

# The Earnest Christian

—AND—

## GOLDEN RULE.

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### THE GOSPEL.

BY REV. B T. ROBERTS.

Men do not always know the value of their possession. Land sold at a small price, is frequently sold not long after for several times as much. The inventor of a valuable machine dies poor; while the purchaser of his invention becomes rich.

Of all things within the reach of man nothing is so underrated as the Gospel. It is a treasure of untold value. He who has it in full possession is rich indeed. He who is without it, whatever else he may have, is lacking that which is essential to make him happy here and hereafter.

#### *What is the Gospel?*

I. The word Gospel, in Greek *εὐαγγέλιον*, *enaggelion*, means good news, or glad tidings. The record of the life and sayings, of our Lord, made by the evangelists, Matthew, Mark, Luke and John, is called the gospel.

In its general sense the word gospel is used to signify the good news, that God has provided salvation for all mankind, through Jesus Christ, on conditions that all persons, no

matter what their state or circumstances may be, can easily meet. The plan of salvation, through the death of Christ for the sins of mankind, the doctrines which he taught, the account of the miracles which he wrought, and the description of his death, resurrection and ascension—all are included in the word gospel. Hence it is called; "The beginning of the gospel of Jesus Christ, the Son of God."—Mark 1: 1. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Rom. 1: 16. "I have fully preached the gospel of Christ."—Rom. 15: 19.

I. *The gospel of Jesus Christ.* It relates to Christ. It is chiefly concerned with his sayings and doings. Without him there had been no gospel.

II. *The gospel of God.* "Separated unto the gospel of God."—Rom. 1: 1. "Ministering the gospel of God."—Rom. 15: 16. "We were bold in our God to speak unto you the gospel of God with much contention."—1 Thess. 2: 2.

III. *The gospel of the Kingdom.* "Preaching the gospel of the Kingdom."—Matt. 4: 23. "And this gospel of the Kingdom shall be

preached in all the world for a witness unto all nations: and then shall the end come."—Matt. 24: 14. It is called "the gospel of the Kingdom"—for it has its king-Jesus—its laws, the precepts and prohibitions laid down by Christ and the apostles, and it prepares those who receive it for God's eternal Kingdom. However lawless some may be who profess to receive the gospel, the laws of the gospel of the Kingdom are so strict that they call us to account, for our desires and our looks, as well as for our words and our actions.

IV. *The gospel of the grace of God.* "The ministry which I have received of the Lord Jesus to testify the gospel of the grace of God."—Acts 20: 24. Through it God dispenses to many without money and without price, the greatest benefits mortals can receive.

V. *The gospel of the uncircumcision.* "The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter."—Gal. 2: 7. The law and the prophets were given to the Israelites as a nation; but the gospel is for the whole family of mankind.

VI. *The gospel of peace.* "And your feet shod with the preparation of the gospel of peace."—Eph. 6: 15. It carries in its train the blessings of peace wherever it goes.

VII. *The everlasting gospel.* "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue and people."—Rev. 14: 6. The gospel

is to last while there is a human being to be saved. It will never be worn out, or lose its power. No Arabian prophets, with sword and cimeter, proclaiming a religion of rapine and conquest; no American prophets, coming with lying wonders, to establish a religion of lust, will be needed. It will meet the wants of man until "the elements shall melt with fervent heat, and the earth and its works shall be burned up." And in its effects—in the great multitude which no man can number, of all nations and kindreds and people and tongues, who stand before the throne, clothed with white robes, and palms in their hands, the gospel shall last forever. Its trophies will be seen, to the praise of God, to all eternity.

2. What does the gospel propose to accomplish?

I. It proposes to save those who embrace it, from sin. Before the birth of Christ, this was announced by an angel of the Lord, as the object of his mission. "Thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. 1: 21. This is as plain as words can well make it. And yet, strange to say this is strongly controverted by many who profess to believe the gospel. They say that man is so depraved by nature, and so great a sinner by practice, that it is impossible for him to be saved from his sins in this life.

Admitting all that is said as to the power of sin, we still maintain that the gospel proposes to save every one who obeys it, from sin in this life. The passage above quoted

from Matthew can have no other meaning. It stands uncontradicted. It is confirmed by many passages, equally plain. Take this one also, a prediction of the work of Christ: "God hath raised up an horn of salvation for us in the house of his servant David. To perform the mercy promised to our fathers, and to remember his holy covenant. The oath which he sware to our father Abraham. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life."—Luke 1: 69-75. Sin is our enemy. Christ is to deliver us from it. He is to give us power to serve God *in holiness and righteousness*. This is not to be done at death—but now; we are thus to serve him *all the days of our life*. Can one do this and not be saved from sin? It is impossible.

The fact is, the object of the gospel is very generally misunderstood and misrepresented. It is taught that Christ has paid the penalty for all our sins, past and prospective, and all we have to do to be saved is to believe it. Many profess to believe it, and yet live right along, just like reputable people of the world around them. Thus, treacherously, the gospel is made to encourage sin. This is a ruinous perversion. It is leading many souls through the church to perdition.

All true Christians—all who are in a state of salvation are saved from sin. This is strongly asserted by the inspired writers of the New Testament. "How shall we that

are dead to sin live any longer therein?"—Rom. 6: 2. He that is dead to sin, is freed from sin. "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Rom. 6: 22.

II. In short, the gospel proposes to make those who embrace it, holy, here in this life. All are agreed that men must be made holy before they enter heaven. But many contend that this cannot be done till death. This is a wrong view altogether. The gospel proposes to make men holy in this life and to keep them holy under all circumstances. "Christ loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."—Eph. 5: 25-27. ~~The work~~ of cleansing is to be done here. We are to be brought, by the grace of God, into a state of holiness and kept in that state, through time and eternity, in accordance with the prayer of the apostle: "And I pray God your whole spirit and soul be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5: 23. This plainly refers to us in this state of probation before Christ comes to take us to glory.

There is much more that the gospel proposes to do for us to which we may call your attention hereafter.

But does it do all this for you?



Does it now save you from sin?  
Does it *now* make you holy?

If not, you are not deriving from it the benefits that you should. Do not any longer go on in this way. The gospel is yours—resolve that you will gain from it all the advantages possible.

But to enjoy the benefits of the gospel we must obey the gospel. Many appear to think that believing the gospel is all that is needed. This is a great mistake. The gospel must be OBEYED. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God; and that obey not the gospel of our Lord Jesus Christ."

—2 Thess. 1: 8. The stress now is all laid on *believing*. But God lays great stress on OBEYING. Take one more passage: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God."—1 Peter 4: 17.

We see then the reason why the gospel has so little influence over those who profess to receive it. They do not obey it. The best farm brings its owner but little unless it is tilled. The richest mine yields the proprietor nothing unless it is worked. So the gospel, to benefit us, must be obeyed, its *conditions met*, and its directions followed.

Love does not deprive the sword of its keen edge, it does not rob truth of its convincing and smiting power, but in the service of love this instrument of death becomes the means of a new and endless life.

## THE LITTLE MAID'S AMEN.

### A STORY OF FAITH.

A rustle of robes as the anthem  
Soared gently away on the air—  
The Sabbath morn's service was over,  
And briskly I stepped down the stair:  
When, close in a half-illum'd corner,  
Where the tall pulpit stairway came down,  
Asleep crouched a tender, wee maiden,  
With hair like a shadowy crown.

Quite puzzled was I by the vision,  
But gently to wake her I spoke,  
When, at the first word, the small damsel  
With one little gasp straight awoke.  
"What brought you here, fair little angel?"  
She answered with voice like a bell,  
"I tum, tos I've dot a sick mamma,  
And want 'oo to please pray her well!"

"Who told you?" began I; she stopped me:  
"Don't, nobody told me at all,  
And papa can't see tos he's cryin',  
And, 'sides, sir, I isn't so small:  
I's been here before with my mamma,  
We tummed when you ringed the big bell,  
And ev'ry time I's heard you prayin'  
For lots o' sick folks to dit well."

Together we knelt on the stairway  
As humbly I asked the Great Power  
To give back her health to the mother,  
And banish bereavement's dark hour;  
I finished the simple petition  
And paused for a moment—and then,  
A sweet little voice at my elbow  
Lisp'd softly a gentle "Amen!"

Hand in hand we turned our steps homeward  
The little maid's tongue knew no rest,  
She prattled and mimicked and caroled—  
The shadow was gone from her breast:  
And lo! when we reached the fair dwelling—  
The nest of my golden-haired waif—  
We found that the dearly loved mother  
Was past the dread crisis—and safe!

They listened amazed at my story,  
And wept o'er their darling's strange quest,  
While the arms of the pale, loving mother  
Drew the brave little head to her breast.  
With eyes that were brimming and grateful  
They thanked me again and again—  
Yet I know in my heart that the blessing  
Was won by that gentle "Amen."

*The Gospel Expositor.*

Riches oftentimes, if nobody takes them away, take to themselves wings and fly away; and truly many a time the undue sparing of them is but letting their wings grow, which makes them ready to fly away; and the contributing a part of them to do good only clips their wings a little, and makes them stay the longer with their owner.—*Archbishop Lough-ton.*



## PREACHING AGAINST MASONRY.

BY MRS. H. E. HAYDEN.

While looking at the condition of the professed Christian churches of the United States, I am surprised to see how few ministers dare lift up their voices against secret societies. Perhaps some will say, is it our duty? and will it do any good to expose the evils of Masonry?

In answering these questions I will relate some of my experience. When I had been preaching two years, and had become accustomed to the new work God had given me in the church, I was led by his Spirit to preach against Masonry and all kindred societies. From that day to this I have not failed to give a clear testimony on that subject in every place where I have been. In Warren, northern Illinois, the Masons had the largest lodge in the state. I went there in 1869 and commenced missionary work by preaching in Lincoln hall. In a few weeks the Lord led me to let the light shine from the Bible on the darkness and abominations of the Masonic lodge. I sent notices to the Presbyterian, Baptist, and Methodist ministers, stating that I would preach on secret societies on Sabbath afternoon; but did not state whether I would talk for or against them. My notices were read at the morning services, and a large congregation convened at 3 o'clock. The large hall was crowded. I was now close to the devil's stronghold but I did not know it. The Oddfellow and Masonic lodges were present and the grand master of the Masonic lodge sat at my left hand on the platform. I shall never forget what wonderful manifestations of the divine presence I felt on that day. The meeting was opened with reading Scripture, singing and prayer.

The last hymn that I announced before preaching was that old-fashioned hymn,

"Children of the heavenly King  
As we journey let us sing."

