?

Our Brother, the beloved Son in whom the Father is "well pleased, has suffered for us, leaving an example that ye should follow His steps." He says: "Lo I come to do Thy will, O God;" and "though He were a son, yet learned He obedience by the things which he suffered." Throughout His life He was the perfectly obedient, dependent One.

And now what is our Father's will for us? We find an answer in that word in John 6: 29: "This is the work of God, that ye believe on Him whom he hath sent." To believe is to obey and we learn obedience by the things which we suffer.

To the Father belongs the son-training or "chastening," spoken of in Heb. 12: 5, and the end of it all is very good; for we are to be "partakers of his holiness;" we are pre-destinated to be "conformed to the image of His Son."

How has it been with us? Has not every disappointment, every inward stripping, every mistake even, aided in the working together by God for our good; that is, for the knowledge of the good One, God, whom to know is eternal life. Has not the Father's

hand guided in all things, and has He not answered our prayers out of His own heart rather than according to our desires for ourselves? Can we not say that all of *His* work in us has been very good?

Let us be glad to learn obedience as Jesus learned it. Let us take Christ as our life, and in the power of that life walk as He walked, the way of the cross, rejoicing that we are called to such an high calling.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God"

### FASTING.

BY M. C. J.

"Can the children of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them they can not fast. But the days will come, when the bridegroom shall be taken away from them, and then they shall fast in those days." Is Christ with me? In my heart and in my life, is He felt and seen? Is He with me as I plan and prepare for the day's labor? Through its busy hours, do I know His eyes are leading, His arm supporting—in short His promises being fulfilled to me? If so, let me rejoice in my heart, as with my hand I perform the tasks appointed me, let my heart overflow in praise and gratitude during the intervals of labor, and at night, let me again joyfully lay my all upon the altar, bespeaking Christ's presence continually as on this day.

But do the days come when I miss Him? When I plod wearily at my tasks? Then, as *he bade*, let me in prayer and fasting, seek for his pres-

ence; let me stop to inquire what has come between Him and me: let me not spare myself; let me not think He has forgotten or failed to be gracious; but in humiliation of body and soul let me ask and entreat to see myself as God sees me, and having seen, to put away the accursed thing from my heart or life, that He be no more shut out. Or is my soul burdened from the weight of responsibility resting upon me? Is it more than I am capable of bearing? Am I weighed down by some sorrow? Are my friends unsaved—in danger, but unconcerned? Let me wait before God with prayer and fasting till I hear His, "Fear not, I am with thee!" I can do, I can bear, I can turn hearts to myself! Then, having tarried at Jerusalem till endued with power from on high, I am ready to labor acceptably, joyfully.—*Words of Faith.*

#### KEEP THE WAY CLEAR.

The Lord's way is always clear. The rough and thorny one is of our making, and when we are trudging over the sharp stony places, and being lacerated by the thorns, we are led to look to Christ to pity us and give us strength to endure. Well for us that it is so, that above and behind us, there is a reserved power that can be successfully appealed to in times of extremity and suffering.

\* \* \* Then when we once set our feet on the King's highway let us keep our garments unspotted from the world, then we can walk with Christ in white, on His own spotless way' where the turtle doves carol from the branches of the goodly cedars and the Balm of Gilead. You will be tempted to step from the highway into some by-path, but there must be no tampering with such opening even with promise of golden reward. A clean conscience, a subdued will, and hourly consecration

must be kept up. Then your way to the throne of grace will be clear, that in the event you are called to carry heavy burdens to test your strength, you will be able to do it, moving onward with your heavy load as if there were none upon your shoulders. It is not with the Christian so much, what is the weight of the trial as what is the grace on hand to bear it. If the heart be right everything else will be subordinate. Say nothing, do nothing, go nowhere that you suspect would displease God, and he will never forsake you. Always give the doubt toward heaven, then you will land there. Isaiah said, "I have chosen the way of truth, thy judgments have I laid before me, I hate every false way. The righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger."—*Christian Guide.*

#### A LESSON IN FAITH.

In a sermon on faith, Mr. Geo. Muller teaches us a very important lesson in faith. That lesson is to cast all our burdens on the Lord, relying upon him to do for us wherein we can not do for ourselves. And in doing this we must bring all our wants, cares and trials before him in prayer. Not once, but daily. All our spiritual wants and interests, with all our temporal wants and interests. He tells us that his great success is owing to this one thing—casting his burdens upon the Lord in bringing them before him in prayer and relying upon his promise to do. Said he, "This morning I brought sixty matters in connection with the Church before the Lord." And this he does daily, and has done for fifteen years, bringing every matter of interest before the Lord in prayer—all, both spiritual and temporal. And he adds; "And now, my beloved brothers and sisters, come with your

burdens, the burden of your business, your profession, your trials and difficulties, and you will have help." He further says: "Many persons suppose it is only about money matters that I trust the Lord in prayer. I do bring this money question before the Lord, but it is only one out of many things I speak to God about, and I find he helps."

