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TRAINING CHILDREN.

BY B. T. ROBERTS.

If there is any one particular above another, in which Christians should not conform to the world, it is in the training of their children. Generally, in religious, as well as in irreligious families the proper training of children is neglected. There is no exaggeration in saying that in the vast majority of families the children are wrongly trained. One of the miracles of the age is a well-trained, Christian family.

Train up a child in the way he should go: and when he is old he will not depart from it.—Prov. 22: 6. This is doubtless true generally; and we should not like to say it is not true universally. We have never seen an exception: we have never read of one. Yet it must be confessed that the children of godly parents are, in many cases, ungodly. This is shown in both sacred and profane history. Hezekiah was one of the very best of the kings of Judah. His son Manasseh "did wickedly above all that the Amorites did, which were before him, and made Judah also to sin with his idols."—2 Kings 21: 11. Germanicus, one of the best among the

Roman Emperors, was succeeded by his son Caligula, a monster of cruelty and wickedness. So too, in our day, we sometimes see the sons of those who were noted for holiness of heart, and purity of life, walking in the ways of folly and sin.

Such cases may be accounted for. Piety is not hereditary. Even inherited virtue may be voluntarily lost. A good disposition can, by a perverse will, be changed into a bad one.

The phrase, "train up" implies both *instruction* and *practice*. In Gen. 14: 14, "trained" is applied to disciplined soldiers. A large part of proper training consists in practice. "Trained" soldiers have had much more exercise than instruction. To "train up" implies *continued instruction and practice*, so that fixed habits are formed. To "train up a child in the way he should go" is not only to give him right instruction, but also to see that he practices, regularly, every duty that he owes to God, to his parents, to himself, and to all with whom he is associated. The *practice*, which is so generally neglected, is the *main* part. Without it, instruction becomes, at best, mere theory—like laws which are not executed. A child may have the best instruction

and yet, from natural perverseness, or through outside influences go astray. It does not follow that a child will do right simply because he knows what is right. He must *be made to do right*; he must be *restrained from doing wrong* until his principles are fixed, and his habits formed.

To go a little into particulars. A child should be trained up:

1. To *obey unhesitatingly* those to whom obedience is due. A child brought up to have his own way is not likely to make a Christian; but is very likely to make a bad citizen. Proper submission to lawful authority is one of the first elements of a good character. He who can not obey is not fit to command.

But unless the habit of obedience is *early* formed, it is not likely ever to be formed. Put a boy of seventeen who, up to that time, has had his own way, under military or naval discipline, and it is next to impossible to make a good soldier or sailor of him. He is always giving his officers trouble. Discharge him, and he is, in society, insolent and lawless. The earlier a twig is bent, the easier it is bent and the more likely it is to keep its place. Before a child is two years of age he should have firmly formed the *habit of obeying*, without question, his father and mother. It may take some trouble to train a child to this habit; but do it well, and it will save the child and its parents a great deal of trouble afterwards. The criminal class is made up largely of those who did not learn obedience in childhood. The great army of traitors to the cause of

Christ is composed of those who never learned obedience. The ranks of backsliders are filled to depletion with those who were always strangers to a spirit of submission. It is more important that a child should be taught to *obey* than it is that it should be taught Grammar, or Arithmetic, or the Catechism, or the Creed.

It is at this point that the education of the day, both at home and in the schools most signally fails. "*The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame.*"—Prov. 29:15. But the fashion of the day requires that neither parent nor teacher use the rod. This is one reason why there is the greatest proportion of crime in those states in which there is the least illiteracy. Learning, whether little or much, is dangerous unless it be attended with a spirit of obedience.

Begin then early. Control your child while you can, and you can always control it. But if you allow him to disobey when you can easily enforce obedience, and then console yourself with the thought that when he gets older and knows better he will do as he should, you will find yourself utterly mistaken. As he gets able, he will be likely to abuse you in proportion as you unduly indulged him when he was within your power.

Respect is the foundation of love. A child, to have proper filial affection, must be trained up to respect the authority of its parents. Parental fondness reverses too frequently the natural order. The mother expects that her child will obey her because

it loves her. When it is too late she finds that she is disappointed. The true state of the case is, her child will love her *because* it *obeys* her. Love springs from obedience, and not obedience from love. A well disciplined army loves its commander and will follow him to the death. But soldiers who are treated with the utmost indulgence, and permitted to perform acts of insubordination with impunity, despise their officers, and are ready to revolt whenever a suitable occasion is offered. It is so with children and their parents. Take pains then, to train up your children to obey.

2. Children should be trained up to love and practice the moral virtues; and to abhor vice and wickedness. Never smile at any wrong doing of a child, though it may appear to be smart. Encourage children to tell the truth always and under all circumstances. Beget within their minds an abhorrence of lying and deception. Never allow them to associate with any who use vile or profane language. Teach them to hate wickedness.

3. Children should be trained up in the belief and practice of religion. Parents should early impress the minds of their children with the great truths of religion. They should be very careful how they say anything that has a tendency to shake the confidence of children in religion, or in truly religious people.

The children of dissatisfied members of the church are not likely to want to go to church. They grow up indifferent and skeptical. The children of Roman Catholic parents

are, as a rule, Roman Catholics, because they are *trained up* that way. Parents who have deep and positive convictions write these convictions upon the minds of their children.

Take your children with you to church, and as soon as they can, have them take a part in worship. Have them kneel with you at family prayer and frequently take a part in family prayer. Never allow them to eat without a blessing is asked, and have them ask a blessing. Instead of being afraid of formality, you should be careful and make your children formal Christians. This is as far as you can go. You should teach them that this is not sufficient, and that they must ask God to change their hearts. If they have the form of godliness they will be much more likely to seek the power than they will if they despise both the form and the power.

It was when Elijah had his altar built and the sacrifice upon it and the wood in order that the fire came. Too light an estimate altogether is put upon the *form* of godliness. While of itself it can not save, yet it opens before one the way of salvation. A locomotive, without the power within, can not move itself, much less draw a load. Still, because it is powerless, it is not best to knock it to pieces and tear up the track. The thing to do is to get up the steam.

So, because some who have the form of godliness deny its power, it is not best to neglect the form. This should be inculcated and the power be sought.

Our evangelists who have labored

in England have met with much greater success than in this country. The reason is, the people there observe the forms of Christianity much better than they do in this country. Nearly everybody belongs to the church.

Then train up your child in religious exercises. See that he observes the Sabbath, prays regularly, and, when old enough, reads his Bible.

4. Every child should be trained up to habits of industry. No one can afford to live without work. Physically, as well as mentally, and morally, man was made to labor. Idleness breeds crime. An indolent person can not be a Christian. The unprofitable servant will be cast into outer darkness. The branch in Christ that beareth not fruit, he taketh away. But no one will love to work who is not early taught to work. Every child should be so trained up that if riches should make to itself wings and fly away, he could still make an honest living. No degree of intellectual training can compensate for the want of skill to do some kind of useful, manual labor. He is generally lacking, who, placed in such a world as this, can not honestly take care of himself.

Begin early to train your child to work. Instead of making yourself the slave of your child, bring up your child to wait upon you. Do not do any thing which he should do, because it would take more time to show him how, than it would to do it yourself. In working for you he is benefited more than he is by your working for him. It is a sad sight to see, as a rule, mothers in the

kitchen and the girls in the parlor, or on the street—to see fathers in the field at work, and the sons off playing ball. Such scenes ought not to be witnessed.

One of the first things for a child to learn is to learn to work. Oftentimes a boy would derive more permanent good from working out a season on a farm by the month, than by a year at college. He would gain muscular strength, health, tact, and form a habit of steady, persistent labor.

One of the greatest trusts committed to a mortal is the care of a child. To every mother God says, "Take this child and nurse it for me, and I will give thee thy wages."

In the prevailing state of society in this country it may seem to be next to impossible to train up a child in the way he should go. But it can be done to a great degree. Anywhere if the effort is early, honestly, and perseveringly made, children can be brought into subjection to their parents. A very decided improvement upon the self-indulgent, ruinous mode of bringing up children can be made. And every effort in the right direction will be abundantly rewarded.

Then take pains to train up your children in the way they should go. Do not think that you discharge your whole duty when you give them food and clothing, and such a measure of secular education as is generally given to the children of those who are in like circumstances as yourself. Train them up for useful lives on earth and as heirs of immortality.

THE HOLINESS ASSEMBLY.

BY REV. W. T. HOGG.

(Continued from last month.)

FRIDAY EVENING.

Rev. J. G. Terrill, of Western New York, preached from Acts 2: 1-6. The sermon was clear, forcible and in demonstration of the Spirit. The preacher discussed the question: 'Why was the gift of the Holy Ghost delayed until the day of pentecost?' Pentecost was the national anniversary of the giving of the Law on Mt. Sinai. The baptism of the Holy Ghost writes that same law upon our hearts. This is sanctification, or Christian perfection. It is God's ideal of Christian character. The sermon was replete with argument, illustrations, and Scripture references, and was such as cannot be adequately reported here. At its close the altar and two seats were filled with seekers for pardon and purity. A goodly number were sanctified, and some were converted at this service.

SATURDAY MORNING.

The service was opened by ——— Devotional exercises and the relation of experiences occupied the time till 11:30 o'clock. The remaining part of the forenoon was occupied with reports from Holiness workers from various parts of the country. Three experiences were related during the morning meeting, the hearing of which was worth a trip across the continent. These may be furnished to the readers of the E. C. at some future time.

SATURDAY AFTERNOON.

The service was opened by Rev. S. B. Shaw, of Michigan, who read and commented on part of the 13th chap, of 1st Cor.

Some thrilling reports were given from various fields of labor representing nearly every section of the country. An altar service for seek-

ers of holiness was held before the close, at which about fifteen were bowed as seekers.

SATURDAY EVENING.

Rev. J. P. Brooks, of Bloomington, Ill., preached in a clear and forcible manner, and with a sweetness of spirit and a divine unction which the writer coveted, in the sense in which we are bidden to "covet earnestly the best gifts." Brother Brooks used as a text the two following passages of Scripture: "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good." Acts 10: 38; and "Leaving us an example that we should follow his steps." 1. Pet. 2: 21. An altar service followed the sermon, which was protracted to a late hour, and from which came reports of good work done.

SUNDAY SERVICES.

A love-feast was held at 9:00 A. M., which was a season of most blessed fellowship. About one hundred testimonies were given, nearly all of which were very clear and definite professions of entire sanctification. "The unity of the Spirit" was maintained throughout and the power and blessing of the divine Comforter were realized in a manner which was truly glorious.