As usual I led the singing; and Oh, how God did pour out his Spirit upon me all through the singing of that glorious hymn! At the close of the singing I was so filled with the power and glory of God that I could scarcely stand upon my feet. And I thought to myself, if I was ever prepared to speak for God it is now. My text was: "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" Heb. vii. 26. All through the sermon I was driven along by a perfect tornado of God's power. I was accustomed to receive almost invariably, a new baptism for every sermon; but the power given me that day far exceeded anything I had received before, when speaking on that subject. I was aware that some would be offended and never come to hear me again, so I crowded as many truths as possible into one discourse. I spoke in the main against Masonry as she is the mother of all the secret brood. I spoke particularly on three points. Her Christless prayers, her horrid, murderous oaths, and her utter want of Christian benevolence. The next week Sister Delong of the M. E. Church, called on me and said: "Sister Hayden, didn't you feel the power and glory of God last Sabbath? It seemed to me that the whole room was filled with the presence of God." I said "Yes; the Lord did bless me exceedingly, and it seemed as though the very atmosphere of heaven had come down to earth." The faith of the people in secret societies began to be shaken. Some Masons broke off the galling yoke of Masonry immediately, and became my warmest friends.

There was a merchant in town by the name of Lawrence Miller. He was an Oddfellow. He left the lodge, took his demit, joined the holiness band, and was elected their leader. He became an earnest worker for the cause of Christ. While conversing with him upon the subject, I was more than ever convinced of the great necessity of all ministers everywhere, lifting up their voices against this great abomination that maketh desolate. In private conversation he said to me: "I was a Christian and enjoyed the presence of God when I joined the Oddfellows. I was told that it was a good society and had heard nothing against it. I attended the lodge regularly, and when you came to Warren I was almost backslidden. The light of God's Spirit had almost gone out in my heart and I did not know the reason why. Your sermon revealed to me my true condition. I saw just where I was; and I have left the lodge forever." I had said in my discourse that affiliating with secret societies would lead a Christian imperceptibly away from God, and put out the light of his Spirit in their hearts. God cannot, and will not countenance such union with the world.

Brethren and sisters in the ministry: it does do good, and it is our duty to expose the evils of secret societies everywhere. God says to us in his Word, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins," Isa. lviii. 1. Shall we keep still, and say nothing, and look on complacently and let this Masonic wolf devour the flock of Christ? God forbid. The Lord help us to warn the people when we see the sword coming. St. James says: "To him that knoweth to do good and doeth it not, to him it is sin." Then if we know secret societies are wrong and do not warn the people

we become sinners, do we not? Yes, God's Word says so and who can repute it. There are many ministers who confess to our anti-secret society lecturers, that secret societies are evil. Then why don't they speak out boldly and publicly? I would not dare to stand in their places at the judgment. I should expect Jesus would call me a hireling who cared not for the sheep.

Suppose all the ministers in the United States should commence at once to oppose secret societies. There would be a terrible tumbling and crashing of churches (so called) of course. But then they would be built up on a better and more sure foundation. Better have a church of three who will stand for the truth and oppose all sin, then three thousand who are stubborn and rebellious and will not accept the whole truth. Perhaps one minister will say secret societies are so interwoven with society that if I speak against them I should lose my salary. In the language of another I would say, better lose your salary than lose your soul. Better support yourself and preach to a few than cover up the truth and be thronged by the multitude. Another minister will say, "If I denounce secret societies in public I shall be turned out of my pulpit." Better be turned out of your pulpit than to be shut out of heaven. And still another perhaps will say, "I would bring terrible persecution upon myself." Yes; "They that will live godly in Christ Jesus shall suffer persecution." Christ says: "Woe unto you when all men shall speak well of you."

From the very day that God led me to let the light of his Word shine into the Masonic lodge in Warren, I have been persecuted by the minions of the lodge. They have done me all the harm in their power. I have been compelled to learn this fact; that continual vigilance is the

price of life. Nevertheless I shall not cease to assail the strongholds of Satan, and the persecutions of his children will not cease while I live. Sometimes when I have suffered from severe persecution Satan has suggested that if I had not spoken against Masonry I might have avoided so much trouble. At such a time my mind is always referred to that most wonderful meeting in Lincoln hall, at Warren when God's glorious presence was so manifest to all his children. I believe that God designed by such a wonderful display of his glory and power, to teach me that he was greatly pleased and highly honored with this warfare against the secret works of darkness. And the thought of that meeting is a constant source of strength to me while exposing the evils of that great enemy of the church of Christ. Was not St. Paul persecuted just as soon as he was converted and began to preach at Damascus that Jesus was the Christ and that he rose from the dead? Yes, and so great was the indignation of the Jewish church against him that the disciples, to save his life had to let him down by the wall in a basket and he fled to Jerusalem. But here he was not safe. He was a powerful reasoner. He proved from Scripture that Jesus was the Christ and that he did rise from the dead and the Jewish church again sought his life. The disciples again protected him by bringing him down to Cesarea and sending him home to Tarsus, his native city. Here he remained until Barnabus went after him and brought him over to Antioch to preach to the Gentiles. He was better received by sinners than he was by the old Jewish church. He was imprisoned, stoned, whipped publicly eight times: but still he kept right on preaching the truth. If he had only stopped repeating that little sentence that Jesus was the Christ, and that he rose from the dead, he would have

been well received by the ancient church.

Just so it is with the little band of reformers in the United States today. If we would stop saying that Masonry is an abomination in the sight of the Lord; and that loyalty to Freemasonry is treason to God, this bitter persecution would cease. We may preach against every other sin of the day and provoke every little opposition; but when we assail this secret stronghold of Satan we shall hear the mutterings of Masonic vengeance. We shall hear the lion roaring in his den: and some of us have felt the grip of his paw upon our lives for a time. "But none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy."

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### HOLINESS.

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BY REV. L. KELLY.

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The command, "be ye holy," is just as binding as the command, "Remember the Sabbath day to keep it holy." The reason given for being holy is stated clearly, "for I am holy." Again, "without holiness no man shall see the Lord," proclaims it as a work of necessity. It is not necessary for us to begin hair splitting on technical terms in theology. The question that we must answer in the negative or affirmative, is, "Am I holy?" If you are holy that settles the question, if not it is high time you were.

You ask, "how shall I obtain it?" We answer, "give yourself to God. Look the whole ground over. If you have been sinning, repent, and ask God to forgive you. Seek until you have a clear sense of pardon. Keep in mind *right here* that Jesus died for you, and "condemned *sin in the flesh*," by the offering up of himself once for all. If you do not have a clear



perception of this you will fail. The devil will try and make you believe there is some good in you by nature, that will answer for a consideration, but he lies. You are full of sin, deeply, and damnably rooted in your moral nature, and there is no power in earth or heaven that can wash your sins away but the blood of the Son of God. Give up now and forever! Cease trying to make yourself holy, or thinking that there is any possible way for cleansing outside of the all-sufficient blood of Jesus. Just look here, Jer. 2: 22. "For though thou *wash* thee with nitre, and take thee much soap, yet thine iniquity is *marked* before me, saith the Lord." Again, "Can the Ethiopian *change* his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil"—Jer. 13: 23. Let me call your attention to one more passage, "But to him that *worketh* not, but believeth on him that justifieth the the ungodly his faith is *counted* for righteousness"—Rom. 4: 5. You must not understand me to say that you have nothing to do. Oh no! But I mean that you shall disclaim all merit as to your works.

Now, be sure that you have thoroughly repented. This is the ground work. Unless you abandon all sin, you are not the subject needed right here. Well, have you done so? Yes; then, now believe "on the Son of God." And insist for the witness of your pardon. It will come. God has pledged his integrity. Now you have pardon, peace and love in your heart. Now, you see clearly that you are justified. You have now the witness of your adoption. You now cry, "Abba Father." You are now just where you can grow. The exhortation is "go on to perfection." Perhaps Paul's prayer would suit you better: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be

preserved blameless unto the coming of our Lord Jesus Christ."

If you have surrendered fully and affectionately to God, you may expect, by faith, to be sanctified wholly just now. We cannot put the experience on paper, but God can put it on your heart assuredly. Cast away forever the thought that you must be sanctified in spots, and groan and groan, but never obtain deliverance. He will cut it short in righteousness.

That plague-spot in your moral nature that has caused you so much trouble, and cleaves to you more tightly than the fang of a serpent, must be washed out. Oh, what a fountain of all corruption. Yes; I know God blesses you betimes, that is all true, but you cannot stay blessed, because your cistern leaks, that is, that, undefinable somewhat, that is called depravity, so deep and apparently boundless. You cannot cure it, you cannot bridge it, you cannot tame it, you must not indulge it; but hang it on the cross and let the nails of truth be driven deep enough to cause instantaneous death. Let the old man be crucified. No polish here, no paint, nor shrinking, it is heaven or hell. Then is death—death to sin, its roots, and snags and snarls, calm, quiet, triumphant; a resurrection to a new life, with the grave clothes forever gone. O glory!

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"Now is the accepted time; now is the day of salvation." How many, in consequence of neglect, have exclaimed at a dying hour, "The harvest is past, the summer is ended, and we are not saved."

READER, all is hanging upon a moment. Whatsoever thy hand findeth to do, do it with all thy might. There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

ALL wise work is mainly three-fold in character: it is honest, useful and cheerful.—*Ruskin*.

## CHANGING THE HEART.

BY W. K. LADUE.

Text: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die?"—Ezek. 18: 30, 31.

The Bible ascribes conversion to four agencies: first, to God himself; second, to the truth; third, to man as an agent in conveying the truth; fourth, to man directly.

1 Kings 18: 37.—"Hear me, O Lord! hear me! that this people may know that thou art the Lord God, and that thou hast turned their heart back again." Here conversion is ascribed to God. Ps. 19: 7.—"The law (margin doctrine) of the Lord is perfect, converting the soul." Here conversion is ascribed to the truth. Jas. 5: 19, 20.—"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." This passage ascribes conversion to man as an agent in conveying the truth. Acts 3: 19.—"Repent ye therefore, and turn again (literal translation), that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Here conversion is ascribed to man directly.

The word "conversion" means, a changing, or turning about. Strictly speaking, it does not apply directly to the new birth, but, rather, to the change which must precede that work. Our text ascribes conversion to man directly.

I. Let us consider what the text does not mean.

1. It does not mean that we are to change our bodily organism, or our natural powers of mind.

2. It does not mean that we are

to do what God alone can do. All Christians can say, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus 3: 5. We cannot forgive our own sins nor do the office work of the Holy Ghost. God does not require us to do these things.