Then if we would succeed in all our affairs and have the blessing of the Lord upon them we should, at least once a day, bring all our cares and interests, all our wants and desires to God in prayer—everything small and great. A half hour spent every morning in this way would be worth more than hours spent in planning and devising ways and means in getting along with our temporal affairs.—*Way of Holiness.*

#### MRS. FLETCHER ON DRESS.

Mr. and Mrs. Fletcher were among the most prominent and faithful of the Methodists in the days of Wesley.

I prayed for direction, and saw clearly that plainness of dress and behavior best became a Christian; and that for the following reasons, among others:

"The apostle expressly forbids women professing godliness to let adorning be in apparel; allowing them no other ornament than that of a meek and quiet spirit.

"When I appeared like the world, in Babylonish garments, I had its esteem and knew not how to part with it. But when I showed by my appearance that I considered myself as a stranger and foreigner, none can know, but by trying, what an influence it has on our whole conduct, and what a fence it is to keep us from sinking into the spirit of the world. For there is no medium; they who are conformed to the fashions, customs and maxims of the world, must embrace the spirit also,

and they shall find the esteem they seek; for the world will love its own. But let them also remember that *the friendship of the world is enmity with God.*"

"I saw myself as a steward, who must render an account for every talent. I saw clearly that the helping of my fellow-creatures in their need was both more rational and more pleasant spending my substance on superfluities; and, as I am commanded to love my neighbor as myself and to consider all done to the household of faith as done to Christ, surely I ought not only to suffer my superfluity to give way to their necessity, but also (as occasion may require) my necessities to their extremities.

"The end usually proposed by young persons in their dress is such as a devout soul would abominate. A heathen may say, 'It will promote my being comfortably settled in life;' but I believe the Lord appoints the bounds of our habitation, and that 'no good thing will he withhold from those who walk uprightly.' I have therefore nothing to do but to commend myself to God, in holy obedience, and to leave every step of my life to be guided by his will. I will therefore make it my rule to be clean and neat, but in the plainest things, according to my station; and whenever I think on the subject, these words will pass thro' my mind with power: '*For so the holy women of old adorned themselves.*'"

UNTIL we can put away from the minds of men the common error that the current Christianity of the Church is true Christianity, we can make but little progress in converting the world.—*Finney.*

If you intend to do a mean thing, wait till to-morrow: if you are to do a noble thing, do it now.

*EDITORIAL.*

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## A REVIVAL.

Every town in this land needs a revival of God's work. Sin abounds. Sabbath-breaking, intemperance, licentiousness, and dishonesty are increasing with fearful rapidity. Streams of vice, everywhere percolating through the foundations of society, threaten its overthrow. Souls in solid battalions, are marching with double-quick step down to hell. In almost every house are the perishing.

The Gospel affords the only remedy. It is adequate for the destruction of sin, the curse of the world. By making men holy it makes them happy. By destroying the love of sin it prevents crime. By giving men victory over their bad passions it enables them to live in peace with each other. By saving those who embrace it from depravity in this world, it saves them from an unending night of black despair in the world to come.

If men loved divine truth it would be sufficient to acquaint them with the Gospel in order to induce them to embrace it. But because their deeds are evil, men love darkness rather than light. Before one can truly believe the Gospel he must repent; and repentance is humiliating and unpleasant: therefore it is deferred. If we would live with Christ we must die to sin, and this death is dreaded.

Therefore it is not enough to proclaim the Gospel as truths relating to worldly matters are proclaimed. It must be demonstrated. Its wonderful virtues must be testified to and declared with power. Curiosity must be excited; the attention must be gained. Religious excitement, which so many professed Christians speak against, must be stirred up, and kept up to a white heat, to see any great amount of good accomplished.