At 10:30, Rev. George Hughes preached in the Park Avenue M. E. church. His theme was the *Pre-eminence of Love*. And the discourse was founded on 1 Cor. 13: 13. The writer did not hear Bro. Hughes, but was informed by others that he preached with wonderful liberty and unction. At the same hour Rev. L. B. Kent preached in the Western Avenue M. E. church, a large and costly edifice recently built and dedicated. The congregation at this church was of a much more fashionable character than those we had been meeting with in the assembly. Brother Kent preached a clear,

scriptural and uncompromising discourse from Heb. 13: 20, 21. Bro. T. K. Doty preached in the same church in the evening, showing clearly that "The end of the commandment is charity out of a pure heart, and of a good conscience and of faith unfeigned." Rev. E. Davies, of Boston, Mass., preached in the evening at the Park Ave. church, from 1. John 1: 7. "The blood of Jesus Christ his Son cleanseth us from all sin." Other ministers occupied other pulpits in various parts of the city, and on Monday reported as having had a day of victory.

I am unable to report the various sessions of Monday and Tuesday, as committee work and some other matters deprived me of regular attendance. The same blessed Spirit prevailed, however, which had characterized the Assembly from the beginning. Souls were converted, or sanctified in every service, and nearly every member seemed to be abundantly blessed.

Some matters occurred in one or two of the business sessions of the Assembly, concerning which some of the brethren differed as widely as Paul and Barnabas once did in reference to the case of John Mark. It was highly gratifying, however, to see that, in their discussion of these questions, a true Christian spirit was generally manifested, and nothing was said or done which would reasonably invalidate their profession of Christian Holiness. The Assembly was not wholly free from features which might be proper subjects for criticism, but as criticism was not the purpose for which the writer was in attendance, and as the objectionable features were so few compared with what he had expected, the criticisms will be left to others.

I was particularly pleased with the freedom which was allowed to all in preaching, in exhortation and in testimony; and also in the mat-

ter of physical exercises and manifestations when moved by the Holy Ghost. Everybody was allowed to follow the Spirit. Some were peculiarly exercised, but no restraint was laid upon them. Nor was there any disposition manifested to prohibit preachers or laymen from straight and thorough work in rebuking and testifying against the popular sins and evils of the day. Pride, worldly conformity, the use of narcotics, membership in secret fraternities, etc., were openly and unsparingly condemned as unbecoming the followers of Jesus Christ by ministers and laymen; and, in its declaration of principles, adopted almost unanimously, the Assembly put itself on record as opposed to all these things. A copy of the declaration of principles, (or, report on Deliverances, as the Assembly was pleased to call it) will be furnished the readers of the *EARNEST CHRISTIAN* if the editor is pleased to publish it.

The General Holiness Assembly surpassed in the excellence of its services, in the thoroughness of its work and in immediate fruitfulness in the conversion of sinners and in the sanctification of believers, all that the writer had anticipated, and he feels assured that its influence as it shall extend over the whole continent, will tend to the revival and promotion of Scriptural holiness.

Brother Davis, pastor of the church where the Assembly was held, has recently had a wonderful experience in entire sanctification which he related in connection with his earlier religious experience, before the Assembly. His burning testimonies, his wise counsels and his earnest labors added greatly to the success of the meeting. God has called him from the practice of law which yielded him five thousand dollars a year, into the ministry, and to the special work of spreading Bible holiness. For this he is eminently fitted

as to gifts, and grace; and in this may God make him abundantly successful.

A committee of nine was appointed on correspondence in reference to calling another Assembly at such time and place as they may deem expedient. Rev. Geo. Hughes, editor of the *Guide to Holiness* is the first on said committee, and Rev. B. T. Roberts, editor of the *EARNEST CHRISTIAN*, is second on the list. I am unable to give the names of the other members.

THE SALT OF THE EARTH.

BY REV. H. E. FAURE.

These words are addressed to disciples who had forsaken all, in order to be made fishers of men, by Jesus.

They have been pronounced blessed by the Saviour as poor in spirit, meek, hungering and thirsting after righteousness, pure in heart, and peace makers. They are assured of the possession of the kingdom of heaven, comfort and joy, yea, God himself is their abiding portion as his beloved children. Men would revile and say all manner of evil against them falsely, but for Christ's sake they were prepared to accept even this joyfully.

There is not the slightest doubt therefore, that our Lord here means true believers, men that have been changed and renewed in their inmost souls, where old things have passed away and all things have become new. Concerning these, or rather, personally addressing them, our Lord says directly to them: "Ye are the salt of the earth," whilst in the same breath he warns them against losing savor and thus becoming good for nothing but to be trodden under the feet of men.

As salt averts corruption, takes away insipidity and makes our food agreeable to the taste, so we be-

lievers are called to avert ruin, bring in salvation, and make the gospel palatable, not to the depraved tastes, but to the awakened consciences of men.

For this cause we must give ourselves, surrender ourselves entirely at every opportunity which our kind Lord in his kind providence places at our disposal. Salt must be absorbed or it cannot do its work. "I live no longer" must not be a mere set phrase, but genuine truth on our part. All calculation, all seeking of our own honor, all fear of man must be absolutely and entirely laid aside. At every opportunity as it occurs this must be acted out. The danger of our losing savor always exists, and will continue to the very last. Do not let ourselves be misled by any vain imagination of any one, whoever he be. He who knew what was in man would otherwise not have warned us so faithfully and distinctly. Let us not take from his word but give earnest heed. Not that we need now and then lose our savor; God forbid that we should entertain such a foul and befouling doctrine, whereby we should lull our consciences to sleep and open a door to sin. Otherwise our Lord would also certainly have held back the warning if sinning occasionally were a necessary condition of our existence here below. Nay, truly not. That is the very danger our Lord points out in order that we may avoid it. He puts in the foreground and says most decidedly, *ye are the salt of the earth*. The very God of peace himself sanctifies us wholly and preserves our whole spirit, and soul, and body blameless unto the coming of our Lord Jesus Christ. Being delivered from the hand of our enemies God grants us that we may serve him without fear, in holiness and righteousness before him all the days of our life.

Beloved, if any of us have lost our first love, let us humble ourselves in

the presence of our God, heartily repent, and do the first works. Do not let us keep on grieving the Holy Spirit, for then our peace can not be as a river nor our righteousness as the waves of the sea.

We must be clearly conscious of the covenant of salt that exists between our God and ourselves. As oil from its very nature always floats above water, so also the consciousness of our life's communion with Christ must always come to the top, entirely permeate and thoroughly sanctify our whole earthly existence. Then only the Lord can use us as salt to stave off perdition from our fellows and make us a blessing to them by communicating to them the consciousness of our inheritance in Christ, being made partakers of his death and burial and resurrection life, and seated with him in heavenly places. So many there are of God's dear children who can not realize that they are children of a King in their Father's palace, joint-heirs with the Son of God, their elder brother, and they really live as if they were beggars at his door. No radiance of joy beams from their countenances, no spiritual health is pictured in their expression of face, no elasticity in their step. Everything with them is so down, so sad. Whence this heaviness, this depression? I know no other reason than that the water they drink must be bad. To be sure, it is from the same well their fathers dug, but there it has been all along closed up; what was once alive is now dead. Hence the pestiferous vapors are being emitted of strife, and division, and hatred, so that they bite, and tear, and cast suspicion on each other just exactly as was the case at Jericho, where the situation of the city was pleasant, but the water was naught and the ground barren. But fortunately Elisha knew an excellent remedy: "Bring a new cruse," said he, "and put salt therein." Then

went he forth to the spring of waters, and cast the salt in there and said, "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." So were the waters healed.

Whoever is spiritually wise let him give heed and the Lord himself will make him understand. *Doesborgh, Netherlands.—From Words of Faith.*

EXPERIENCE.

BY GUSTA TULLIS KELLEY.

I desire to glorify the Lord, by offering a few words of praise, that "the humble shall hear thereof, and be glad."

In my testimony, published in the February *EARNEST CHRISTIAN*, I referred to my experience in healing. Believing it would please the Lord, I will write more fully about it.

When I was saved, I had been afflicted with nasal catarrh for three years. My friends desired me to apply for medical aid; but when I would give the subject attention, something seemed to say, "Apply to Christ for aid." I had never heard of any instances of physical healing, outside the Word, and feared the suggestion did not come from the Lord. But my mind was so deeply impressed that I began to pray, and soon was conscious that the Healer had touched my body.

My faith was strong for twenty-four hours. Being ignorant of the devices of the enemy concerning such an experience, when the first test came my faith failed, and I ceased witnessing and believing for healing power. Though I had thus failed in "holding fast," still I was convinced of the possibility of such an experience at the present day. And in the following ten years I frequently came to the

Lord for bodily help. My petitions were answered in temporary relief a number of times. But the conviction seemed permanent that the will of the Lord concerning me was that I should have good health. I would get very near the experience at times, but my faith was not quite strong enough. On the morning of August 29th, last, at Tenison camp meeting, a sister related her experience in healing. It affected me deeply, so that I confessed to the saints that I could not leave the place until the Lord had touched my body. I bowed at the altar with another sister who was seeking the same experience.

A few believers gathered around us, and for two hours we waited patiently for the Lord; and he inclined his ear unto us and heard our cries. Twenty minutes after nine o'clock, Jesus said to me, "I have given thee new health." How my soul did praise Him. I began to improve rapidly, and my faith was not severely tested for six weeks. Then I suffered, some hours in conflict with the enemy, because the symptoms of disease had not disappeared. But I received complete victory, and felt I could trust the Lord as my physician if I did not recover completely for some time. The healing process is still going on. My hearing had been dull in the left ear for over a year, and in the right ear for over three years. In six months after the healing touch was received my hearing was fully restored and continues good.

My soul says, "Good is the will of the Lord" concerning me, whatever that shall be. He does not deal the same with every child, and his plan in this case has been gradual restoration. My strength is much increased, so that I am able to be more abundant in labors, and endure hardships for Jesus.

Bless the Lord, O my soul, and

forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases.—Psa. 103: 2, 3.

All my saved life, I have had conviction for foreign work, but had no leadings to any special field until last August, at the Calhoun, (Ill.) camp meeting. Bro. Sherman, editor of the Vanguard, was specially helped in preaching a sermon on "Sacrifice." I think all who heard it will remember it as a searching discourse. He referred to Amanda Smith as one example of worshipping the Lord by sacrifice, and as he quoted the following words of her experience, "God sent me to Africa," a copious shower of grace fell on my soul, and those words were made refreshing. In meditation the next few days I wondered what the experience meant, but "God is his own interpreter" and he made it plain. For six days later when I was seeking the healing experience he asked me if I would go to Africa. I consecrated to go, but supposed it would be some years before I would be called to fulfill the consecration.