3. It does not mean that we are to do works of penance. Such works are a device of the devil to lead souls to hell. To do penance means to endeavor to make atonement for sin. This is impossible to man. (1). Sin is an infinite evil. This is true of the smallest sins. Their evil effects exist after men are dead, and will exist forever. The penalty due to any transgression of God's law is eternal death. These things being true, it follows, that nothing but an infinite being can atone for sin. (2). Again: Atonement means, at-one-ment; in other words, it means, making the sinner one with God. Outward works cannot do this; they do not make the heart holy. Hence they cannot make us one with God, for he is holy. Not only those who count over their beads and say their Ave Maria's are doing works of penance, but any who substitute outward morality for inward holiness. Men love dead works. They cling to them.

II. Let us now consider what the text does mean.

It means, that men are under obligation to stop sinning and to turn themselves to God. It means that men are required to change their ultimate choice—the end for which they live. They now choose self-gratification as the end of their existence. They are required to forsake this and live only for the glory of God.

The text calls upon sinners to cast away all their transgressions. This they certainly can do. Transgres-

sion refers to voluntary action and to voluntary action only. The word itself implies this. It comes from two words meaning, to go across. Man was originally in harmony with God, nothing intervened between him and his Maker. But he fell, he interposed a rebellious will between him and his God. This he can and must remove.

The words of the text are addressed to the Jews. They had formerly been the people of God, but had forsaken him and given themselves to all manner of abominations. These God requires them to cast away on pain of eternal death. It is noteworthy, that they never received a renewal of God's favor until they met the conditions here laid down. When they repented and forsook their evil ways, God had mercy upon them, and not until then.

III. The requirements of the text are reasonable.

1. They are in harmony with man's nature. God requires us to do what we can do and that alone. True religion is the most natural thing in the world. When we say that it is natural for man to sin, we do not mean that this is according to his true nature, but according to his perverted nature. Thus, we may say of a drunkard, "It is natural for that man to drink." Do we mean by this, that intoxicating liquor is that which is best suited to his physical constitution, that which his normal appetite requires? By no means. Alcohol is as unnatural a beverage as one can take into his system. We mean that the man has acquired such a taste for liquor that his normal appetite has been entirely changed. So when we say that sin is natural to man we mean, that his true nature has been perverted until he follows sin as eagerly as he should follow holiness. Sin is not in harmony with man's true nature; but holiness is.

2. Again: When we consider the character of God we see that these requirements are reasonable. (1). God is infinitely holy. This being so, he could not possibly require us to do evil. (2). God is infinitely wise. Thus, seeing the end from the beginning, his requirements will certainly be for our highest good and his highest glory. Even though they should seem unreasonable we should obey implicitly, knowing, as he is infinitely wise, they must be infinitely reasonable. (3). God has infinite power. This should banish all fear as to our being able to continue in the way of his commandments. He has promised to give us needed grace.

IV. The text speaks of two things which will follow a refusal to meet its requirements.

1. Iniquity will be our ruin. We see on our streets men and women ruined physically, mentally and morally. This ruin is but a faint picture of that which is to come. If God so punishes sin in time, what will be its punishment in eternity?

2. We shall die. (1). This does not mean physical death. We get a faint glimpse of the nature of eternal death in the fate of the rich man. Many say this is but a figure, if this be a figure, what must be the reality? (2). This death is voluntary; it is moral suicide. If men sink into hell, it is because they will go there in spite of all efforts for their salvation.

#### REMARKS.

1. Circumstances are no excuse for sin. God's demands apply to all circumstances and conditions. If he should allow sin under certain circumstances he would ruin his government. Whatever the sinner's conditions may be, God requires him to repent and turn from all his transgressions.

2. In virtue of his free moral agency man occupies a position of tremendous responsibility. The laws



of the land call upon men to perform certain duties. These demands always imply ability to obey, and refusal to meet them brings punishment. God will hold us accountable for every ray of light we receive. What God commands we can do, and he will treat us accordingly.

3. God demands unconditional surrender. He says, "Cast away from you all your transgressions," etc. "Ye cannot serve God and mammon." We must cast away every sin, last of all, unbelief. Repentance unbolts the door; faith opens it, and invites the Saviour in. Jesus will never open the door himself; so if you leave in one bolt, or remove every bolt, and keep the door shut, salvation will be lost. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14: 33.

4. What a place will hell be! As was said before, the least sin is an infinite evil and sufficient to cast a man into hell. The heathen, who have had but little light, will suffer the lightest punishment of perdition. But what will be the punishment of him who has lived in the blaze of gospel light, and yet given the years of his life to the devil! His will be a fate compared to which that of the heathen sinks into nothing. What will be the punishment of that professor of religion (minister or layman) who persistently violates the commands of God, living to politely gratify himself! Hissing fiends of the pit will seize that blood-polluted soul and drag it down, *down*, down! to the fiercest torments of hell.

Be always displeased at what thou art, if thou desire to attain to what thou art not; for where thou has pleased thyself there thou abidest.

YOUR position as a Christian is to visit the widow, not wait till she is knocking at your door for help.

## DEVISING LIBERAL THINGS.

Among the cherished words of our Saviour, which though unrecorded by the four evangelists, lingered in the memories of his people, was that memorable expression preserved by Paul. "It is more blessed to give than to receive."

The great God is the greatest giver in the universe; he has been giving and giving for ages, and he still gives. He gives rain and sunshine; he gives food and raiment; he gives life and peace; he gives health and strength; he gives his Spirit; he gives his word to guide us; he has given his Son to die for us; and he seems to be constantly engaged in planning how he may still give exceeding abundantly above all that we ask or think.

Surely, the Lord Jesus having had such experience in giving, having given himself for us, giving his life a ransom for many, knows whereof he affirms, when he declares, "It is more blessed to give than to receive."

It is written, "The liberal deviseth liberal things, and by liberal things he shall stand;" but how few there are that devise liberal things! Their liberality is only manifested under solicitation from mendicants or church-beggars, when they give under a sort of protest, and often with much doubt whether that which they do give will be used wisely or unwisely.

There are men who are constantly devising how to gain, but never devising how to give. The liberal deviseth liberal things; he does not devote all his energies to the work of getting and gaining, of working, and winning, nor does he leave his giving to the charge and care of mendicants, however pious their pretensions. On the contrary, he deviseth liberal things. While others sit down to plan how they may best earn and gain, he takes time to in-

quire how he may best give and bestow; and of such an one the Scripture saith, "He hath dispersed; he hath given to the poor; his righteousness endureth forever."

Let the liberal devise liberal things, and by liberal things he shall stand. The man who makes God his trust, stands when others fall. Said the manager of a business house, as a godly man entered the office one day, "Pray, for unless God helps us, we shall be bankrupt before night." They knelt there and prayed, and God did help them, and when night came they were not bankrupt, but were able to tell of the goodness and mercy of God which hath followed his people all the days of their lives.

We may think the path of gaining and keeping is the path of honor and blessing; but there is another side to this question. There are joys and blessings higher and richer than anything that the mere seeker of worldly gain can ever attain; and even in this world they who give find blessings which those who merely receive do not attain to.

A godly Scotch minister, as he lay on his dying bed, called his servant to him and asked him:

"How much money have we in the house?" The old servant told him.

"Well," said the old man, "there is not enough to bury me. Go give it to the poor; they will have to bury me, any way."

The servant obeyed, the money was given to the poor, and the man of God, after a lifetime of labor for his Master, died without a penny. But they did bury him. They buried him at the expense of the city, and it was the grandest funeral that that place ever saw. Magistrates and people, rich and poor, poured out to honor the man who had proved in his life and in his death that it was more blessed to give than to receive.

In the great day the full blessed-

ness of the giver shall be fully known. Then shall the Great Giver, who gave his life a ransom for all, assemble around him those who out of their poverty have given their gifts to God, and he shall say to those upon his right hand, "I was hungry and ye fed me; I was naked and ye clothed me; I was sick and in prison and ye visited me. Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

What joy shall then prevade the hearts of those cheerful givers whom the Lord so truly loves! How glorious shall be that day, when those who have sown in tears shall reap in joy, and those who have given with devout, and loving, and trusting hearts, shall find that not even a cup of cold water given to a disciple in Christ's name, shall fail of its reward.  
—*The Christian*.

## JEHOVAH ROPHECA.

BY MRS. ANNA OLIVER.

God has done a wonderful thing for me, to which I rejoice to testify for the glory of his name. He has taught me the meaning of "Jehovah ropheca." Through a personal experience he has shown me that there is a fuller salvation in the blood of the atonement than was taught in our school of Theology.

He has made me well after a year and a half, of illness, during which every human means for recovery was tried without avail. The trouble was, in a word, "starvation," from inability of the digestive organs to furnish sufficient nourishment to repair the wastes of an already depleted system. How the system came in this condition would be a long history to relate. Suffice it to say, that a person who had from childhood done the work of two, under opposition that wore on the sympathies, and who had

seen swept away home, friends and every near relative, may be admitted to have endured a tax that only superhuman power could sustain.

Physicians hygienic, homoeopathic, allopathic, hydropathic, electric and magnetic,—pronounced the case incurable, and a number prophesied speedy death. The abandonment of medicine was tried; health foods, "Murdock" and other prepared foods; also driving hundreds of miles in mountain air, and cultivating a garden; and the summoning of will and determination to recover—all without avail. The sufferings endured can hardly be exaggerated.

But, on my learning from God's Word what, with all theological instruction, I had never heard, that the body is included, in the redemption brought us through the atonement of Jesus Christ. The prayer of faith (James 5. 14-16) was offered for me by a brother in Christ and two sisters, and I "began to mend from that very hour." From eighty-two or three pounds, my weight has increased at the rate of about one and a half pounds per week to one hundred and nine pounds.

Two days after the offering of the prayer the Lord granted a baptism of the Holy Ghost for physical healing, and no experience of my life has brought the Lord nearer, than to feel his power instantly again and again in answer to prayer going through my very flesh and blood. I am consecrated anew to his service to teach salvation "to the uttermost," spirit, soul and body, through the precious blood of Christ.

I had as much faith and more prayer during this entire time of illness, hence my cure is not so much a "faith cure," or a "prayer cure," as the Lord's honoring obedience—the coming to him in the way he has directed. We all know in the matter of the soul's salvation how long persons will call themselves "seekers," and yet find no light, just be-

cause they are trying to be saved in their own way instead of God's way. Long since, and with perfect success, I took the Lord as my provider—"Jehovah jireh,"—but I did not see that I ought to take him for my healer—"Jehovah ropheca." Least of all did I see that the body is included in the redemptive work of Christ. But, truly it is!