When men feel a deeper interest in religion than in anything else, then, with

proper management, a revival can be successfully carried on. Multitudes of souls may be saved, and those reached who were thought to be beyond the reach of mercy.

If you are called of God to labor for souls, make up your mind to have a revival. Be *determined* about it. Put no *ifs* in the matter. Be decided about it. Settle it that you will do your part, and you can depend on God to do His part. Weakness of resolve brings weakness of effort. Therefore be resolved and full of courage.

Lay your plans in the Holy Ghost and begin your work at once. Do not wait for the week of prayer, nor for winter nights, nor for election, nor for a religious interest to be worked up. Get the start of the devil. Begin meetings before the people are taken up with parties, lectures, and various forms of worldly amusement. Preoccupy the minds of the people with religious things. It is easier to get the attention before it is taken up with worldly pleasures, than it is to divert the attention from them when the mind is taken up with them. Many preachers, like McClelland, are so long in getting ready for the fight that they lose their opportunity. Strike at once, decisive blows, one after another. Giving notice to the enemy that you are going to attack him at a stated time but stirs him up to fortify himself more completely against your effort.

Do not say you are not a revivalist. Become one. You can if you will. The trouble is, you are not consecrated up to the point where God can use you to the best advantage. You like to take it too easy. You are afraid of the holy fire. You are not willing to be burned out yourself. The baptism of the Holy Ghost would make you a revivalist. You can have that if you will only obey Him as He comes, and He will keep coming with greater power to your soul.

Will you have a revival? Say before

God you will. *All things are possible to him that believeth.*

### THE GOOD FIGHT.

The apostle writes to Timothy of a "good fight. His words are, "Fight the good fight of faith."

This is a good strife because only good results from it. No broken hearts, no suffering but what ultimately works out good. From it good results to those who engage in it, eternal infinite good to them; they win God's approval, a share in his kingdom, for they are promised "an inheritance incorruptible," "a crown of life," "a seat at God's right hand forevermore." To all others only good results. No man is wronged, or injured in this strife, for it is not against men. It is a good fight because it is free from evil temper, from anger, malice, envy, hatred of men.

This strife should be carried on with all the power and earnestness man is capable of. It is not a holiday game. Terribly in earnest are they who engage in it as the Master would have them, but they engage in it free from all evil passion.

The most peculiar feature of this strife is expressed by the qualifying phrase used, "*the fight of faith.*" What can be the character of such a strife. The weapons of this warfare are not carnal. Krupp guns, Henry Martin's rifles, or needle guns never availed to accomplish for the overthrow of physical strong-holds, what faith in God has achieved for the overthrow of Satan's kingdom.

It is a fight not of faiths, of which there has been by far too much, but of *faith*. Against what, do you ask? Chiefly against unbelief, the foe of God and man.

The place and time of this contest is fixed by each for himself, as also the subject of the contest. With you it may be the cleansing of your soul from all sin, You know you need this experience of

God's power to save, but because of unbelief you enter not in. Though you have fulfilled all known conditions, yet you say, "It is not for me, I am too unworthy" even though God says: "This is the will of God even your sanctification." Here then is the place, the time, and the object for which you are to contend. Yea, even fight for it. How shall I fight, do you ask? By faith. This is the fight of faith, of your faith against your unbelief. Now which shall win the day?

Another stops and questions over known duty. The words "Thou shalt surely die" and "Thou shalt not surely die," contend for the mastery over him. Belief of God or belief of Satan. Again the fight of faith must be fought to decide the question of obedience. When faith in God wavers, disobedience finds an open door. Shall I believe God? is the question. Decide it now and forever.

In the hour of temptation, blessings are lost, spiritual conquests lost, because the fight of faith is not waged with vigor. God's people are too easily induced to give ear to Satan, the father of lies, whose business it is ever to cast down, and so listening they believe not God's promises and are deprived of their possessions in Christ.

B. H. R.

### PROHIBITION.

Prohibition does prohibit when the attempt is seriously made to carry it out. We are now writing in the Indian territory, in the Creek Nation. We have just left a town named Eufaula, the home of the chief of the tribe. In a half-hour halt we had an interesting conversation with a white resident, a native Texan. We asked: "Is any liquor sold here?" "No sir," he replied with emphasis, "nobody dares to sell it. To bring liquor into the territory or to sell it, is punished with a hundred dollars fine and from one to five years imprisonment."