At the annual meeting of the Central Illinois and Indiana Conference held at Evansville, Indiana, last October, a missionary service was held on Sabbath afternoon in behalf of the African mission. The people had a missionary spirit and gave of their possessions in cash and promises over \$200. I was glad to take part in this department of the sacrifice, but the Spirit talked with me about giving myself to be a light to that benighted people. I plead unfitness and unworthiness, but told the Lord I was willing to go if he could use me to glorify his name there. He talked with me much about it and made the way very plain before me. So on Monday, April 20, I bid farewell to my home and loved ones to see them no more for years, and perhaps never again. Then did I know the meaning of that verse,

"Lord obediently I'll go,
Gladly leaving *all* below;
Only thou My leader be,
And I still will follow thee."

as never before in my experience.

I have heard some of the pilgrims say it would be no cross at all for them to go to Africa. If they mean by that there would be no unwillingness on their part to meet the self-denials, privations, hardships and sufferings such a step would bring, I can say it was no cross for me. But to cause those I love as dearly as myself, pain, and to act contrary to their judgment is real suffering to me. Nothing but the grace of God could have carried me victoriously through this experience, but it is, and will be sufficient. Hallelujah! Some of my friends will remember how afraid of water I am naturally.

I want to add that the Lord has saved me from this fear, and when the vessel rolls and the waves dash high I feel like singing, "In God I have found a retreat." We have been six weeks on the way, and shall yet be fifteen days before reaching our destination.

Pilgrims, pray for us in faith, and when the spoils are divided, "As his part is that goeth down to the battle, so shall his part be that tarryeth by the stuff; they shall part alike." Praise the Lord.

To be singular, will be at the first your fear; but look at your Lord, read his practice frequently in the New Testament, and consider how singular he was, and without the least fear of a frowning world, What is my duty? this is the point. without the least regard to consequences. For this reason, retire from every company, however friendly, a number of times in the day. Mind not what looks or words you receive; stay in no place where you can not do this.

A MOMENT of time is a moment of mercy.

"LOOKING UNTO JESUS."

It is ever the Holy Spirit's work to turn our eyes away from *self* to *Jesus*; But Satan's work is just the opposite of this; for he is constantly trying to make us regard ourselves instead of Christ. He insinuates, "Your sins are too great for pardon; you have no faith; you do not repent enough; you will never be able to continue to the end; you have not the joy of His children; you have such a wavering hold of Jesus." All these are thoughts about *self*. The Spirit tells us that we are nothing, but that "Christ is all in all." Remember, therefore, it is not *thy* hold of Christ that saves thee—it is *Christ*; it is not *thy* joy in Christ that saves thee—it is Christ; it is not even faith in Christ, though that be the instrument—it is *Christ's blood and merits*; therefore look not so much to thy hand with which thou art grasping Christ, as to Christ; look *not* to thy hope, but to *Jesus*, the *source* of thy hope; look not to thy faith, but to *Jesus* the author and finisher of thy faith. We shall *never* find happiness by looking at our *prayers*, our *doings*, or our *feelings*; it is what *Jesus* is, not what *we* are, that gives rest to the soul. If we would at once overcome Satan and have peace with God, it *must* be by "looking unto Jesus." Keep thine eye simply on him; let his death, his suffering, his merits, his glories, his intercessions, be fresh upon thy mind; when thou wakest in the morning look to *Him*; when thou liest down at night look to Him. Oh! let *not* thy hopes and fears come between thee and Jesus; follow hard after him, and *He* will *never* fail thee.—*Triumphs of Faith.*

Look into the life and temper of Christ described and illustrated in the gospel and see if you can find anything like it in your own life.

PRESENCE OF JESUS.

"And he said, My presence shall go with thee, and I will give thee rest."—Ex. 33:14.

Moses feared to go with the people to lead them from land to land, from city to city, into the promised land, and so he asked the Lord to give him some one to go with him. Moses said unto the Lord, "See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people." And he said, "My presence shall go with thee, and I will give thee rest."

Moses was to take a long journey; it was to last forty years; and he wanted some one to go with him who should be strong and able to support, and who should be to him an assurance that he should go safely through the wilderness for forty years. And the Lord said, "My presence shall go with thee." The King of kings was to be his companion; and the Lord knew all the difficulties that were to come in the way of Moses, all the temptations and sins the children of Israel would fall into, their backsliding, and what a trying position Moses, as the leader of the people, would be in; and he said to Moses, "My presence shall go with thee." Some one said thousands of years after, and the word has come down to this day, "Lo, I am with you alway, even unto the end of the world." So the same One who gave that promise talked with Moses, and talks with us. He made no mistake when he said to Moses, "My presence shall go with thee, and I will be with thee all through the forty years of wilderness, under every trial

and temptation, in all the difficult circumstances that shall come in thy way."

Why, the poor human heart looks at the trials; men look at the difficulties in their business; they know the promise of the Lord, "I am with you alway," and yet they think that if things could be different, if business prospered and difficulties were out of the way, they would be able to see the Lord Jesus better. The Lord knew Moses would have greater difficulties than we have ever had, and because he knew it, he said, "My presence shall go with thee." He knows all the difficulties that come in the way, he knew them from the beginning, knows all that is before us to-day; and because he knows it he says to us, "My presence shall go with thee; I will never leave or forsake you. Lo, I am with you alway, even unto the end."

Well, it is a blessed thing to have the presence of the Lord. I want you to notice one thing more: He promised, "I will give you rest." He did not mean that Moses should sit down and do nothing; he meant that Moses under all circumstances and trials and assaults of the enemy, should have rest in his soul. And he means to-day that there remaineth, therefore, a rest to the people of God. Why, this world is filled with trials. Satan works to destroy Christians, to bring them out of their soul-rest, make life unhappy and wretched for them if he can do it. He hangs his sign out and keeps it out. It is not "Come unto me, and I will give thee rest," but, "Come, and I will destroy your rest." The one is written in letters of gold across the sky. He knew how much we should need rest, and to be delivered from the trying circumstances and temptations that Satan should bring against us. "Be ye, therefore, steadfast, unmovable, always abounding in the work of the Lord," and "I will give you rest," is his promise.

It does not mean that we are to sit down and do nothing. 'There is one man, who, whenever our workers are brought into contact with him, says that faith without works is dead; meaning that we have faith and he does all the work.

We believe as much as he does, that faith, without works is dead, and we work pretty hard; but faith with Jesus brings rest. It is only when the heart carries the burden itself, that there is unrest, difficulty and sorrow; but if we will take the Lord God himself to go with us, in the trials and sorrows, he says, "My presence shall go with thee, and I, not somebody else, will give you rest." That is what he promised to Moses; and if you will take the history of Moses all through, you will find it was rest of soul. Moses did not murmur against God when the people murmured against him and fell into sin, he bowed his knees before God, and pleaded for the children of Israel, that God would once more forgive them, and reinstate them in his favor.

And God caused the cloud to rest upon them and a pillar of fire to be there constantly, for God always answered his prayers. He promised rest to Moses, and he promises just as much to us. He is in our midst this afternoon, in my heart and in your heart. I want to ask the question here, Is there rest in your heart? I do not mean, that you have no feeling about the sorrows of life. I believe the soul that rests in God feels the unkindness of others, the sorrows and difficulties of life, even more keenly than one who is half-hearted; but there rests down deeply in his soul, a peace that the world can not disturb, and that the Lord Jesus never takes away. "Come unto Me ye that labor and are heavy-laden, and I will give you rest." Now, then, there is a way to find that rest here, to-day. People come at the close of the meeting and say to me,

"Oh, if I only had such an experience!" I tell them there is nothing to be done but to give themselves to the Lord Jesus, renouncing everything, take a clean sheet of paper, sign your name at the bottom and let the Lord fill it up. Simply have your will lost in his will. It is not hard; it is easy to rest in him, who is our Rest and who fills us with his peace, with the power of his Spirit. May the Holy Ghost himself touch you to-day.—*Dr. Cullis. Times of Refreshing.*

THE SUN-BRIGHT CLIME.

BY REV. JOHN SCOTFORD.

Have you heard, have you heard of that sun-bright clime,
Unstained by sorrow, unhurt by time;
Where age has no power o'er the fadeless frame,

Where the eye is fire, and the heart is flame,
Have you heard of that sun-bright clime?

There are rivers of water gushing there,
'Mid blossoms of beauty strangely fair,
And a thousand wings are hovering o'er
The dazzling wave and the golden shore,
Found there in that sun-bright clime.

And there is the city whose name is light,
With its diamond ray and the ruby bright,
And ensigns are waving and banners unfurled

Over jasper walls and gates of pearl,
Built there in that sun-bright clime.

There are myriads of forms arrayed in white,
Beings of beauty clothed in light,
They dwell in their own immortal bowers,
'Mid the fadeless lines of countless flowers
That spring in that sunbright clime.

Ear hath not heard, and eye hath not seen,
Their swelling songs and their changeless sheen,

Their robes of white and their harps of gold,
And their crowns of glory that wax not old
Nor fade in that sun-bright clime.

But far, far away is that sinless clime,
Unstained by sorrow, unhurt by time;
Where amid all things that are fair is given
The home of the pure, and its name is Heaven,
The name of that sun-bright clime.

LIFE is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—*Sir. H. Davy.*

EXTRACTS FROM BRAMWELL.

The people soon perceived Mr. Bramwell was a man come out from God; his words were accompanied with a divine authority and a gracious unction. In several houses where he lodged, while in the country, his prayers and intercessions were often heard many times during the night. He uniformly left his bed at four in the morning to enter upon the duties of the day; every moment of which was spent in union with God, and in devotedness to the salvation of the people. Plenteously anointed with holy oil, he proclaimed the jubilee of the Gospel, the acceptable year of the Lord, the day of deliverance to all that believe. As his whole soul was employed in this work of preaching, so he required of his hearers their silent, fixed attention. Children might not disturb; the heart might not slumber, if observed; nor might not the eye of an individual wander. When these important preliminaries of usefulness were secured, he directed the mind to wait only upon God as the Great Fountain of blessings, and to look to Christ as the only object of faith, "that with meekness they might receive the engrafted word which is able to save the soul."