I had no faith in many professional faith-curers, having seen impostors; but when I went to the Lord to redeem my body from sickness as my soul from sin, he did it. Others may theorize as they choose, but one thing I know, that whereas I was sick, now I am well. Every day I go to the blessed One who "hath borne our sicknesses, and carried our pains" (see Dr. Young's translation), and he puts into my body his own divine life. I feel it tingling to my very finger tips.

Now, is all this a miracle? As much as, and no more than the salvation or sanctification of a soul. I have simply given the Lord my body as I gave him my soul, and the result is that I am well. What the Lord has done for me he can do for all.—*Words of Faith.*—*Mrs. Anna Oliver is a graduate of the Boston School of Theology, and for four years pastor of the Willoughby Avenue Methodist Church of Brooklyn.*

SALVATION through the Lord Jesus Christ is one, whoever receives it; and it marks its path in blessings wherever it is bestowed. Whatever else he may be, the truly saved man is a blessing; for the divine idea of it is, "I will save you, and ye shall be a blessing." The saved man is to be a blessing because he is saved.

It was a storm that occasioned the discovery of the gold mines in India. Hath not a storm driven some to the discovery of the richer mines of the love of God in Christ.



### RICH IN GOOD WORKS.

The apostle Paul bids his son Timothy to charge them that are rich in this world not to be high-minded, nor to trust in uncertain riches, but to be "rich in good works."

What is it to be rich in good works? Nothing short of this measures the duty of Christian men who are blessed with this world's wealth. Can men who spend months in the service of the world, and only spare hours and odd minutes in the work of God, be said to be rich in good works? Can a man invest hundreds of thousands of dollars in worldly business and speculative enterprises, while he gives, perhaps, a few shillings or a few hundred dollars to the work of rescuing perishing men, and scattering the light of the gospel abroad among the people, be counted "rich in good works?" Is he rich in good works, who devotes his thousands or millions in purely worldly undertakings, seeking far and near to find a place for his money so that it may bring him interest and dividends, while at the same time he never gives one thought how he may so invest his wealth that it may bless the weak and weary and save the sinful? Can such a man be said to be rich in good works? Can a man who points to his houses, his factories, his ships, and his mines, but who cannot point to any asylum, or orphanage, or school, or house of mercy, which he has built, or endowed, or aided; to any mission which he has established; to any publication which he has issued or circulated, be said to be rich in good works?

And yet this richness in good works is the only wealth that will endure. It is the only way in which people can "lay up a good foundation against the time to come, that they may lay hold on eternal life."

O man of the world, your wealth

may flee from you even in this life, and when life closes, all will surely be gone. If you would be rich in the world to come, strive to be rich in good works here, and thus lay up a good foundation, a treasure in the heavens, where no moth corrupteth, and where no thief approacheth.—*The Common People.*

### THE SAVIOUR'S PRAYER FOR HIS CHURCH.

The one request for his people which our Saviour repeated again and again, the night before he went forth to suffer, was that they all might be one. The prayer was not for uniformity, but for unity. He did not ask that they should all be alike, for God had made them different; he did not ask that they should all think alike, for, constituted as men are, it would be impossible. But he desired that they might be one; and this prayer, thus offered, indicates that Christians may be one without being in all respects alike.

The hand is not like the eye; nor is the nose like the ear; nor is the foot like the head; but yet hand, and eye, and nose, and foot, and ear are one, being members of one body.

To insist that all Christians should be alike, would be like insisting that the whole body should be an eye; but "if the whole body were an eye, where were the hearing?" And "if the whole body were an ear, where were the smelling?" There is room in the church of Christ for diversities of gifts, for diversities of knowledge, and for diversities of opinion, provided the hallowed influence of Christian love pervades and controls the heart and life. Faith is a mighty power; hope exercises a most important influence; but greater than faith or hope is love, which is the controlling force in the church of Jesus Christ. God is Love; and the love

of all disciples is the one sure token of true discipleship.

It is not enough that persons agree upon a confession of faith or expression of hope. Such an agreement is an insufficient basis for that fellowship and unity which Christ desires. If they are tenderly united in the love of Christ which passeth knowledge; being joined together by this precious bond; then, though there may be differences of opinion, there will be patient consideration, and finally intelligent and judicious action.

Most of our troubles come from hastiness of spirit, from rashness of action, and from bitterness of speech; and the remedy for all these is love; the love of God shed abroad in the heart by the Holy Ghost. Possessing this, we can manifest to the world that spirit which moved the heavenly Father to give his only begotten Son, and brought our Saviour from above to bleed and die for sinful man; and which, ruling the hearts of God's children, heals the strifes that vex mankind, and makes us meet to be partakers of the inheritance of the saints in light.—*The Christian.*

Christians are like passengers setting out together in a ship for some distant country. Very frequently one drops overboard; but his companions know that he has only gone a shorter way to the same port; and that, when they arrive there, they shall find him: so that all they lose is his company during the rest of the voyage.—*Payson.*

God has many imitators of his power, independence, justice, etc., but few of his love, condescension, and kindness.

LOVE is the nature of a burning-glass, which kept still in one place fireth; changed often, it doth nothing.

## SANCTIFICATION.

BY S. B. MERRILL.

"Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, Amen. Heb. 13: 20, 21.

This passage teaches that the "God of peace" makes perfect. If Christians were made perfect in love at conversion Paul would not have asked God to make those perfect who were already pardoned.

"Through the blood," teaches the means of our being made perfect. Read carefully Heb. 13: 12; 1 Jno. 1: 7. He that speaketh against holiness speaks against the works of the blood that bought him. 1 Pet. 1: 18, 19. The words, perfection, sanctification, holiness, purity and perfect love, are different names for the same works of grace. As Jacob had as a second name the name of Israel, this grace has a number of names. "Make you perfect" is a bible prayer. Will you pray it? Are you afraid to? There is safety on this line. God wants you to have this perfect salvation to make you more successful in every good work. To those who have the Spirit of Jesus, who shed his own blood on the cross to save men, and who like him are greatly interested in soul saving, this is the strongest inducement. It was one of the special motives in my heart when I sought this experience. The whole Bible was written that men might get this furnishing for work. 2 Tim. 3: 16, 17. So were all teachers, preachers and evangelists sent for this same purpose. Eph. 3: 11, 14. Are our ministers fulfilling their mission? I take Jesus to be my perfect Saviour. He is

declared to be our uttermost Saviour. Heb. 7: 25. This word is composed of two superlatives, viz: utter and most, to show his ability to save to the utmost boundary of sin, to its very limits or extent. He goes very deep as a Saviour and perfectly saves from all sin. His power is so extensive as to reach to the worst harlot, drunkard, thief and even murderer; and to save each and all of them to the greatest depths even to entire sanctification. The word "perfect" here and everywhere else in the Bible means to repair entirely, to restore completely from any and every breach. When the Jews had returned from captivity and had partially rebuilt the walls of Jerusalem, at various points they had workmen stationed, but between them there were open places unfilled and they called them breaches. So Satan has broken down in places the walls that surrounded our souls and kept sin out. Holiness restores us to perfect soundness or wholeness. Jesus said to Peter, "Satan hath desired thee that he might sift thee as wheat." The sieve always lets the good flour of the wheat go through and holds the dirt and chaff. So Satan wants to make sieves of all God's children and shake the grace out and leave the sin in. John said of Jesus "Whose fan is in his hand, and he will thoroughly purge his floor." His fan blows away the chaff and leaves the wheat; and thus acts entirely opposite to Satan's sieve. One has said that since man has fallen into sin he is badly cracked and does not hold grace well. He is a leaky vessel. Putting grace in him is like putting money into a bag with holes in it. In the Bible, holiness is called a sealing process. 2 Cor. 1: 22. The ladies know that all the holes and crevices are closed to keep canned fruit and vegetables from decaying. Because of the strength and power put into the soul

at sanctification, the experience is called by some the keeping or preserving power. Jesus says to you as he did to the leper of old, "Wilt thou be made whole?" Are you willing and ready? Jesus is. My testimony is, I am sanctified to-day.

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RICHARD BAXTER says, "I never prospered more in my small estate, than when I gave most. My rule has been, first, to contrive to need, myself, as little as may be and to lay out nothing on need-nots, but to live frugally on little; second, to serve God on that competency which He allows me to myself, so that what I have myself, may be as good for the common good, as that which I give to others; and third, to do all the good I can, with the rest, preferring the most public and durable objects, and the nearest. And the more I have practiced this the more I have had to do it with; and when I gave almost all, more came in, I scarcely knew how and when least expected. And when by improvidence I have cast myself into necessities of using more upon myself, or upon things in themselves of less importance, I have prospered much less than when I did otherwise. And when I had contented myself to devote a stock I had gotten, to charitable uses after my death instead of laying it out at present, in all probability that was likely to be lost; whereas, when I took the present opportunity, and trusted God for the time to come, I wanted nothing and lost nothing."

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I HAVE been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day.

If we were more thoughtful we would be kinder.



## THE PROFESSION OF RELIGION.

BY ESTHER D. CLARK.

Text: "Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."—Luke 12: 8.

The profession is not merely an accompaniment, but a part of the religion of the Bible; it is one of the results, and flows from it as naturally as the waters flow from the sea. There is no such thing as living religion and never saying anything about it. "For out of the abundance of the heart the mouth speaketh."

—Matt. 12: 34.

He who has the love of Jesus in his heart will "tell it out." The love that "so loved the world" will manifest itself to those around. This abundant salvation so freely given cannot be circumscribed. It was purchased for the whole world and if it finds its way into our hearts it will inspire them with love for those for whom Christ died, and it will "dwell upon our tongues and flow out in our lives that others may catch the healing stream." He who would receive the grace of Life, and not ascribe praise to the Author and Giver, would be guilty of base ingratitude; of robbing God of his glory, and of breaking his command. Jesus says: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matt. 5: 16.

While it is true that those who enjoy salvation will openly avow the cause they love, it does not follow that all who profess to love the meek and lowly Jesus, are his followers. The Bible plainly declares that many will take upon themselves the name of Christ, who are enemies of his cross.

It is not the profession, but the holy life from which it springs; the "belief in the heart" back of the

"confession of the mouth;" the living Christ in the heart prompting to holy deeds and words that pleases God and offends the enemy of all righteousness. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."—Matt. 7: 21. The apostle enjoins: "Let us not love in word, neither in tongue, but in deed and in truth."—1 John 3: 18. The Psalmist inquires: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?"—Psalm 15: 1, and replies: "He that walketh uprightly and speaketh the truth in his heart." It is they who have clean hands and clean hearts, who "declare plainly that they seek a city." The light of the world shines out through the "transparent lives" of the undefiled in the way. If all who profess the religion of our Lord Jesus Christ were temples of the Holy Ghost, the earth would soon be full of the knowledge of the glory of the Lord. "Who is this that looketh forth as the morning, fair as the moon, and clear as the sun?"