"Do they enforce the law?" "You better believe they do." If they suspect a wagon going through they tear open the sacks and if they find any liquor they confiscate the wagon and team and take the people who have it to prison." "Do they not allow it for medicine?" "No. There is a doctor living here across the street. He has become a citizen. But he dare not keep a drop of whisky." "Then the law is carried out?" "You better believe it is. There is no liquor to be had in the territory."

Everything indicated this: At the eating houses along the line of the road there were no beer kegs outside, nothing that looked as though the liquor traffic was carried on, in any manner, or under any pretense.

We heard no one find fault with this regulation. All who spoke of it, said it was right. "It would not do to let Indians have whisky."

Thus the *principle* of prohibition is already adopted by our National Government. It is successfully applied to all the Indian territories.

Why should not our National Government afford the same protection to the men and boys of the District of Columbia, and of the other territories under its jurisdiction? Do not facts show that they need the same protection? Should not Senators like Richard Yates, and representatives like Thomas Marshall, be guarded with as jealous care by the National Government as common Indians? Should not its shield be as broad and as thick for its own white boys, into whose hands its destinies must soon pass, as for the Indian boys of the western plains? Why, "Uncle Sam," is this death-dealing discrimination against your own sons? You do well in the protection you afford to the descendants of the Aborigines of your country. But why not defend, with the same zeal, from the intolerable tyranny of the infernal demon of the liquor traffic.

The descendants of revolutionary sites, and those who have sought under your flag deliverance from the despotisms of the old world? There are no fetters so strong, and so galling as those which the liquor traffic binds upon its crushed and helpless victims.

Let the people arise in their might and demand of the Government, State and National, deliverance from those who bind heavy burdens upon them and bring ruin to their sons, and devastation to their homes.

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#### CONFERENCES.

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THE ILLINOIS CONFERENCE was held at Sycamore, Ills. Oct. 8-12. It was spiritual and harmonious. The circuits generally were reported to be in a prosperous condition. A promising body of young preachers have been raised up in this Conference, who are making themselves felt in their efforts to save souls. If they keep humble and keep filled with the Spirit it they will do a great work for God.

In the afternoon of the Sabbath a missionary meeting was held. Bro. Robert Shemeld and wife were present on their way from St. Paul, Minn., to Africa to labor as missionaries. He is English, by birth, she German. They have no children. They appear to be from thirty to thirty-five years of age, physically strong, of good common sense, ordinary education and solid piety. They know the Lord and are in sympathy with a deep, thorough work of grace. They gave an interesting account of their call and consecration to this work. We raised in this meeting two hundred dollars to aid in sending them on to their work. They expect to sail in November. This, we trust, is but the beginning of a great work which shall aid materially in the redemption of Africa. It is of great importance that Christianity in its purity should be

introduced there at the beginning. Unless a good foundation is laid the superstructure is always in danger. He who has an imperfect knowledge of the elementary branches of education is always an imperfect scholar no matter how much information he may gain.

THE INDIANA AND CENTRAL ILLINOIS Conference was held at Evansville Indiana, on the Ohio river, Oct. 15-19. It was a pleasant and harmonious session. A good deal of the presence of the Lord was manifested. The Spirit was poured out upon the people. The saints were blessed, and sinners were converted to God. At the street meeting Sunday evening two men were saved, and at the church some nine or ten sinners came forward and sought salvation. A gracious revival was begun which we trust will result in the salvation of many.

Ten preachers were ordained deacons; and ten elders. Four were received on trial.

On Sabbath afternoon a missionary meeting was held, and two hundred and fifteen dollars were raised to help send missionaries to Africa.

This Conference though it was organized but five years ago this fall, has grown so large that it was unanimously voted to divide the Conference next fall. The work in this Conference is deep and thorough, and where this is the case, preachers are raised up and called by God to supply the needs of the work. A lack of preachers is evidence of a lack of piety.

Everywhere there is a demand for live preachers—men saved from indolence and selfishness, from worldliness and ambition, from prejudice and envy—men full of faith and of the Holy Ghost, men of sense and judgment, who can get along with those who differ from them, and men who can promote revivals and lead believers on to holiness. Such men are wanted whether they have much or little learning. But there is no call for dead preachers.

### CORRESPONDENCE.

#### HOLINESS MEETING.

WELLSFORD, New Zealand,  
Sept. 5th, 1884.