Everywhere he preached "Christ as our wisdom, righteousness, sanctification and redemption," and faith as the great duty enjoined in the Gospel. He showed distinctly the proper subjects of saving faith and that all such (and such only) as, in obedience to the command of God, attempt to believe, are enabled also to believe and receive instantly the answer of faith, the salvation of the soul: that salvation is wrought by the grace of God, through the exercise of faith: and that, though salvation has unlimited degrees, it has two leading characters, viz: JUSTIFICATION and SANCTIFICATION:—

That as we can not be justified from the guilt of past offences but by faith, so we are sanctified throughout by the exercise of the same faith: that the accomplishment of the promises by faith is always instantaneous; and that such a faith in powerful operation is to be distinguished from that which is a gracious habit of the mind; a faith wherein we stand, and walk, and overcome the world.

These doctrines Mr. Bramwell urged in almost every sermon; yet he did not exalt them and depreciate others. For as divine truth sweetly harmonizes when seen comprehensively, so he published every doctrine of the gospel, bringing "out of the treasury things new and old." To say that he was popular everywhere is saying very little. While he was engaged in the pulpit, sinners saw their natural face as in a glass, and were deeply affected with a sight of their sinful deformity; professors beheld the awful difference between the form of godliness and the power; and the attention of saints was turned upon themselves as connected with their holy calling. The humble, the broken hearted, the thirsty for God, were encouraged now to believe in Christ as a present and all-sufficient Saviour. "The hand of the Lord was with his servant, and many believed and turned to the Lord." Under his awakening appeals, untold numbers have trembled; the veil of ignorance and the mask of hypocrisy were torn away, when their real characters were shown in the light of the gospel. Under his persuasive ministry many a Lydia's heart was opened, many a bowed spirit transported, and "shared in the gladness of them that believe."

In promoting the work of the Lord, Mr. Bramwell employed the talents of the local preachers, leaders, and other individuals, in prayer; and they became important helpers

to him in every place. The embers of love were kindled all around : and when he revisited the societies, he found them "striving together for the furtherance of the gospel." Opposition was broken down, lukewarmness was destroyed, a holy union was maintained, and the work of God in the town and country broke out in a flame of life and power, and zeal. Itinerant and local preachers, with others, have come more than fifty miles in search of the blessing of a clean heart; and joining with him in the holy violence of prayer, have returned, glorifying God for the wonders of his saving power. Wherever he went, visible signs and wonders were wrought in the name of Christ : and in the course of the first year, twelve hundred and fifty members were added to the society ! He and his fellow-laborers ceased not to remind the class-leaders of their responsibility in feeding and guiding the "church of God which he had purchased with his own blood," and that they ought to make up the lack of the preacher's service toward all those who were but newly found in Christ.

As an overseer of souls, he frequently visited eight or ten families in the early part of the day. These visits were short and spiritual. If possible he would have the whole family collected, and having ascertained the religious state of them all, he would pray for each by name, and implore blessings suited to their respective necessities. We have often felt on these occasions the influence of his affectionate solicitude, his penetrating look, and his pointed inquires; and believe it was in vain for the formalist, the backslider, and the hypocrite to elude detection by him. The rich and the poor were admonished, growing evils in families destroyed in the bud : parents, children and servants, taught their proper duty; and all were constrained to assert, respecting our re-

vered friend, "in labors he was more abundant."

On the first Sunday that he preached in Birstall, he met the society and observed, that "slow singing, long prayers, long meetings, and late attendance on the ordinances were indubitable marks of a low state of grace." He recommended them to be in their meetings precisely at the time appointed, to be brief in singing and prayer, and in general to close the meetings at the expiration of one hour. He also observed that he would neither speak evil, nor hear it, concerning any one; and if any person attempted to act in such a disingenuous manner, he would instantly stop him, and expose his conduct to the persons concerned. He told them that it was his regular plan to remain all night in the different places of the circuit to which he went to preach, and hoped the friends would accommodate him with a bed; if it was a poor one, he could sleep upon it, as he wished to see the members in the circuit. But knowing the inefficacy of the best concerted schemes without the divine blessing, he added, that all this would not avail without constant, fervent prayer; and many will long remember the arguments which he then used to prevail upon the people to unite with him in this important work. He said with an energy and feeling peculiar to himself, "I know a man that on the bended knees of his body prays for Birstall thirteen times a day, sometimes for hours together !"

WE crave good gifts—wealth perhaps, or fame, or love. But do we think what they mean? Responsibility; and responsibility means work and self-denial. Happiness is the unknown quantity which is continually working itself out by holding to these.—*E. S. Leonard.*

ALL-SIDED GUIDANCE.

See the completeness of Jehovah's guidance! It is so different from human guidance. How seldom we feel that a human counsellor has seen our difficulty from every point of view, balanced all its bearings, and given guidance which will meet all contingencies, and be right not only on one side, but "on every side." But "His work is perfect" in this as in all other details. He will guide "when ye turn to the right hand, and when ye turn to the left." Perhaps we have gone about as Elymas did in his mist and darkness, "seeking some to lead him by the hand," putting confidence in earthly guides, and finding again and again that "it is not in man that walketh to direct his steps," and getting perplexed with one-sided counsels. Let us to-day put our confidence in His every sided guidance.

Very often, the very recoil from an error lands us in an opposite one; because others, or we ourselves, have gone too far in one direction, we thenceforth do not go far enough, or *vice versa*: excess re-acting in defect, and defect in excess; a received truth overshadowing its equally valuable complementary one; the fear of overstepping the boundary line of the narrow track of truth and right, on the one side, leading us unconsciously to overstep it on the other side. But the promise which we should claim is, that the Holy Spirit would guide us into *all* truth, "on every side."

How intensely restful in this completeness of guidance! There is nothing outside of God's all-inclusive promises about it. "I will direct *all* his ways." "I will direct their work in truth." Not only the general course, "but the *steps* of a good man are ordered by the Lord;" and what is less than a single step? Just realize this: every single little

step of this coming day ordered by Jehovah! And lest you should sigh, "This is not for me, because I am not good," He repeats the same assurance still more simply: "The Lord directeth his steps." Now if we really believe these words, *need* we feel worried because we can not see the steps ahead which Jehovah is going to direct if we let Him?

If we will let Him! Yes, this is no fatalistic leading. The guidance is conditional. He says, "I will guide thee with Mine eye;" but then we must look up to meet His eye. "Thou shalt guide me with thy counsel;" but then we must listen for and listen to His counsel. "He shall direct thy paths;" but it is when we acknowledge Him in all our ways. He does not lead us whether or no!

Suppose a little child is going with its father through an untracked wood. If it walks ever such a little way apart, it will make many a lost step; and though the father will not let it get out of sight and hearing, will not let it get lost, yet he may let it find out for itself that going just the other side of this tree leads it into a hopeless thicket, and stepping just the other side of this stone leads it into a muddy place, and the little steps have to be retraced again and again, till at last it asks the father to hold its hand, and *puts and leaves* its hand in his. Then, and not till then, there will be *no lost step*, for it is guided "on every side."

Need the little child go on a little longer by itself first? Had it not better put its hand into the father's at once? Will *you* not do so "from this time?" from this morning? Give up trying to pick your way; even if the "right paths" in which He leads you are paths that you have not known, say, "Even there shall thy hand lead me." Let Him teach you *His* paths, and ask him to make *not* your way, but "*Thy* way straight before my face." So shall you find the completeness and the sweetness

of his guidance. For "the Lord shall guide thee continually," "by the springs of waters shall He guide" thee; He shall be the guide of your youth, and carry you even unto your old age; He will be your guide even unto death, and beyond: for one strain of the song of the victorious ones that stand upon the sea of glass mingled with fire shall be, "Thou hast guided them in thy strength unto thy holy habitation."

I know not the way I am going,
But well do I know my Guide;
With a childlike trust I give my hand
To the Mighty Friend at my side:

And the only thing that I say to Him
As He takes it, is: "Hold it fast;
Suffer me not to lose my way,
And lead me home at last."

—F. R. Havergal.

HARVEST IS PASSING.

Hark sinner, while God from on high doth
entreat thee,
And warning with accents of mercy doth
blend,
Give ear to his voice, lest in judgment he
meet thee;
"The harvest is passing, the summer will
end."

How oft of thy danger and guilt he hath told
thee,
How oft still the message of mercy doth
send;
Haste, haste while he waits in his arms to en-
fold thee,
"The harvest is passing, the summer will
end."

Despised and rejected at length he may leave
thee,
What anguish and horror thy bosom will
rend;
Then haste thee, O sinner, while he will re-
ceive thee;
"The harvest is passing the summer will
end."

Ere long, and Jehovah will come in his power,
Our God will arise with his foes to contend;
Haste, haste thee, O sinner, prepare for that
hour;
"The harvest is passing, the summer will
end."

The Saviour will call thee in judgment before
Him;
O bow to his scepter and make him thy
Friend;
Now yield him thy heart and make haste to
adore him;
Thy harvest is passing, thy summer will
end.

—Selected.

GIVING.

BY MRS. C. M. CADY.

Shall I give anything to the Lord as long as I am in debt? This question has been asked a great many times. I will give a little of my own experience.

Since I experienced the blessing of holiness I have always given as the Lord would have me, as far as I have known. At one time when it appeared there was no such thing as getting any money, (while I was praying about it,) the Lord reminded me of a cause I had signed \$100 for, and had only paid \$50, thinking I must pay a certain debt before I could pay any more on what I had promised the Lord. As I tried to manage and save in every way I could, everything seemed to grow worse. At last the thought came, I had better attend to the Lord's business first. I then told the Lord I would give the first \$25 to him, and pay the remainder as soon as I could. The \$25 soon came along, and very soon afterwards I was able to pay the bill which I had tried so hard to pay before; and in a short time I was able to pay the last twenty five of the one hundred dollars which I had promised the Lord I would give.

This experience was made a great blessing to me, and now when we get into close places I do not get tempted and think I gave too much some time, but begin to look around and see if I am withholding anything from the Lord. If I find myself withholding and do not know it the Lord lets the streams all dry up.

The Lord loves a cheerful giver. If anyone should give me anything and then feel bad about it afterwards, I would much rather they never would have given it.

The Lord helps and wonderfully cares for me as I obey him and make his business first.

SAVING FAITH.

BY REV. E. P. HART.

What things soever ye desire, when ye pray believe that ye receive them and ye shall have them. Mark 11: 24.

I suppose the New Testament, excepting perhaps Matthew's Gospel, was originally written in the Greek language. However much it may lessen confidence in this presentation of the nature of saving faith, I am obliged to acknowledge my ignorance of the grammatical force of that language; as well as my inability to make a critical examination of Greek tenses. The most I know of these is what I read in English.