It is crossing to the human nature to confess Christ. It takes courage. The Prince of this world controls the natural heart. Jesus came to destroy the works of the devil; the world hated him because he testified of it, that the works thereof are evil, and he says to his followers, "Ye shall be hated of all men for my name's sake."—Luke 21: 17. Many have preferred even death itself, to denying his name. It means so much to profess Christ. It means that we are overcomers; that we have the martyr spirit. "And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death."—Rev. 12: 11.

It is becoming popular to profess religion, only because Christ is misrepresented. The beautiful *life* of our Saviour is held up for our exam-

ple; but not his death. Jesus, without his cross. There has been so much of teaching smooth things, that the preaching of the cross, death to sin and self, is becoming a strange doctrine.

"O who will follow Jesus  
The lowly Nazarene,  
Where others shrink and falter,  
Who'll glory in his name.

It is humiliating to self to acknowledge what Christ has done for us, and give him the glory of all the good there is in us; it is not pleasing to us to admit our need of salvation, and that it is a gift wholly unmerited on our part. It is not all flattering to our natures to recall the fact that we were slaves sold under sin, and to acknowledge that we are only pensioners upon God's bounty, and yet this is just what God requires of us, even the sacrifice of our lips which is praise to Him who was bruised for our iniquities, and by whose stripes we are healed.

It is well for us to remember our former estate, that we may the better praise our heavenly Benefactor, and exercise charity toward those who are out of the way. Moses commanded the children of Israel to remember that they were in bondage in Egypt, and that the Lord brought them out with a high hand. St. Paul reminds us that we were sometime alienated and enemies by wicked works.

After we have tasted the pardoning love of God the remembrance of our former rebellion is grievous to us, but it is not until we have striven against the sin of our natures, that we begin to realize how strong a hold the enemy had upon us, and how great was our ruin. It is only by the illumination of the Holy Spirit that we can look down into the depths of sin, we shall, doubtless, never be able to comprehend it. Only He who tries the reins and natures, knows how great is our redemption. It is not till our hearts

are thoroughly washed in the all-cleansing blood, that we begin to exalt Christ in life and testimony. Redeemed souls on the heights of bliss, do not forget the depths of woe from which they were raised; for they ascribe praise unto Him who has washed them from their sins. The Psalmist testifies, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God."—Psalm 40: 2, 3. The prophet sets forth the natural man as full of wounds and bruises and putrifying sores. He says there is no soundness in him; but in the same chapter we have "Though your sins be as scarlet they shall be white as snow, and though they be red like crimson they shall be as wool."—Isa. 1: 18. The apostle adds, "Who gave himself for us that he might redeem us from all iniquity."—Titus 2: 14. But where shall we stop enumerating examples from the sacred page of those who taught total depravity, and a restoration to the image of God, and later there was Wesley, Fletcher, Asbury, Madam Guyon, Mrs. Rogers, President Finney, and a host of others, who insisted that man is wholly depraved, and taught by word and example, holiness of heart. Professors of religion whose religion professed itself, and the lustre of whose lives has not grown dim, being dead, yet speak.

Instead of shrinking from testifying to this great salvation, we should realize what a privilege it is to point sinners to the Lamb of God that taketh away the sin of the world.

The song that the redeemed on earth sing is but an echo to the one that is sung on the other shore, unto Him who is worthy to receive glory and honor.

"The music of one name  
O'erflows the courts of heaven with melody;  
And pilgrim lips reply  
Worthy the Lamb, for he was slain for me."

Jesus said, "And I, if I be lifted up will draw all men unto me." The great commission of holding him up to a dying world, he has left to his followers.

We must have a power that is not our own, even the unction of the Holy Spirit, words spoken in our own strength are but empty sounds, they only reach the ear, while if full of love they will sink down into the heart; it is the sound within a sound that appeals to the soul. It is said of Him, whose only mission was to save men, that though he was without, in desert places, they came to him from every quarter. It was not until the live coal touched his lips and his iniquity was taken away, and his sin purged, that Isaiah said, "Here am I, send me;" and then the Lord gave him his commission. And David again, after his goings had been established and the new song put in his mouth, said, "Many shall see it and fear, and shall trust in the Lord." Jesus told his disciples that they should be witnesses of him unto the uttermost part of the earth, and that they should receive the qualification of the endowment of power; they tarried for the endowment, and received it, and multitudes were attracted to them to hear the word of Life, and we read that three thousand were converted in one day.

He knoweth that if my sufferings glorify his name, and encourage others to stand fast for the honor of our supreme law-giver Christ, my wages then, are paid to the full.—*S. Rutherford.*

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.

## KIND WORDS.

Let us use the words of kindness, especially to the faithful. There is a dearth of kind words in the world. Even loving hearts are not open enough, and wide open enough. Kind words are the wings on which hearts fly; the angels, flying through the midst of heaven, with the everlasting gospel of love. They are songs of richest melody.

Kind words lift up the weary and the cast-down; they strengthen and encourage the weak; they bless and help everybody. None are beyond their reach and influence. They are bridges, standing strong on divine abutments, high above the raging of the fierce waters of hatred and discontent; and there they make the heart that is tried as serene as heaven.

Turn to your neighbor with kind words—that neighbor, whoever it may happen to be, husband, wife, son, daughter, friend or stranger, and say something that is good. Let the world; that is full of mildew and cursing, know surely that your affections are neither drowsy nor dead. Has their been unkindness somewhere, whose memory lingers like a horrid nightmare? then drown that memory with words of love, from a heart that swells with love to God and every human creature. Do not be so fearful of seeming childish and simple; we are but children, at the best. Do not be afraid of soft tones, for they are like the showers of June, laying the dust of life, and refreshing its drooping flowers. Not enforced words, not hypocritical tones; but words as manly as they are child-like, as cheery as they are strong, and glowing like embers falling from the Highest Throne.

Do be kind, and do say your kindness—do, do! And if your stock is small, get a supply; there is a market full of them. Gethsemane has them; Calvary has them; and even the



empty tomb of Jesus has them, as we listen to the angel, saying, "He is not here, for he is risen"—yes, "he is risen, as he said—come, see the place where the Lord lay." "Go forth, O ye daughters of Zion, and behold king Solomon"—king Jesus—"with the crown wherewith his mother"—yea, all his disciples—"crowned him in the day of his espousal, and in the day of the gladness of his heart."—*The Harvester.*

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### TESTED.

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Adoniram Judson, the apostle of Burmah, graduated from Brown University an avowed infidel. His most intimate friend, a brilliant student, was also a skeptic. The two friends often talked over the question—momentous to one on the eve of graduation—"What shall we do to make for ourselves a career?" Both were fond of the drama and delighted in the representation of plays. Each wrote with ease and skill, and so after many discussions, they almost determined to become dramatists.

Judson graduated in 1807, with the highest honors. A few weeks later he went to New York, to study the "business" of the stage, so that he might be familiar with its requirements in case he should become a play writer. His dramatic project did not, however, detain him long in the city, and, prompted by a love of adventure, he started on horseback to make a tour of two or three of the New England States. One evening he put up at a tavern, and was assigned a room adjoining one occupied by a young man sick unto death. The dying man's moans were distinctly heard by Judson, whose skepticism was not strong enough to keep him from musing on the question, "Is that young man prepared to die?"

During the night the groans

ceased, and early next morning Judson, arose, sought the landlord, and asked :

"How is the young man?"

"He is dead."

"Who was he?"

"He has recently graduated from Brown, and his name was —."

Judson was stunned, for the name was his skeptical friend's. Abandoning his journey, he returned to his father's house, a dazed, stricken man. The shock unsettled his skepticism. He determined to make a thorough examination of the claims of Christianity on his faith and conduct. He entered Andover Theological Seminary, not as a student for the ministry, not even as a Christian, but simply as a truth-seeker. What he sought for he found in Him who is the truth. He found more, the life and the way. He submitted to the truth, received the life, and walked in the way, with a martyr's spirit and nigh, often, to the martyr's crown, until he heard the call, "Come up higher!" Then he departed from his earthly apostolate.

He wrote no drama, but his life was a sublime spectacle. No crowds laughed at his wit, or were thrilled at his delineation of human passion; but hundreds of men blessed him as their father in God.—*Word of Life.*

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THE Prince of Montenegro recently closed all drinking shops in his dominion, and has now turned his attention to another phase of temperance by issuing an edict against all luxurious wearing apparel.

LIKE flakes of snow that fall unperceived to the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—*Jeremy Taylor.*

## WONDERFUL CLEANSING.

Text: "The blood of Jesus Christ his Son, cleanseth us from all sin."—1 John 1: 7.

To a world of sinners these are truly wonderful words. God's facts are more astonishing than men's fancies. These words are sweet as a strain of music. They have been singing themselves for years through my soul. The truth which they teach has been the rod and the staff on which many of God's people have leaned even down into the dark valley and shadow of death. This matchless fountain of cleansing is unexhausted and inexhaustible. Full and free it flows on; it shall never lose its power.

I. It is divine cleansing. Only God can cleanse the soul. Only the "fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," can cleanse the guilty. The fountains of earth are all polluted at their source. All blood is precious; the blood of man is most precious of all creatures. What shall we say of the blood of the "Son of God?" This blood alone cleanses; not rites or ceremonies; not prayers and tears; not frames and feelings; but the blood of Jesus Christ, God's beloved Son—this can make us white as snow. Behold the white-robed throng! Here their glad reply. They came up through great tribulation, but it was in the blood of the Lamb that their robes were made white.

II. It is present cleansing. "The blood of Jesus Christ his Son cleanseth. Many persons say they hope to be saved. The Bible always speaks of a present salvation. "He that believeth on the Son hath everlasting life." "Beloved, now are we the sons of God." This is uniformly the language of Scripture. Those who believe not are under condemnation; those who believe are possessors of everlasting life. We have often

as believers refused to enter upon our inheritance. We are guilty of false humility. It is not presumption to believe what God has declared. It is abominable unbelief to doubt what God affirms. When he calls me son, shall I persist in calling myself a slave? When he puts the crown upon my brow, shall I dare remove it? Do you not know when you are cleansed? O for Paul's triumphant "I know!" You do know. The scales have fallen. Light has shined. New hopes, new affections, new aims are yours. The thought of present cleansing makes us humble as well as joyous. We need present cleansing. It was needed yesterday; it was present cleansing then; needed to day; it will be needed to-morrow. Fly to this blessed fountain! Wash and be clean.