God is indeed blessing us here through the instrumentality of Brother F. B Thomas. He is truly a man of God, filled with the Spirit. Many are being bro't to Christ, and many Christians are being revived and sanctified. The Holy Ghost is indeed shed abroad in our hearts who have believed for Him.

At Warkworth, Wharchine, and Port Albert, great blessings have been realized by the people, and many a burdened soul has let everything go for God. People travel from far and near to hear the Gospel and rejoice.

And I can say "Rejoice," for I am cleansed by the blood of Jesus, who is also my Sanctifier.

"Oh, what glory fills my soul;  
For He has saved and made me whole."

We are looking forward with pleasure to November, when it is our intention to hold a Holiness Camp-meeting near Port Albert, for the salvation of souls and the glory of God. FRANCIS MANDER.

### OBITUARY.

MINNIE BIRD SOULE, daughter of Milan and Helen W. Soule, was born at Allegany, Cattaraugus County, New York, October 7th, 1866, and died December 16th, 1883, being 17 years, 2 months and 9 days old.

Minnie was converted at the Napoli camp meeting three years ago last June. Bidding the world adieu she turned her thoughts and young heart towards heaven, choosing Jesus as her friend and adviser. With the smile of heaven on her face she took the narrow way, surrounded by over thirty unconverted cousins, uncles and aunts. Believing that the eyes

of her friends were upon her, she walked in the light as it shone on her pathway, until the Lord said, "It is enough: come up higher."

Minnie loved to read the *Free Methodist* and *EARNEST CHRISTIAN*. She often came running out to meet us, asking for the papers as we came from the office. Camp meeting and Sunday-school she always attended when possible; but like the flower that blossoms in the morning and before midday fades away, so between the morning and meridian of life, our Minnie has left us and gone to her God.

Her voice is hushed on earth, but not in heaven. We think we hear her welcome voice echoing down from the glory world, saying to her sister, brother, cousins and friends: "Prepare to meet thy God," for "in such an hour as ye think not, the Son of Man cometh."

We greatly miss our Minnie. That tender voice, singing, "Nearer my God, to thee," we hear no more; that pleasant smile in the family circle we see no more; that kiss "good night" has ceased. About three years ago she was attacked with such an alarming cough that she had to leave school, and she was confined to the house for about six months. But it nearly wore away. She was patient, never complaining, and we thought she was well, last January, and she commenced going to school at Olean, with her sister, where they attended steadily until she was taken ill again. We brought her home and she could hardly speak aloud. A doctor passing by was called in to see her. He said it was an affection of the liver and kidneys, and that there was no danger. As days passed by, we thought she was getting better. But three weeks from the day she came home, as we were standing around her bed, her heart in a moment, refused to beat. The angels had beckoned her away to the land of rest and bliss.

She leaves one sister, one brother, a mother, and myself, to mourn her loss.

Bnt we trust our loss is her eternal gain  
The funeral was held at the F. M. Church  
in Allegany, Elder Oakes preaching from  
John 14:23.

The following lines were found in one of her books, after her death.

"I shine in the light of God;  
His likeness stamps my brow;  
Through Death's valley my feet have trod,  
And I reign in glory now.  
No breaking heart is here,  
No keen and thrilling pain,  
No wasted cheek where the frequent tear  
Hath rolled and left its stain.  
O friends of mortal years,  
The trusted and the true,  
Ye are watching still in the valley of tears,  
But I wait to welcome you.  
Do I forget? Oh, no!  
For Memory's golden chain  
Shall bind my heart to the hearts below  
Till they meet to touch again.  
Each link is strong and bright,  
And Love's electric flame  
Flows freely down, like a river of light,  
To the world from whence I came.  
Do you mourn when another star  
Shines out in the glittering sky?  
Do you weep when the raging voice of war  
And the storms of conflict die?  
Then why should your tears run down,  
And your hearts be sorely riven,  
For another gem in the Saviour's crown,  
And another soul in heaven!"

MILAN SOULE.

#### LOVE FEAST.

H. M. STANAGE.—I want to testify that the blessed narrow way gets brighter and more glorious as I advance. The very God of peace does sanctify me wholly. I remember with pleasure some of the precious truths uttered by you, while here, especially the words of warning from which you preached. All glory to Jesus!

MRS. M. A. CHURCH.—I am fully trusting in the Lord, and in the cleansing power of His precious blood to make, and keep me pure, moment by moment. I am praying for more meek and lowly love for God and man, that I may more cheerfully and thoroughly go about the work of my Master.