The nature of a thing is that essential element or principle which constitutes and makes the thing what it is, that essential element without which the thing would no longer be itself, but become something else or another thing. Intellectual faith is not saving faith. It is one of the conditions. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11: 6. But in James 2: 19 we read, "Thou believest that there is one God; thou doest well; the devils also believe and tremble." Saving faith is not confidence or belief in the existence, ability or willingness of God. So then the common-place illustration of the man with a check, going to the bank to draw money; however much confidence the man may have in the bank, can have no application by way of making plain the nature and act of saving faith. The man's confidence in the bank is not the consideration which brings the money. Confidence is sometimes fearfully misplaced. But, says one, "The man's faith that the bank is both able and willing to pay the check, induces him to go for the money." Let us illustrate. A man has a check on a bank; he believes

that if he shall go to the bank and present it he will get the money. Upon reaching the bank he learns that the cashier has stolen all the funds, gone to Canada, and that all the directors are bankrupt. His belief or confidence does not bring the money. It makes not a particle of difference what a man believes, or does not believe about the bank, if he has the proper indorsement he gets his money. The illustration fails to present the first element of saving faith. Whatever it may be in the Greek—past or future—saving faith in the English is always in the present. I am thankful for the rendering of the verse at the head of this article, as given in King James' translation, whatever the rendering in the revised edition. I am glad to learn that the American committee have retained the verb "receive." For this gives me to hope that my belief and teachings for the last twenty-five years have not been altogether wrong. I have sincerely believed and earnestly taught that the faith by which a person is saved is quite different from the confidence a man may have in the ability and integrity of a bank. I have always supposed, and thought it quite generally conceded, that saving faith is a present and instantaneous act. I never supposed it was like a man going to a bank for money and saying, "My faith in the bank induces me to go for the money and when the money is handed to me, I shall believe or know I have it." I never supposed that the first act, faith in the ability and willingness of a bank, was the same in nature with the faith, by which a person is justified, or wholly sanctified. I have believed and taught that saving faith, "Is that act of the mind by which I now appropriate the merit of the death of the Son of God, for pardon or cleansing to my individual case." I have also supposed that as soon as a person thus acted faith, the Holy

Spirit honored that faith by witnessing that the work was done. I have supposed that John referred directly to this when he wrote, "He that believeth on the Son of God, hath the witness in himself. 1. Jno. 5: 10. And Jesus, when he said, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. Jno. 3: 16. And Paul and Silas in answer to the inquiry of the Phillipian jailor, "Believe on the Lord Jesus Christ and thou shalt be saved. Acts 16: 31. Shalt be saved. When? The very moment thou dost believe.

And I have supposed that this act of faith honored by the direct witness of the Holy Spirit, ripened at once into conscious knowledge, and was no longer a matter of belief. I am thankful for the promise, "Believe ye *receive* them and ye *shall* have them." When? The moment you act faith; that is, as far as salvation from sin is concerned.

Having staked my all on a present faith in the promises of God I shall go on to judgment and eternity, for it is too late to change now, and should there be any mistake I shall put my finger on Mark 11: 24, and kindred promises—plead ignorance of Greek, and rest the case.

AS THE sun does not wait for prayers and incantations before he rises, but straightway shines forth, and is hailed of all, so to do good do not wait for applause and noise and praise, but do it of your own desire; and, like the sun, you will be loved.
—*Epictetus*.

I LIVE in patience, in purity, and in the perfect love of God. God is my portion. He fills me with pure spiritual life. My heart is melted into holy love, and altogether devoted to my Lord. I think we ought modestly to tell what we feel to the fullest.—*Bishop Asbury's Testimony*.

PASSIVE.

In order to realize, personally, the conditions of divine co-operation, it is necessary to be, mentally, in a state of *passivity*, as it is sometimes expressed; or, more properly and truly, of *strict impartiality* before God. In other words, we must be willing to submit ourselves to the divine guidance, without the least resistance or bias of mind; remaining in the attitude of silent and sincere waiting upon God, that we may learn from him what he would have us do; and also at what time and in what manner.

The language of our souls must be essentially that of the Psalmist, when he exclaimed, "My soul, wait thou only upon the Lord; for my expectation is from him."

And it is implied in this, especially, that our minds should not be under the influence of prejudice or of wrong passion in any form. When the mind has arrived at the state of entire submission and of holy impartiality, resulting in the removal of the stains of prejudice and the shades of passion, it resembles a clear and bright mirror, reflecting easily and distinctly the desires and purposes of God. In this state of mind, it is easy to leave everything with him; to receive from him implicitly, the annunciation of the thing to be done, and also all the attendant conditions of doing it. God is pleased to be present with, and to operate in such a soul. The Holy Spirit teaches it; and it has both the power to hear and the spirit to obey. But in any other condition of mind there must, necessarily, be a conflict between the agitated and self-interested will of the creature and the decisions of the Supreme mind. We must therefore not only begin in our nothingness, but must be willing to remain in it. It is a partnership where we must realize that all the capital is from God.—*Upham*.

THE HOLINESS ASSEMBLY.

REPORT ON DELIVERANCES.

The General Holiness Assembly, held in the Park Avenue Methodist Episcopal Church, Chicago, Ill, from May 20th, to 26th, inclusive, to all of like precious faith, sends greeting:

It gives us unfeigned joy to state that the days thus occupied were characterized by Christian fellowship, unity, and gracious outpourings of the Holy Ghost, so that at almost every session persons were converted or sanctified. At times the divine communications were overwhelming. The altar and surrounding seats were filled with seekers, and the saving work progressed with great power. To God, the Father, Son, and Holy Ghost, we ascribe the praise.

Although the Assembly represented various shades of religious belief, yet, gathering under the shadow of the Cross of Christ, which is the great rallying point for all the tribes of our Israel, we are able with one mind and heart to make the following

DECLARATION.

1. **THANKSGIVING.**—We render to the 'Father of Mercies' our united and hearty thanksgiving for the decided advance made by the cause of Christian Holiness, in the United States, Canada, and throughout the world; and the more because the various branches of the Evangelical Church have been sharers in these triumphs.

2. **DOCTRINAL STATEMENT.**—Aiming to avoid nice theological distinctions, we give the following plain and simple doctrinal definitions:

1. **THE STATE OF JUSTIFICATION.**—As commonly employed this is a comprehensive term, embracing three particulars, viz: First, the pardon of sin, so full and free that

all the voluntary transgressions of the past life are blotted from the book of the divine remembrance, and by this act of divine mercy, the individual 'is accounted righteous before God, notwithstanding his past actual transgressions.' Secondly, the new birth, or moral regeneration, quickening him into spiritual life, and renewing him in the spirit of his mind. Thirdly, adoption into the divine family, and consequent heirship, witnessed directly to the personal consciousness by the Holy Ghost. This great gift of justification is received alone upon the ground of the infinite merit of Christ's atoning sacrifice, on the exercise of faith in that atonement, preceded by true repentance, which consists of deep sorrow for the sins committed, restitution, and a full renunciation of sinful habits and associations.

2. **ENTIRE SANCTIFICATION.**—This is also a comprehensive term, relating to the second stage in Christian experience and life. It is that great work wrought subsequent to justification, by the Holy Ghost, upon the sole condition of faith in the infinite efficacy of Christ's all-cleansing blood, such faith being preceded by an act of solemn and complete consecration and sacrifice of body, soul, and spirit, and of all earthly possessions to God. This work has these distinct elements: First, the entire extinction of the carnal mind, the total eradication of the birth-principle of sin. Secondly, the communication of perfect love to the soul thus washed from all moral defilement. Thirdly, the abiding indwelling of the Holy Ghost, the Comforter.

There is a distinct witness of this second work by the Holy Spirit, as the apostle affirms, saying, 'Whereof the Holy Ghost also is a witness to us.'—Heb. 10:15.

There is such a close connection

between the gifts of justification and entire sanctification, and such a readiness on the part of our heavenly Father to bestow the second as well as the first, that young converts should be encouraged to go up at once to the Canaan of perfect love. We record it as our conviction, that only those who are walking in the clear light of justification are prepared to seek entire sanctification. If, through unfaithfulness, any have lost the witness of their personal acceptance with God, their first work is to seek the restoration of their forfeited inheritance; and when this is regained, they may intelligently and successfully advance to the second stage. We can not too strongly emphasize the fact that the more than granite-like foundation of justification is essential to the up-raising of the superstructure of true holiness, in just proportions and enduring strength.

3. TESTIMONY.—It is the duty of all who are made partakers of entire sanctification, as well as those who are justified, to testify thereof to the praise of the Giver. Such testimony should be very definite, as much as possible in the use of Bible terms, and in such a spirit of humility as to demonstrate to the hearers that there is no self-exaltation, but a magnifying of the Lord Jesus. If such testimony be withheld, the light in the soul will soon become darkness.

4. HOLY CHARACTER.—The portraiture of the character of true holiness is furnished by the master-hand of Jesus in the Sermon on the Mount, and by the apostle Paul in the 13th chapter of 1st Corinthians; and no professor of holiness should be satisfied unless this image and superscription are fully engraven upon his character and life.

5. THE ATTRACTIVE GRACES.—The quieter graces of the Spirit, such as humility, meekness, gentleness, kindness, and long-suffering,

are often most impressive to the beholder, and not unfrequently furnish occasion for the manifestation of the sublimest Christian heroism; therefore, we counsel all who claim to be made holy, in times of trial and persecution to make full proof of their possession of these graces.

6. GROWTH IN GRACE.—As the work of entire sanctification involves the utter destruction of carnality, and the consequent removal of all obstructions to Christian growth, and also makes the heart the temple of the Holy Ghost, bringing into it the treasures of infinite wisdom and strength, growth in grace thereafter should be rapid, constant, and palpable. And to this end we recommend the careful study of the Scriptures, and daily and constant attention to closet prayer.

7. LIFE ASSOCIATIONS.—Inasmuch as the associations of life have a powerful influence in molding character, all who would live holily should not enter into marriage relations or business partnerships calculated to hinder them; nor become connected with secular or secret societies, which are prohibited by such Scriptures as the following: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5 : 11.

8. MODE OF LIFE.—Those who are professors of holiness should, in dress, in domestic arrangements, conduct of business, and in all departments of life be characterized by Gospel plainness and simplicity.