III. It is personal cleansing—"cleanseth us." This includes all the people of God, all true believers in all climes and countries. Think of the sin included in this word us! Men are saved one by one. This cleansing is not applied to men in masses; not as communities; not as nations. Personality is sacred. A wall high as heaven, deep as hell, separates each of us from all others. Personality is eternal. The child's cry will echo through the eternities of God. Moses and Elijah on the Mount of Transfiguration are still Moses and Elijah. You must be cleansed for yourself. Another's faith will not avail for you. Many can make these words their own—"cleanseth us." Can you? In reading it, to be truthful, some of you would have to be silent. You may be included. The fountain is open. Jesus invites. No decree of God excludes. Will you come now?

IV. This is perfect cleansing—"cleanseth us from ALL sin." It certainly includes all kinds of sin—sins of youth and old age; of omission and commission; sins before

conversion and since. Who can enumerate his sins? They are more than the sands of the sea-shore. There is power enough in this blood to cleanse them all. Think of the classes of saved sinners mentioned in the Bible. Go over them—all washed. You may be cleansed, Christians, tell of the blood! It will be your song in eternity.—*Rev. R. S. M., in Pulpit Treasury.*

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### OUR THOUGHTS

BY MRS J. OSMUN.

Our thoughts cannot be too well guarded, for from them spring all of our actions. The enemy of our souls will suggest evil thoughts, which, if retained, will lead us into sin. The wise man said that "the thoughts of foolishness is sin;" and again, that "the thoughts of the righteous are right." The Psalmist prayed that the words of his mouth, and the meditation of his heart, might be acceptable in the sight of the Lord.

The word of the Lord tells us what we are to think upon: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4: 8. What a catalogue from which we can gather pure elevating thoughts, that will enrich our own minds, and bless others.

But how liable we are to allow our thoughts to dwell upon the untrue, and that which is not just, and lovely, and of good report. It is true that we have to do with a wicked world, and we have to meet sin in varied forms, and at times to suffer because of it, yet we should not allow our thoughts to dwell upon these things farther than to know our duty, and perform it.

How many permit their happiness to be broken, if not destroyed, by allowing their thoughts to dwell upon the evil of others!

We should not only guard against evil thoughts, but also against anxious thoughts. It is said that two thirds of the trouble that people have, is borrowed trouble.

Then let us not be anxious concerning the future in regard to ourselves or others, but doing the best that we can, live a life of faith, and trust in our heavenly Father, thinking only those thoughts that will bring good to ourselves, and others, that we may be happy, and blessed, and become a blessing to others.

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### THE PROMISE PROVED.

A poor traveler called upon a certain good man, named Fenneberg, to borrow three dollars: this was the whole amount possessed by this modern Nathaniel; but as the poor traveler asked for it in the name of Jesus, he lent him all he had, even to the last penny.

Some time after, being in absolute want himself, he remembered the fact while at prayer, and with child-like faith and simplicity, he said, "O Lord, I have lent Thee three dollars, and Thou hast not given them back to me, though Thou knowest how urgently I need them; I pray Thee to return them to me." The very same day a letter arrived containing money which Gossner delivered to the good man, with these words: "Here, sir, you receive what you advanced." The letter contained two hundred dollars which were sent to him by a rich man, at the solicitation of the poor traveler to whom he had lent his all. Fenneberg, quite overcome with surprise, said in his child-like way: "Oh, dear Lord! one cannot say a single word to thee, without being put to shame."—*Life of Pastor Gossner.*



## THE PRODIGAL'S RETURN.

BY H. M. DUDLEY.

In 1858, my conscience was awakened in answer to prayer. One day as I was walking along the street, a voice seemed to say, "Hast thou a name to live when thou art dead?" I began to consider my eternal destiny, and how far from God I had strayed. Contrary winds and waves had driven my little bark, out into mid ocean without a pilot. Oh, what dangers I saw before me! I had made shipwreck of faith. I saw my miserable mistake. What could be done? I said, like the prodigal son, "I will return to my Father's house, where there is bread enough and to spare." I began to pray, and to ask God to save a lost rebel.

The following winter, revival meetings were held in a small village about two miles from where I then resided, sinners were being saved, backsliders reclaimed; I also made a start, but when I saw others who had been wanderers longer than I, had got into liberty, and made happy, I was discouraged. It seemed as hard for me to recover the lost blessing as it was for John Bunyan, who said so deep was the sense of his unworthiness, that he really doubted the willingness of Christ to receive him again. I began to despair; but man's extremity is God's opportunity. I went to my secret place, and unburdened my heart in earnest prayer to Almighty God, that he would give me back my hope. The light came, and the divine presence filled my being. What a happy day again dawned on my soul, no tongue can tell! The devil was turned out, and Christ took possession. Praise his holy name!

But I find the Christian life is a constant warfare—we have to watch as well as to pray, for the wolf is constantly at the door to catch every good desire, and snatch away our

hope. Sometimes I am inclined to doubt, when I read in Hebrews 6: 4, 5, 6, "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame." I have learned since that time, to leave all dark passages that I could not comprehend, with God, there is enough scripture that we can understand to get the soul saved, and find a place in glory. If God, in his wise providence, should in the future see fit to reveal the scripture more fully we shall have great reason to praise him for it.

Well do I remember some years ago, Satan almost overpowering me with temptation, which lasted me three days and three nights, in all my life I never witnessed such scenes as these, I felt that God had forsaken me, and given me over to hardness of heart, it seemed to me while fighting with the old arch fiend of hell, that I must fall on the field of battle. Giant Despair had got hold of me in earnest. I became desperate and made a vow that if Satan did not leave me by the light of another day, I would renounce Christianity, and curse the day in which I was born. Jonah was also a wanderer, got into trouble by disobeying God. He was not in hell, or in heaven, neither on this earth where mortals dwell. The Lord had prepared a great fish, to swallow him, and he remained in the whale's belly three days and three nights before God delivered him.

The Son of Man, who took pity on our race, fulfilled his glorious mission in this lower world, and suffered martyrdom on the cross, lay three days and three nights in the heart of the earth, but he rose victorious over death, hell and the grave, and

is now at the right hand of the Father, pleading for us. But I felt that God had overlooked and passed me by, and unless a change came over me very soon, I must die under Satan's power and suffer the consequences of a lost soul. The next morning, rays of light came into my room, I awoke to hear that still small voice say unto me, "O ye of little faith, wherefore didst thou doubt." Matthew 14: 31. "The Spirit leaves thee not alone, it doth not yet depart." Oh, what words of comfort to the soul! I have tried to shun doubting castles, and banish unbelief ever since that day. Our Saviour was tempted forty days and nights, yet he was without sin; but we, poor frail mortals, can hardly stand temptation for a day without deliverance.

In 1848, when I was first converted to God, I had very strong impressions that I ought to preach the gospel to dying men, the impressions lasted me for several weeks, but the thought of my education being limited, and I, rather hard to learn, and my parents at this time, not being in circumstances to give me a finished education, therefore I tried to banish the thought altogether—have sometimes thought it partially was the means of my backsliding, because I did not obey the promptings of the Spirit. Poor fishermen were taken out of their employment to be made fishers of men. Why could not I. Oh, if I could but recall those years which have caused me so much mental suffering, how gladly would I do it and live those years over for Christ, who hath paid the debt, to deliver soul and body from eternal ruin. If we follow the devices of Satan we must be fed from his storehouse of sin, and at the end of the race, we shall have a starved soul, unfit to die, unprepared for eternity, and the wrath of an offended God resting upon us. We are either "receiving fresh supplies of divine grace,

from the flood-gates of glory, or drawing poison out of the heart of Satan's kingdom. We are either for God or against him, there is no standing still in this matter, our names are either written in heaven or stamped on the door posts of hell.

How is it, can we read our titles clear to mansions in the skies, and disrobe Satan of his victory?

### EVIL SPEAKING.

BY J. J. WAYT.

The disposition to speak evil of our fellow man proceeds from an evil heart. He who is guilty of defaming the character of others cannot have that purity of heart that is necessary to see God. James says, "the tongue is an unruly member" hard to be tamed, and cannot be tamed by man.

As the natural man is in opposition to God, so is the unregenerate soul, selfish and opposed to his neighbor. The tree upon which evil speaking flourishes best, is envy, and envy is of heart growth. The heart of man is "deceitful above all things, and desperately wicked." No wonder that from such soil should proceed evil thoughts, surmisings, and communications.

Evil speaking is of two kinds, direct and indirect. Both prevail to a great extent. Even among those who profess to have the love of God in their hearts, many things are said of others that had better be left unsaid. Such things cause divisions and strifes which savor of the world and not of God. Direct evil speaking, attacks a man openly to his face and to his friends, and is not so dangerous as the other, as it gives a chance for defence. But the indirect is carried on in the dark. Insinuations and private thrusts will alienate friends without apparent cause. Sometimes a preacher and his peo-

ple instead of being knit together in the bonds of Christian love and unity, become estranged, and walls of division arise between them, each party feels it, and when the cause is searched out, it will be found that there has been evil speaking, and the tongue, as a wedge, has gotten between those who have hitherto been friends. A heart separation has been caused where only love should have prevailed. Evil speaking is the foe of religious prosperity, and should be put away from us. If we find any disposition that would lead us to disparage the character or honesty of our fellows who may differ from us in their views, it proves that there is a foul spot in the heart that only the cleansing blood of Jesus can remove.

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“WHAT WILL YOU DO WITHOUT HIM?”

“I could not do without Him!  
Jesus is more to me  
Than all the richest, fairest gifts  
Of earth could ever be.  
But the more I find Him precious—  
And the more I find him true—  
The more I long for you to find  
What he can be for you.

You need not do without Him,  
For he is passing by,  
He is waiting to be gracious,  
Only waiting for your cry.  
He is waiting to receive you—  
To make you all His own!  
Why will you do without Him,  
And wander all alone?

Why will you do without Him?  
Is he not kind indeed?  
Did he not die to save you?  
Is he not all you need?

Do you not want a Saviour?  
Do you not want a friend?  
One who will love you faithfully,  
And love you to the end?

Why will you do without Him?  
The Word of God is true!  
The world is passing to its doom—  
And you are passing too.

It may be no to-morrow  
Will dawn on you or me;  
Why will you run the awful risk  
Of all eternity?

What will you do without Him,  
In the long and dreary day  
Of trouble and perplexity,  
When you do not know the way,  
And no one else can help you,  
And no one guides you right,  
And hope comes not with morning,  
And rest comes not with night?