9. CHURCH FELLOWSHIP.—The Church is the body of Christ, having many members, himself being the Living Head. He has redeemed it with his blood, and engraven it upon the palms of his hands. The privilege of membership therein is very precious, and to be highly esteemed. Every saved individual should be connected with the organic Church. Holiness is not a disintegrating, but a conserving force; it is not in-

tended to tear down, but to build up; hence, professors of holiness should not voluntarily surrender their church privileges for trivial causes. But, if an oppressive hand be laid upon them in any case by church authority, solely for professing holiness, or being identified with the cause of holiness, depriving them of the privileges of Christian communion, they should then adjust themselves to circumstances, as may be required in order to the continued enjoyment of the ordinances of our holy religion.

We declare it to be our purpose in the future, as in the past, to maintain the 'unity of the Spirit in the bond of peace,' hoping through this revival of Bible holiness ultimately to lay a molding hand upon the great body of Christian people, and bring the church to the realization of the glorious ideal of the New Testament-perfect holiness.

10. UNSECTARIAN ASPECTS.—The doctrine and experience of Christian holiness do not belong to any particular denomination, sect, or party, but are the common heritage of all Christian believers. In this view, it is highly appropriate that there should be the organization of unsectarian associations, and auxiliary Bands, and the holding of special meetings for the promotion of holiness, in order to demonstrate the essential unity of our faith in the bonds of peace, and also for aggressive and united action in the promulgation of the truth as it is in Jesus.

11. MONETARY EXPEDIENTS.—The modern expedients for raising money in many of the churches by the holding of fairs, festivals, dramatic entertainments, etc., are a profanation of God's house, and are reproachful to our Christianity. Holy people should therefore stand aloof therefrom. But while this is done, inasmuch as the entire consecration involved in the work of holiness in-

cludes property, all who are on this line should liberally contribute to all laudable church objects, and especially to the cause of holiness in which we are engaged, in the mode prescribed in the New Testament; and the more because of their inability to participate in the expedients to which we have referred.

12. CAMP MEETINGS.—As camp meetings are a prominent instrumentality in the aggressive movements of Christianity, they should be models of purity; especially such as are known as holiness camp meetings distinctively. The sanctity of the Sabbath should be carefully guarded, and all the arrangements should be characterized by gospel simplicity. The taking of gate fees, the sharing in the profits of rail road companies which run excursion trains on the Sabbath, and whatever has the appearance of speculation, should be scrupulously avoided.

13. HOLY LITERATURE.—The times imperatively demand a wide circulation of holy literature in the form of books, tracts, and periodicals; but our periodicals should not be imprudently multiplied. Friends of holiness having their Lord's money in their keeping should contribute liberally for the circulation of books and periodicals, so that none of these interests shall languish. And to this end, those who are conducting the periodicals should adhere closely to the 13th chapter of 1st Corinthians, excluding uncharitable controversy and unbrotherly personal references; seeking to build up their readers in the knowledge of the truth as it is in Jesus, and we farther advise the exclusion of all advertisements which do not accord with holiness publications.

14. COMMITTEE ON CORRESPONDENCE.—That a committee of nine be appointed, to be composed of representatives of the cause in the different sections of the United States and Canada, to be known as

the General Committee of Correspondence, and to make arrangements for the holding of another General Holiness Assembly, at such time and place as they shall deem expedient."

W. T. HOGG, Ass't Sec'y.

STATE OF THE CHURCH.

BISHOP R. S. FOSTER.

The Church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred inclosure of the Church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and Church ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom.

Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which summed up is a fashionable Church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail loft," seems almost the miracle of history; but who that looks about him to-day can fail to see the fact?

Do not Methodists, in violation of God's word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on "gold and pearls and costly array?" Would not the plain dress insisted upon by John Wesley, Bishop As-

bury, and worn by Hester Ann Rogers, Lady Huntington, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into a Methodist Church in any of our chief cities distinguish the attire of the communicants from that of the theatre and ball goers?

Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, which in many cases make no profession of religion and are often sneering skeptics, go through a cold artistic, or operatic performance which is as much in harmony with spiritual worship as an opera or theatre. Under such worldly performances spirituality is frozen to death.

Formerly every Methodist attended class and gave testimony of experimental religion. Now the class-meeting is attended by very few, and in many Churches abandoned. Seldom the stewards, trustees, and leaders of the Church attend class. Formerly nearly every Methodist prayed, testified or exhorted in prayer meeting. Now but very few are heard. Formerly shouts and praises were heard, now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class and prayer-meetings of earlier days.

How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold, or pearls or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness, yet the Church itself goes to shows, and frolics, and festivals, and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling.

The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities, and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed in the pulpits.—*Law and Gospel*.

A GOOD FOUNDATION.

BY SOLOMAN PORTMAN.

In undertaking anything of importance the first thing necessary is to get a good foundation. Many fail by not observing this rule. Two students in the same class at college are examined; one passes with honor while the other barely passes. What is the cause? Generally it is not so much a difference in ability as in previous preparation, and in application.

Two men go into business; one makes a fortune, the other becomes bankrupt. Why? The one was reckless and dishonest, the other laid the foundation for success in understanding his business, forming habits of industry, economy, and strict integrity. What is true of individuals is, in a sense, true of nations. History teaches that the principles of righteousness and justice exalt a nation, but vice and wickedness and injustice tear it down. Our blessed Lord taught this principle, "There-

fore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock."—Matt. 7:24. He went to some expense and trouble. He cleared away the rubbish and dug down until he found something solid and substantial, and on this he builded. He looked to the future as well as the present; he wanted his building to stand the storms; and when the winds blew, and the floods came, and beat upon that house it fell not. It had a good foundation.

Then our Lord gave the contrast, "He that heareth these sayings of mine and doeth them not." What a host of people come under this head! How attentively they seem to listen to the sayings of the Lord. But can you persuade them to make them the guide and rule of their lives? How exactly some of them can quote Scripture, but how sadly the majority fail to follow its precepts. To all such the Lord said he would liken them "to a foolish man who built his house upon the sand." He felt his need of a house and was anxious to erect one, but he was unconcerned about the most important part, the foundation. He did not go to the trouble of digging, but built upon the sand, the easiest way. After it was erected, its appearance might have been better than that of his neighbor's. The winds blow, the house trembles, the floods come, they beat upon that house, it falls; appearances and everything gone, and great was the fall of it; all because of a bad foundation. It is of vital importance that we have a good foundation on which to build a Christian character.

Students may fail; business men may become bankrupt; nations may fall; but all these losses are not to be compared to the loss of the soul. Eternal ruin is the result. Much depends on a good foundation; if that is bad, everything else will be

a failure. If people want a church that is grand and noble, virtuous and heavenly, one that angels admire and Jehovah smiles upon, let them be sure and get on to a good foundation. Let them truly repent of all their sins, let them forsake every evil way. Let them confess and restore where they have wronged others.

It pays to go down deep until you strike the rock, Christ Jesus. Then you can commence to build, and raise upon it a character that will reach above the sins and follies of this world clear into the portals of eternal glory.

It matters not how fine a superstructure you have raised. Has it the merits of the Lord Jesus for its foundation? If not it is a terrible failure. For other foundation can no man lay than that is laid which is Christ Jesus. One says, we believe the Bible, we worship the supreme Being, it is true we do not use the name of Jesus Christ as you do, either in reading or praying, but then we are in earnest. What is your institution? Masonry. "No man cometh to the Father but by me," said the person whom you reject. Another says, our object is to get men to build good, moral characters; we teach man his duty towards God and his neighbor. It is true we exclude Christ from our prayers, but that is unessential. What is your institution? Odd Fellowship. "He that honoreth not the Son the same hath not the Father." Murderous oaths, secret signs, and glittering regalias are a very poor foundation on which to build for eternity. The storms are coming, is your building on solid principles? If not it must surely fall.

You hear a strange commotion in the air. What is that? Jesus Christ, whom you reject is coming again "in flaming fire, taking vengeance on them that know not God, and

that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the LORD and the glory of his power."—1st Thess. 1 : 8, 9. The building trembles; the storm of fire approaches. Then go your Christless altars; your cable tows, and regalias all are consumed. If people know that there is only one foundation upon which they can build with success, and yet foolishly and deliberately build upon some other, how awful must be the consequences! You may gain the praise, of men, but are you safe on that account? Woe be to you when all men shall speak well of you. Your edifice may stand in time, but can it stand the heat of the judgment and of eternity?

If the character that I build in this life is to settle my eternal destiny, how careful I ought to be to have solid principles upon which to build, something that will enable me to stand the tests and oppositions that a Christless world may bring against me. If my superstructure can stand the fiery trials and floods of hellish opposition now, and I remain firm, uncompromising, is it not a grand indication that the thunders and lightnings of the judgment day can not move me? We want such a foundation as is spoken of in Eph. 2 : 20, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Made of the best stuff earth and heaven could produce; on it we can build for it has never been known to fail. All the floods of persecution and opposition devils and wicked men have brought against it have never moved it. The fires of the judgment do not terrify it. It is firm and durable, the gates of hell can not prevail against it. "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his."

EDITORIAL.

LIFE IN CHRIST.

Every one who reads the Bible with care, will notice that the word "life" is used in several different senses. Five different Hebrew words, and four Greek words are translated by our one word, "life." For the confusion of ideas to which this leads there does not seem to be any help. We have not one word for animal life, another for spiritual life, and another for eternal life.

The Greek word $\psi\upsilon\chi\eta$, psuche, denotes animal life, the soul, the immaterial part of man. It is found in the New Testament 98 times. It is translated in our English version, 57 times, "soul," and 41 times "life."

The Greek $\zeta\omega\eta$, zoe, is found in the New Testament 127 times. *It is never once used to denote the natural life that all living men have. It is always used to denote something which no one has in a state of nature.* "He that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7:14.

Forty one times the word eternal or everlasting, which, in the Greek, are both the same word, is used to qualify the word "life." "In the world to come eternal life."—Mark 10:30. "And I know that his commandment is life everlasting."—John 12:50.

The opposite of this "life" is represented as 1. *Destruction.* "Wide is the gate and broad is the way that leadeth to destruction."—Matt. 7:13. See also John 3:15, 16. John 10:28.

2. *Everlasting fire.* "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."—Matt. 18:8. See also Matt. 25:46. Nowhere is

the opposite of this life spoken of as natural death, or as annihilation.

This life must be sought. It never comes as a matter of course, in the order of nature. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."—John 3:6. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36. You may perform the duties of a natural man ever so faithfully, but you still remain spiritually dead. If you would have eternal life, you must seek eternal life. To perish, you need only to go on in the ways of the world. The broad road is thronged. Go with the multitude and you will soon reach destruction. It will require no pains, no effort.

Life is found only in Christ. It is the gift of God; but it is *through Christ*. It is a direct impartation of the living Spirit of the living God. "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6. In Christ we find all. "Verily, verily, I say unto you, he that believeth on me hath everlasting life."—John 6:47.

This life, then, is begun here on earth. It is not all in the future; and not all in the present. It is begun below. It has no termination. "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"—John 11:25, 26. Let us not wait for life till we reach the shores of immortality. Let us have it *now*, in this land of death.

If we have it, the effect will be marvelous. Our bodies will be affected by it. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8:11. It is a wrong construction that throws this wholly into the future. Our "mortal

bodies" are to be quickened. Life is to be put in them so that we may "run in the way of God's commandments. They are first to be made blameless, and then preserved in that state.

It was the power of this life divine that made the martyrs so insensible to the tortures inflicted upon them that they could triumph in their sufferings. Often, it gave them for a season power over death. It is said of the Apostle John that he "was cast into a caldron of boiling oil, without suffering any harm."

In the persecutions inflicted upon Christians in France under Marcus Aurelius, "the most philosophical" of all the Roman emperors, among the martyrs was Blandina a servant girl, so weak and frail in body that her mistress who also suffered martyrdom, feared, "lest by reason of the imbecility of her body, she should not be able with boldness and freeness to make her confession." But Blandina was supplied with so great strength, that those who by turns tortured her all the time from morning till evening, became feeble and weak, and confessed themselves overcome, having nothing further to do to her; they admired also that she yet continued to breathe, her whole body having been mangled and pierced through; and they attested, that one sort of torture was sufficient to have bereaved her of life, much more so many and so great torments. But this blessed woman, like a courageous champion, recovered fresh supplies of strength during her confession: and it was a refreshment, and an ease to her, and abated the pain of those torments that were inflicted on her, to pronounce these words, to wit, *I am a Christian! and there is nothing of wickedness acted amongst us.*"—Eusebius, Ecclesteil Hist. Lib. 5. Chap. 1.

Let us then, above all things else, seek to be made alive in Christ. Let us consent to have every thing carnal die within us, that Christ may live in us.

TURNED ASIDE.

Do not allow any thing whatever to turn you aside from making holiness the great pursuit of your life. Become so fully taken up with the idea of its necessity that you will make every thing bend to your growth in holiness. Whatever you engage in let your motives be so pure, and your conduct so irreproachable that all the while you will be growing in grace. We may come to give more attention to some one of the fruits of holiness than we do to holiness itself.

The temperance work is great and important. Every lover of holiness should be heartily enlisted for its promotion. Fifty years ago, when the great churches gave moral support to slavery, President Finney said, "The grace of God will make any man an abolitionist." So, at the present time, it may be well said, "The grace of God will make any man a prohibitionist." A holy person will do the best he knows how to have the sale of spirituous liquors—the great source of crime and misery—suppressed by law. But a sanctified man may become so absorbed in this, that he ceases to "follow holiness." The Christian may be swallowed up in the partisan. He may unconsciously exaggerate facts that favor his position, and suppress those that militate against it, until he has suffered a serious loss of candor and simplicity.

The same holds true in reference to all other reforms. We should, as far as is consistent, give them our influence but we must not become too much taken up with them. Reform is not salvation. One may be wholly devoted to the promotion of beneficent reforms and yet not be saved.

Holiness will make any member of a church to which a holy person can consistently belong, a better church member. He will be more conscientious and earnest in trying to promote its interests. But one may easily be so devoted to his church that he becomes disloyal to Christ.

When his church takes a stand against holiness, either openly, or by preventing those who are active in promoting it, but who become unpopular by attacking sins which are entrenched in the church, a truly holy person can not participate, or even acquiesce in such action. "And whether one member suffer all the members suffer with it."—1 Cor. 12:26. When we get where we think more of our reputations or even of our lives than we do of the cause of God, no matter what our professions may be, we can not enjoy Bible holiness.

We must see to it that we do not allow any thing to interfere with our following holiness. Any call from this vocation, no matter how imperative it may be, must be rejected.

PROHIBITION.

The great demand of this country is the prohibition by law of the liquor traffic. Patriotism and piety, our own safety and that of our children, every good motive that can influence enlightened, well-disposed men, all unite in demanding the suppression of a vile trade that is always attended with demoralization and ruin.

Were wise measures adopted it would seem that this end might speedily be accomplished. But immense damage is done to the cause by the injudicious means adopted, avowedly for its promotion.

Camp Meetings have been the means of doing a great deal of good; but in many instances; they have become popularized and secularized, and turned into pleasure resorts, and are run with the main object, apparently, of making money.

The idea has been caught up by some to take advantage of the popular feeling in favor of prohibition, to make temperance camp meetings a source of pecuniary profit. Self-constituted managers hire grounds at favorable points, inclose them, and appoint a series of camp meetings. Popular speakers and singers are hired

to go from place to place to these meetings. A heavy admittance fee is charged, and the whole affair has much the appearance of a theatre in a grove.

Those who need most to be influenced do not attend. As a rule, a person who will pay a quarter of a dollar to hear a temperance lecture, may be counted on already as a friend of temperance. The rumseller and his friends will keep at a distance. To reach them the lectures must be free as well as popular.

Mercenary methods will never secure the triumph of the cause of prohibition. Before it gains a permanent victory its friends must be sufficiently in earnest to make all needed sacrifices in its behalf. The old abolitionists never charged admittance to their anti-slavery meetings. The lectures in behalf of human freedom that stirred the conscience of this country were not delivered at a stipulated price. The men who consecrated their lives to the cause of liberating the slaves did not take up lecturing as a profession by which to obtain an honorable living. They took their lives in their hands and advocated truths so unpopular that to be mobbed was, with many of them, a common experience. The temperance cause needs advocates equally devoted.

We doubt if there is a state in the union, that one wise, earnest, able man could not, by consecrating his life to the work, carry in favor of prohibition. But hard work will be demanded. A sham fight, in kid gloves, will not gain the day. No encampment for dress parade, with an admittance fee for the privilege of hearing the music, and listening to the "big guns" brought out for a mimic battle, will free the country from the despotism of the liquor traffic. Victory can not be won without a fierce encounter. Courage, and self-denial, and burning zeal, and unfaltering determination, and a willingness to sacrifice one's self for the good of humanity will enlist sympathy and co-

operation, and will win the day. But the attempt to coin money out of a great moral reform can only disgust its intelligent friends, and strengthen the bad cause that it ostensibly labors to overthrow.

DEATH OF GENERAL GRANT.

The sympathies of this nation have been deeply stirred by the death of General Grant. He was one of the greatest Generals the world has ever produced. Yet he was greatly opposed to war. Educated for an officer, he resigned his commission after serving in the Mexican war, and retired to private life, and lived in obscurity.

The war of the Rebellion breaking out, he offered his services, and was appointed Colonel of an Illinois regiment. His talents, skill, and success raised him to supreme command. After a severe conflict he ended the war. As President, he preserved peace with other nations, and promoted the prosperity of our own.

We do not design to give a sketch of his life, which is found in most of the papers, but simply to express our grief in common with the people generally at the great loss this nation has sustained and our sympathy for his bereaved family. Never has the death of any of our public men taken such a hold upon us.

There is something very hopeful for the country in the sorrow for his death so generally expressed by the people of the South, as well as by those of the North. He was magnanimous, as well as brave, and so won a large place in the affections of those whom he conquered on the battle field.

In a bulletin he wrote during the early part of his sickness he requested the prayers and the kind feelings of all, especially of those who had been considered his enemies. When at one time he seemed better, the doctors wanted him to ride out. He said that many Christian

people were praying for him, and he did not think it would be right to ride out on the Sabbath. A forgiving spirit and a conscientious regard for the Sabbath are two good marks of saving grace. The New York Times says:

"Gen. Grant's Christian faith was simple, yet sturdy. It combined childlike trustfulness with the intellectual vigor of manhood's convictions. While never making display of that side of his nature, it was the habit of his life to look for Divine guidance in all of his undertakings, and he attributed his successes to the inspiration gathered therefrom. Nor was his faith shaken by reverses, although often in the family-circle and with his closest friends he expressed the wish that he was stronger in this reliance.

"'Oh, if I could only have the faith that my sister, Mrs. Cramer, has,' he sometimes said, when trials beset him: 'Her trusting nature would meet this trouble and see a bright outcome to it better than I can.'

"His admiration was equally strong for the faith of Mrs. Newman, the wife of his friend and pastor, the Rev. Dr. Newman. Her womanly sympathy was always cheering to him, and during the reverses and harassments of the past year or two she led him to see through the darkness a promise of better days, which strengthened his purpose to bear uncomplainingly and without discouragement all that fell to his lot. Family prayers were held in the household for many years. Some of the most touching scenes in the sick-room have been the gatherings for prayer, to which the family and guests were invited. Scarcely a day has passed since Dr. Newman's return from the South without one of these gatherings, always at the General's instance, the General sitting in his chair, and the family and assembled friends kneeling around him.

The General's religious experiences date from childhood. He was reared at a reverential hearthstone; and often in later years he has talked with Dr. Newman about his spiritual training and belief. On that subject he was never reluctant to speak, approaching it as freely as any earthly topic. He spoke of it to few persons, regarding it as a matter with which only those whom his heart loved were concerned; but in such surroundings his nature was open and confiding.

In recalling recently the religious training and experiences of Gen. Grant, Dr. Newman said: "He was brought up in the Methodist Episcopal Church. His father's house was the home of Methodist preachers for over forty years.

"The General was thus indoctrinated in the faith of the Church. He held to those great principles of Christianity all his life. Accepting the Bible as the Word of God to man, he regarded Christianity as Divine. But his mind tended to the sunny side of Christianity. The beneficent results of the Gospel promised to him the glory of the Messiah, the universal triumph of Christianity. "I have been with him," Dr. Newman went on, "in private and in public and with all classes of people. Yet I never heard him utter a profane word, or indulge in any improper story, nor have I ever seen him smile approvingly at an immodest story which some person present might have the audacity to relate. He was altogether the purest man in conversation of whom I ever had knowledge. During my pastorate of six years in Washington, which included the greater part of his Presidency, he was a regular attendant at church. Storm of no kind ever kept him away. He was the most attentive and appreciative listener I ever had.