You could not do without Him,  
If once he made you see  
The fetters that enchain you,  
Till he hath set you free.  
If once you saw the fearful load  
Of sin upon your soul;  
The hidden plague that ends in death,  
Unless he makes you whole.

What will you do without Him,  
When death is drawing near?  
Without his love—the only love  
That casts out every fear;  
When the shadow-valley opens;  
Unlighted and unknown,  
And the terrors of its darkness  
Must all be passed alone?

What will you do without Him,  
When the great white throne is set,  
And the Judge who never can mistake,  
And never can forget,—  
The Judge whom you have never here  
As Friend and Saviour sought,  
Shall summon you to give account  
Of deed and word and thought?

What will you do without Him?  
When he hath shut the door,  
And you are left outside, because  
You would not come before?  
When it is no use knocking,  
No use to stand and wait;  
For the word of doom tolls through your  
heart,  
That terrible “too late”!

—Selected.

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HOLINESS.

BY S. B. MERRELL.

Text: “Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Am-n.”—Heb. 13: 20, 21.

This text, together with multitudes of others, teaches that persons must get converted first and then pray for Christian perfection. These whom he here teaches to pray for this grace, knew God as a “God of peace,” and so Paul called him by that name. All get this knowledge when they lay down their arms of rebellion, make peace with God and become justified.—Rom. 5: 1. There is then, concord, unity and harmony between them and God. He then lets his blessing rest upon them.



Sinners are then reconciled to God. 2 Cor. 5: 18-20. He is long-suffering with sinners but displeased with them. Paul asks these Christians to whom he was writing to pray for him and his company. Heb. 13: 18. He would not have done that if they were prayerless, ungodly men. If he had been so foolish as that he would need to read the words of the wise preacher, viz: "The sacrifice of the wicked is abomination to the Lord, but the prayer of the righteous is his delight." It is not pleasing to God for one who is living in the commission of sin, to be at the same time praying for others. God is pleased if he penitently prays for himself. Paul says God is pleased with the sacrifice of doing good. He calls on them to do good works, and to be liberal givers to God's cause, which he would not have done if they were not Christians. Heb. 13: 16. He speaks of their having "brotherly love," Heb. 13: 1; of their having their names "written in heaven," Heb. 12: 22, 23. Such get to heaven. Rev. 22: 17. For such persons Paul prays for God to make them perfect. If you have brotherly love, the peace of God in your hearts, your names written in the Lamb's book of life; and are Christian workers, liberal in supporting the gospel, then I take this Bible prayer and ask "the God of peace" "to make you perfect." You are then in a condition to receive this grace, and ought, yourself, to ask God to do this mighty work for you. Are you willing to begin earnestly to pray for it? The prodigal son was first kindly and joyfully received by the father; and after that the fatted calf was killed and he had a real feast. If you are thus received, you must then expect this perfect soul-feast. You are expected, and here taught to ask God to thus make you perfect in love. You are to depend on him, and not to expect the preachers, praying people, songs, sermons,

or prayers to do it. This is God's work and you cannot do it for yourself by your diligent Bible study, Christian working, or your much going to preaching, class or prayer meeting, or by your much thought of meritorious praying. God does not need any help to do his work. He, can do it alone. One may help you by teaching you how to get yourself in a condition to let God do it for you. But Jesus can do that with, or without an instrument. David prays: "Create within me a new heart O God"—Ps 51: 10. The God that created all things, only can and does this work of creating a clean heart. He that made man is able to make his heart clean.

You must not travel on this spiritual pilgrimage, without you have your guide book, the Bible, with you. There are pitfalls and byways; you are safe if you take any of these Bible prayers and ask for yourself the things that are in them prayed for. God will hear and answer such prayers, "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us: and if we know he hear us, whatever we ask, we *know that we have the petitions* that we desire of him."—1 Jno 5: 14, 15. We are asking according to his will when praying for sanctification. As proof see Thess. 4: 3. Trust him now.

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DR. JUDSON, the apostle of India, says: "Many Christians spend all their days in a continual bustle doing good. They are too busy to find either the valley or Beulah. Virtues they have; but are full of the life and attractions of nature, and unacquainted with the paths of mortification and death. Let us die soon as possible, and, by whatever process God shall appoint. And when we are dead to the world, and nature, and self, we shall begin to live to God."

## EDITORIAL.

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GIVING UP.

We ought never to consent to any thing that is clearly wrong. Expediency should never be given the preference over the right. It is important that Christians be united. The Bible lays great stress upon unity. Those who work for God as they should, are promised success in the Word of God. But it is more important that we be right, than it is that we be united, or that we be prosperous. So far, in this world, the saints have generally been in the minority.

But we may be mistaken in our opinion of *what is right* in a given case. The fact may be before us, but owing to some bias of the mind we may fail to attach to some of the facts that go to make up the case, the importance that we should. Some of the facts may be over-estimated, others under-estimated. Judicial minds, capable of fairly weighing evidence and coming to a just conclusion, are rare. Most persons decide after taking a one-sided view of a case. Infallibility does not belong to Protestant or pope.

What is to be done then? Shall we, when associated with others, insist upon always having our own ideas prevail? Must every one, no matter how pious, or capable, or experienced he may be, submit always to our opinions, under penalty of our disrupting the organization? No society can be held together long upon such conditions.

In the Romish Church, the command, "Confess your faults one to another," is construed to mean that the people must confess to the priest, but the priest must not confess to the people. So, among the Protestants, the command, "Submit yourselves one to another in the fear of God" is made to mean by some that others must submit to them, but they must never submit to others.

Such a course naturally leads one out of the Church of Christ into the ranks of the Pharisees.

The principle of submission is an essential element of the Christian character. It was to mature Christians, to those filled with the Spirit, that Paul wrote, "Submitting yourselves one to another in the fear of God."—Eph. 5: 21. Again, "Obey them that have the rule over you, and submit yourselves."—Heb. 13: 17. "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble."—1 Peter 5: 5. We may think that our lack of subjection comes from our unbending integrity; but God ascribes it to pride. An increase of humility is a sure indication of a growth in grace.

The Romish church, with its many and grievous errors, produces eminent saints, because it insists so strongly upon submission. Fenelon was one of the most gifted and one of the most godly of men. Such is the odor of sanctity in his writings that they are read by thousands of devout Protestants with delight. Fenelon wrote a book of deep spirituality which the Pope condemned. Fenelon, the first preacher in France, the victim of the envy of disappointed rivals, publicly committed the condemned book, with his own hand to the flames. This voluntary act of a humility that he deeply felt, placed him far in advance of his enemies.

It is owing largely to this lack of a spirit of submission, that many join one of the many sects of the no sect people. They must have their own way and so they set up on their own account.

A young man near where we write, wished to join the Ministry of the Free Methodist Church. He was not thought suitable. He and two others join together, issue a Discipline and call themselves the "United Methodist Church."

There is no anticipating the errors and the absurdities to which a spirit of insubordination will lead.

If we would persevere to the end, and gain a crown of life, we must be so delivered from pride that we can give up sometimes even when we think we are right.

The very idea of submission implies an honest difference in opinion. I *write* with one with whom I agree in every particular; but there is neither call nor chance for submission. When my own judgment is overruled by those who have the same right to a voice in the matter that I have, I *submit* if I cheerfully acquiesce in their decision.

It is a good thing to have a will of our own under proper subjection and limitation, but self-will, like fire, when it gets beyond control is a hard master. The remedy for this as for many other evils is to *be clothed with humility*.

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#### AMUSEMENTS.

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A respected sister inquires, "What sort of amusement is proper for Christians to allow their children? Are dominoes, chess and croquet harmless? Children need play; but I fear such as lead to games of chance and card playing. They want things to play with, and as diversion from study, but should have harmless things."—Mrs. K.—

The great trouble with providing amusements for children arises largely from their having too much time to play. When they are small they are satisfied with very simple playthings. Our little grandchild five years old had a Christmas box sent him, containing cars, and blocks for making houses and many other things. They were all nice. He looked at them a little while and then went back to his own invented amusement, of tying a string to two chairs and then sitting in another and driving

them as horses. While children are young, they should be trained to *work* as well as to study. It is more trouble at first to teach children to do something useful than it is to let them give themselves up to be amused, but it is far better in the end.

They should not be allowed checkers, nor dominoes, nor historical cards, nor any thing of the kind, because of their tendency. As indoor amusements, entertaining histories and travels adapted to children, are quite as gratifying besides being useful.

Out of door amusements will depend very largely on location and circumstances. Children want room, air and sunshine, affection and control. For a boy, a wagon affords delight. A flower bed belonging to him and his mother or sister, will amuse and instruct.

But the main thing is to provide suitable employment. A child should never be allowed to get the idea that the chief end of its existence is to be amused. It should early be made to feel that it must, as far as it can, be useful.

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#### FROM BROTHER AND SISTER KELLEY.

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Our readers will be glad to hear that Brother and Sister Kelley had a pleasant and prosperous voyage to the point on the Eastern coast of Africa, from which they design to make the journey to the interior. Sister Kelley writes under date of:

"Inhambane, Africa, June 26," 1885.

DEAR BROTHER AND SISTER ROBERTS.—I want to rehearse the dealings of God to us that you may magnify *His* name with us. Our voyage of forty-five days ended June 17th. A safe, pleasant, quiet, enjoyable, prosperous journey. That was all you asked for us in that regard.

At Durban, Natal, we met Brother Richards, the congregationalist minister, who visited Umzila's Kingdom in 1881.



He lives eighteen miles up the bay from Inhambane, and was coming home from South Africa with his family on the same vessel with us. We praised the Lord for this providential opening. He gave us more positive information than everybody we had seen. He invited us to stop at his house until preparations for marching inland were made. We felt it the will of God concerning us, so we accepted the invitation. We find in him and his wife agreeable friends. It seems to us marvelous, that the Lord would thus raise up friends for us before we were fairly here. In this, he answered another petition sent up from your family altar, the morning of April 22nd.

I should have supposed that such a voyage would be very tedious and tiresome, and doubtless it would have been in any other cause than that of the Lord.

One thing surprises me, I feel so much at home here—not only with Brother and Sister Richards, but all over the country, wherever I have been. The natives look good to me, and I feel the Lord has given me a special love for them.

Brother Roberts we kept your exhortation about entering Africa through the gates of praise. I was much blessed the day we arrived here, and gave vent to my feelings. The Lord deserves to be praised for his dealings toward us."

Bros. Kelley and Agnew started July 1st, for a trip to the interior; leaving Sister Kelley at Brother Richards'. They expect to be gone four or five weeks.

Let prayer be made for them by the saints. They will need seven or eight hundred dollars for buildings as soon as their location is selected. We hope the money will be forthcoming.

### KANSAS CONFERENCE.

This was held at Neosho Rapids, Aug. 19-24. Preachers and people came together filled with the Spirit. There was preaching at 11 a. m., and in the afternoon and evening.

The business of the Conference was conducted in a good spirit, and in the main, harmoniously.

At this place an effort is being made

to establish a Free Methodist seminary. The building—a three story brick one—is erected and nearly inclosed. Preachers and people took hold of the matter in a spirit of consecration, and the sum of three thousand and seventy dollars was subscribed for the completion of the building.

The increase in membership for the year past has been over sixty per cent. We shall be disappointed if it is not greater in the year to come.

The people of Kansas are generally enjoying worldly prosperity and we hope that the goodness of God will lead many of those who are unsaved, to repentance.

We traveled through the State from east to west and from north-west to nearly south-east, and had good opportunities for observation. We came to the deliberate conclusion that the statement published in the papers: "that there is more liquor sold in Kansas than there was before they had prohibition," is only another evidence of the utter unscrupulousness of those who are engaged in the liquor traffic and in aiding and upholding it. It is evident to any candid observer, who passes through the state, that there cannot possibly be as much liquor sold as there would be without prohibition. The liquor dealer leaves tracks that are easily seen. In Nebraska beer kegs are piled up at every station. There is nothing of this in Kansas. I did not see a beer keg in the state. In the restaurants too, no signs of liquor are apparent. But every where one meets stands, where the best of lemonade is made and sold for five cents a glass.

A gentleman who says he himself occasionally drinks liquor, and has excellent opportunities for knowing the true state of things, and who has large landed interests in Kansas, declared to us that if the prohibitory law was repealed he would sell his property and move out of the state as soon as possible. He did not want to

bring up his children in a state in which liquor is sold. "Prohibition does prohibit." In Topeka, some soldiers, who, with us, were waiting several hours for a train, declared to their comrades, in our hearing, that "there is not a drop to be had in the place."

Let every lover of humanity labor, earnestly and intelligently to outlaw the liquor traffic everywhere as soon as possible.

### CAMP MEETINGS.

AT CHARLOTTE, MICH., we were permitted to be present from Saturday morning, Aug. 8th, till Monday morning. The meeting was going in power. Several were saved while we were there. Brother Wm. Cusick, who had charge of the meeting, has lost none of his life and power and thoroughness.

There were about twenty well filled tents on the ground. We had the pleasure of meeting here Brother and Sister E. P. Hart. They labored with all their former zeal and earnestness, and gave an encouraging account of the prospects of the work on the Pacific coast.

About half past one o'clock, Monday morning, we took the train for Chicago, which we reached about eight. At noon we took the train for Orleans, Neb., distant over eight hundred miles.

To one living on the line of the New York Central railroad, the richest and best patronized road in the United States, it seemed quite mortifying to be compelled to acknowledge that our passenger cars bear no comparison in point of comfort and cleanliness, to the one on which we rode on the Chicago, Burlington & Quincy road to Kansas City, a distance of over five hundred miles. The floor was covered with Brussels carpet, the seats were high-backed, upholstered, chairs which could be inclined at will, and turned into an easy couch. At each end of the car was a wash-room with marble wash-bowl and

clean towel. A gentlemanly porter was in attendance to keep every thing in order and render any needed assistance. This car was *free* to all through first-class passengers.

We reached Orleans on Wednesday morning about ten o'clock, and was taken in the afternoon, in a buggy, down by a span of lively "bronchos" to the camp ground thirty miles away, in time to preach in the evening.

AT ALMENA, KANS., the camp meeting was held in connection with the conference.

THE CONFERENCE showed a healthy growth in spiritual life and power. The preachers are evidently growing in grace. As a rule they go to large circuits, with a small membership and labor with unre-mitted zeal for the salvation of souls. Their faith, their zeal and their labors are producing marked effects among the people. There has been, during the year, an increase of about twenty-five per cent in the membership.

THE SCHOOL AT ORLEANS is meeting with decided success. Already is God doing through it a good work. It has been founded in great sacrifices and self-denials, and a faith that

"When in danger knows no fear,  
In darkness feels no doubt."

We were present at Logan, Kansas, two years ago when the first subscription for the school was taken up. We have seen, in a great many instances a spirit of Christian liberality, but never to such an extent under such circumstances. The people were poor. They were, many of them, living upon homesteads, in sod houses. Only about once in three or four years had they been able, on account of droughts, to secure good crops. But that year they had rain, and have had it every year since. This year their corn is unusually fine. The subscriptions would have been paid, and the seminary out of debt had their wheat last year brought a

remunerative price. But what they got for it would only just about pay for harvesting, thrashing, and drawing to market.

This year at the Conference an additional subscription of eight hundred and twenty-five dollars was taken up. And also a subscription was started to build a church at Almena. Over three hundred dollars were pledged for this purpose.

THE CAMP MEETING was what might have been expected among a people so fully saved from covetousness. It was held on the bank of a little stream, in a small but beautiful grove, belonging to Mr. George W. Burnap, who kindly gave the use of it for the occasion. There were twenty-seven tents and twenty-six covered wagons used as tents, closely packed together. There were two large tabernacles in which services were held. There were three preaching services on week days, and four on the Sabbath. Every night the altar was filled with seekers, and the meetings sometimes run till in the morning. Many were saved. Preachers and people had a mind to work and the Spirit of God was poured out often in a wonderful manner. We heard no rules, or committee of order announced, but excellent order was maintained. This was the more remarkable as a large force of men were working on a new railroad about a mile distant. They attended the meeting and behaved like gentlemen.

Sister *Jane Dunning*, formerly of New York, preached on Sabbath afternoon. She proclaimed the Word in plainness and power and held the attention of the people. She is out on the frontier with her children, and greatly misses the opportunities for usefulness she enjoyed among the denser population of the east.

How little we realize that our opportunities are passing, and the necessity that is upon us of working while it is called to-day.

From Almena we rode in a buggy

back to Orleans, Neb., over a beautiful prairie that is rapidly being settled up. Ten years ago it pastured herds of Buffaloes. Five years ago straggling Buffaloes were found upon it; now on every hand houses are being made by the enterprising people. The crops all looked well, the corn was especially promising.

At Orleans we took the cars for Neosho Rapids, Kansas. We rode parts of three days and nights. We changed cars six times. The nights were so broken that we could get but little sleep. The days were hot, and the roads dusty. But we were so helped and quickened by the Spirit of God that when we reached the seat of Conference on Wednesday, we were ready for duty.

It is simply wonderful what God can do for us in giving us, bodily strength for our duties, when we keep in his order and trust in him.

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## CORRESPONDENCE.

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### LOVE-FEAST.

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REPORTED BY REV. W. T. HOGG.

The following testimony was given in one of the love feasts of the recent Holiness Assembly held in Chicago, Ill., by an elderly Christian lady, whose name I could not learn, but who is a member of the Park Avenue M. E. Church in that city. The testimony was given in the Spirit, and was made a blessing to many who heard it, the writer being one of the number.

W. T. H.

"The Spirit of God moves me to tell of two things. I *know* I am justified, and sanctified; in the name of the Lord Jesus, and by the Spirit of our God. My body is a temple of the Holy Ghost. I *know* there is power in the blood of Jesus to cleanse from sin. I *know* that perfect love can cast out fear.

Before I was sanctified I had the witness of the Spirit that I was justified. I know that I am kept by the power of God through faith unto salvation. It is 'not



by works of righteousness which I have done, but according to his mercy he saves me by the washing of regeneration and the renewing of the Holy Ghost, which is shed on me abundantly, through Jesus Christ our Saviour.' I wish I could tell you how I received it.

I lived in a justified state for twenty-five years. I thought I was as good a Christian as I needed to be. One day I took my Bible and read: "Without holiness no man shall see the Lord." I knew I was not holy. I was determined to find a key to that Scripture. I read: "Blessed are the pure in heart: for they shall see God," To be holy, then, was to be pure in heart. I commenced seeking for it. The more I read my Bible the more light I received. I never rested until I knew I was sanctified.

One night, my children all asleep, an infant in my arms, and my husband away, these words came to me: "Ye are not your own; if I pour out my Spirit upon you, will you testify for me?" I cried,—

"Refining fire go through my heart,  
Illuminate my soul;  
Scatter thy life through every part,  
And sanctify the whole."

I brought my Benjamins and Marys and laid them on the altar. I then said: 'What lack I yet?' I heard a voice saying: 'According to thy faith be it unto thee.' I said:

"Be it according to thy word;  
Redeem me from all sin;  
My heart would now receive thee, Lord;  
Come in, my Lord, come in."

The sanctifying power came. It prostrated my body and my baby on the floor. When my husband came home, there he found me. They got a camphor bottle, and the cologne, and tried to resuscitate me. I cried: 'I am stripped! I am stripped!' Husband said: 'No Mary, you've got your clothes on.' He didn't know what I meant. When I came to, I make the house ring with my hallelujahs, I tell you, I ran up and down, and shouted and praised the Lord. The house filled

up with people, and I told them what the Lord had done for me. A Baptist deacon said to my husband: 'You'll have to put a strait-jacket on that woman,' I said, 'You can put one on my body, but you can't put one on my soul.'

Wherever I go, I tell what the Lord has done for me. After fifty years of traveling in this way, I am still walking in the light."

MRS. GUSTA T. KELLEY.—

"Through many dangers, toils, and snares  
I have already come,  
'Tis grace that brought me safe thus far;  
And grace will lead me home."

I praise the Lord for his sustaining grace. I am kept by his power "without a fear to canker." He hath done great things for me whereof I am glad. He is the same God in Africa as in America. He blesses my soul just as he did there, and keeps my mind in perfect peace. He gives me greater love for his work than I have ever known; and I am seeking light and power to labor for him more faithfully than ever before.

It is nearly three months since I heard from my loved ones at home. Though such an experience is altogether new to me, the Lord has astonished me in supplying his grace sufficient to keep me contented and patient before him. Oh! that I could tell what he has revealed to me of his wisdom and love in the past few months. But tongue fails to express it. I love him with my whole heart and can say with the poet:

"Christ Jesus is my all in all,  
My comfort and my love,  
My life below; and he shall be  
My joy and crown above."

E. OSBORN.—Having been a reader of the *EARNEST CHRISTIAN* during its existence, I wish to testify to the religion it advocates, which is the radical religion of the Bible, the only kind that saves from all sin in this world, and the only kind that will bring us through to the glory world. Amen!