One day I was preaching on 'Lost Opportunities.' I had occasion to say that whoever desired to find worthy objects of charity could do so with little effort. I recalled a visit I had made during the preceding week to a soldier's widow, who was dying of consumption, and who, although destitute, was happy in the Christian faith. I mentioned also a man who had lost his sight at Government work, and who bore his affliction with a saint-like spirit, although he was in distressing circumstances. After the service, as soon as the President reached the White House, he sent me a twenty-dollar bill pinned to his card, on which was written, 'Please give \$10 to the soldier's widow and \$10 to that poor blind man.' I remember receiving from him one Christmas Day the following letter:

EXECUTIVE MANSION, Dec. 29, 1868.

DEAR DOCTOR: Inclosed please find my check for \$100, for distribution among the poor. Don't forget the ragged-school over on the island.

Yours truly,

U. S. GRANT.

'His life was full of such deeds of quiet charity.'

Recurring to his love of family prayer, the clergyman continued: 'I recall a visit

to his Long Branch cottage, where daily we had prayers after breakfast. One morning an English gentleman called while we were at the table. He remained so long that there was no opportunity that day for morning devotions. The next morning the President brought the old family Bible into the breakfast-room with him. Handing it over to me, he said, 'Doctor, we were cheated out of our prayers yesterday, but to make sure that it shall not happen again we will have devotions after this before breakfast.'

'After his term at the White House he went abroad. He was specially interested, during his tour of the world, in American missions, of which he visited a large number. The educational movements connected with these missions appealed strongly to his sympathy. I have a letter from him, written in Japan, in which he unfolds the wonderful improvements in moral and educational mission-work which had taken place in that country under the management of American missions. That work made a deep and lasting impression on his mind. On his return to this country he attended my church in this city, manifesting the same deep religious nature as formerly; the same reverence for God and personal belief in Christianity. He had a wonderful faith in Divine Providence, and believed in special interpositions of Providence in the affairs of men and nations. I have heard him talk by the hour on that subject, giving illustrations drawn from his own life.'

CAMP MEETINGS.

AT BOYDEN IOWA. The meeting was most excellent for its size. The pilgrims were alive, and the work of salvation begun from the start. There were about twenty tents. There were some converted or sanctified at almost every service. The last day of the meeting twenty united with the church on probation. It was judged that from thirty to forty were converted. The order was good and in every respect the meeting was successful.

AT MITCHELL DAKOTA, the meeting was attended with marked success. Some of the people came from a great distance,

all had a mind to work, and so, great good was done. The Spirit was poured out upon the people and many souls were saved. Many were clearly converted and sanctified to God. The saints were blessed and conviction rested upon the people.

The attendance was good, and with a single exception good order prevailed.

The work in Dakota is prospering and we are looking for it to spread rapidly.

There is something marvellous in the increase of the population and in the improvement in this country. Good frame dwellings have taken the place of the sod houses. The first time we were there not a bush or tree could, in many places, be seen in any direction. Now we did not get out of sight of groves. The grove in which the Camp Meeting was held, was about six years old. Many of the trees were twenty five to thirty feet high and two feet around.

AT CONRAD IOWA, instead of Concord Ind., as our types erroneously had it last month, the meeting was a decided success, as Bro. C. E. Harroun Jr., the Chairman writes us. A revival spirit prevailed and much good was done.

BIOGRAPHICAL.

BROTHER FAYETTE WOOD was born in Manlius, Onondaga county, N. Y., October 2d, 1805, and entered into rest March 9th, 1885, at his residence in Parma Center, Monroe county, N. Y., where he had lived for nearly forty years.

He came with his parents, when but a small boy, to Monroe county. His father purchased a tract of land with very little improvements. His opportunities for an education were very limited, as he lived three miles from school, but he made the best of his opportunities, and his father having a good library, he would compare favorably with those that have good ad-

vantages. He was a great reader, had a good memory, and kept acquainted with what was going on in the world.

He was apprenticed to a tailor in Batavia, N. Y. at the age of fourteen years; was there when Morgan was abducted. From there he went to Rochester, and from there to Brockport where he set up a clothing store and was very successful. In time his health failed, and his father becoming involved he went to his help.

When about twenty-eight years of age, and while in Brockport, during a revival at the Presbyterian Church, held by Finney, he saw that an honest, moral life could not save him, and he sought and found salvation. Jesus spoke to him on the street so plainly it seemed like a literal voice. He was very happy and said it seemed to him that everything was praising God. From that time he strove to serve God. He searched the Scriptures, made them his daily study. Very few men have the knowledge of the Bible that he did. Give him a thought that you wished to have expressed in Scripture, and he would give the text and place.

He was united in marriage to Miss Sarah Roberts, August 21st, 1844, who died April 7th, 1848, leaving him with two little girls, one but three weeks old. He married again, Mrs. A. B. Van Auken, with whom he lived a happy life until his death, and who with the daughters took care of him through a long and painful illness.

He joined the Methodist Episcopal Church, and did his best as a class leader and steward to support and help her, until he thought she was leaving the old land marks; then he entreated and warned her, and tried to show her her error until they would not listen. As he could not be anything but a Methodist, he helped to organize the first Free Methodist Church on Parma circuit. He filled all offices that a member could fill; and when the infirmities of age came

upon him and he felt too weak to perform the duties, and asked to be released, the brethren said no, some one else may do the work, and Brother Wood hold the office.

He believed in and enjoyed entire sanctification. He enjoyed religion every day; it seemed as though he walked and talked with God as a man talks to his friend. He would oftentimes say when especially blessed, and speaking of heaven, "Brethren, the two kingdoms are but one." He believed God. The doubts and fears that so often trouble Christians he did not have. What people talk of as sacrifices, to him seemed to be privileges. He was a constant attendant on all of the means of grace, not only taking his own family with him, but taking those that had no way of their own to go.

He loved best the Sabbath School work. He believed that if we want our children to serve God we must instil in them right principles while young, both by precept and example. His family government was excellent. His children say that they never knew him to manifest anything but a Christian spirit in correcting them, or in his family. He had the satisfaction of seeing his three daughters and step son members of the church while very young. His work was well done. He has glorified God on earth and the Lord has called him home. I believe he was held in respectful remembrance by the entire community, and with reverence and love by many that he has helped by words of love and faith.

"Blessed are the dead which die in the Lord." May the Lord of all grace comfort the afflicted family, and bring each to heaven.

The funeral was largely attended and was held in the Free Methodist Church, Parma Center, N. Y., March 11th. The writer officiated.

A. A. BURGESS.

CORRESPONDENCE.

OBITUARY.

CARLTON CLAY—youngest child of Rev. W. L. and Mrs. Lillie Bertels Barriger, of Union Dale, Pa., aged one year, four months and twenty five days. He was born at Shamokin, Pa., during Mr. Barriger's pastorate of the P. M. Church of that place; and passed from earth to paradise, after a brief but severe attack of membranous croup, May 17th., 1885, at the residence of Mrs. Barriger's parents, Mr. and Mrs. W. B. Bertels, Wilkes Barre, Pa.; where funeral services were conducted by the undersigned. The remains of the dear child were interred in the Bertels' family burying ground in the Hallenback cemetery.

Thus the Lord claims his own. Another is added to the innumerable company of the glorified. Carlton had won a large place in the affections of a wide circle of friends, and we doubt not his transition will be another strand in the cord of love by which an ever merciful Father seeks to draw them from earth to heaven. May it be an effectual means in his hands of attracting those of them who are his nearer to himself, and of bringing those who are yet unsaved into his kingdom of grace here, and his kingdom of glory hereafter.

GEORGE EAKINS.

SISTER J. ADELINE SLOCUM, wife of Bro. Wm. Slocum, departed this life, at her home in Berton, Miner Co., Dakota, May 22nd 1885, aged 67 years. The deceased was born in Camden Conn., May 29th 1818.

When about 8 years of age she with her parents moved to Herkimer Co., N. Y., where she lived until after she was married to Wm. Slocum Feb. 24th, 1841. In 1846 she with her husband and two children removed to Catt. Co., N. Y., where they lived most of the time until they came to Dakota in 1882, where she remained until God took her home.

When quite young she gave her heart to God and united with the M. E. Church of which she lived an acceptable member until 1863, when she and her husband united with the Free Methodist Church. Sister Slocum was truly a "Mother in Israel," a living epistle read and known of all. Her fidelity to God could not be gainsayed by the various opposers of our most holy religion. She was always ready to testify to the power of God to save. As a wife she was true, and ever ready to share the burdens and trials of life, never murmuring nor complaining at her lot, and was always a cheerful help-mate to her devoted husband. Her children all remember her as one of the best of Christian mothers. They all rise up and call her blessed. They truly feel their deep affliction, but not as those without hope. The grace of God enables them to say, "Thy will be done," knowing that their great loss is gain to their dear mother.

She leaves a husband and eight children to mourn her loss. Two daughters in N. Y., one son in Mich., four sons and one daughter in Dakota with their father.

The preachers always found a blessed home, with Bro. and Sister Slocum, where peace and harmony prevailed.

We will all miss her kind and cheering words, but Praise God! we know that she is singing praises to God and the Lamb now, and will there remain till the last trumpet shall sound.

A wife, a mother, a devoted Christian, loved and respected by all who knew her—has gone to her rest in heaven.

S. F. WILSON.

LOVE-FEAST.

SUSAN MARSH.—"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Not an impossible but an uttermost sal-

vation is promised every one who will deny himself, take up his cross and follow Jesus. This narrow, cross-bearing, self-denying way is crowned with God's peculiar smile, his light and love, strength and power, that it becomes the shining way to the blood washed soul, and we run up with joy and gladness, lost in his love. The glorious Lord is made unto us a place of broad rivers and streams.

In the midst of trials, he gives complete victory; during temptation, peace flows as a river; when persecuted, the Eternal God is our refuge and underneath, are the everlasting arms. How many souls in the most trying scenes of life have proved the God of the Bible and found him to his every promise true. It is the old kind of salvation, that the people need to-day. Fashions and customs may change but the salvation of Jesus remains the same as when he walked this earth. It is most blessed to be blameless and harmless, the sons of God without rebuke, in the midst of this crooked and perverse nation, among whom we now shine as lights in the world.

D. M. SCRIVER.—My testimony is I accept Jesus as my Saviour from all iniquity, and his love abides. Praise his name!

LIZZIE BARR.—It is good to obey God in everything. It has been about four years since God, for Christ's sake, pardoned all my sins. I was enabled to step into the cleansing fountain of God's love. Glory to God! I am in it to-day. I feel the sanctifying power burning in my soul. When the Lord saved me, my husband and I belonged to the Baptist church. The Baptists here do not believe in woman's praying in public. When God saved me he loosed my tongue but I did not pray in public, for some time, on account of my church; but how my heart would burn within me when I would go to prayer-meeting.