

# The Earnest Christian

—AND—

## GOLDEN RULE.

VOL. L.

OCTOBER, 1885.

NO. 4.

### SIGNS OF LIFE.

BY REV. B. T. ROBERTS.

Death steals upon us with stealthy step. His approach is sometimes so noiseless that he carries away his victims without warning. Yet people generally know when a body before them is destitute of life. Usually the symptoms are too plain to be misunderstood.

But it is not so, to the same degree, with spiritual life. Friends may think one has spiritual life when he is actually dead. They may honestly be mistaken. That is a remarkable saying of our Lord to the minister in charge of the Church at Sardis. "*I know thy works that thou hast a name that thou livest and art dead.*"—Rev. 3: 1. His reputation was excellent. He was so full of zeal and labors to promote the prosperity of the church, that the people called him a live minister. He was in demand. As an evidence that his apparent faithfulness was real, there were a few of his members with whom the Lord was pleased; for they had preserved their purity and their simplicity, and had not conformed to the world. "*Thou hast a few names even in Sardis that have*

*not defiled their garments, and they shall walk with me in white for they are worthy.*"—Rev. 3: 4. Thank God! Those of the members who are determined to keep alive, can do so, difficult as it is, even with a dead, popular preacher. And those who keep alive shall have at last, an inheritance among the living. They may dwell in the midst of the dead, but they are fitted for a better destiny. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."—Rev. 3: 5.

It is not enough then that we have a name to live. This is good as far it goes. But it is not sufficient. We must in reality, BE ALIVE.

Let me give you then, a few signs by which you may know whether in God's sight, you are alive or dead.

1. Live souls are attracted to those who are alive. The living are instinctively drawn to the living. Those who have any life in them do not willingly dwell among the tombs. "Why seek ye the living among the dead."—Lev. 24: 5. He that can be contented in a dead church, must, at least, be struck with death. No

matter how gorgeous may be the apparel for the grave. "Let the dead bury their dead." Death is contagious. Putrefaction begets putrefaction. All the family but one may die of the cholera, but if he can crawl, he seeks the living. "Stay in your churches?" Not if they are *dead* churches. You do it at your peril. Many who were once alive have remained in dead churches until they have become insensible and dead. "Try to resurrect them?" To do so you must yourself come forth from the tomb. Jesus stood at the grave, but yet *outside* of the grave, when he "cried with a loud voice, Lazarus, come forth!"—John 11: 43.

If you have any life in you, then will you look around to see if there is a *living* soul within reach. You may be an educated man, and he ignorant, but if he is spiritually alive, you will be glad to see him. Fellowship springs up between you at once. Every live man feels to say with the Psalmist, "I am joined to all the living."

2. A live Christian attracts attention. Men may hate him and persecute him, but they will look at him, and often be drawn to him, in spite of prejudice. The general cry is, "Give us a live preacher." If one is sent, some who called for him may be expected to bitterly oppose him, but still they will go to hear him, even when they fairly rave about him. Years ago an aged traveling preacher, who had located, earnestly entreated, from year to year, that an old-fashioned, holiness preacher might be sent them. When Will-

iam Kendall was sent, this venerable brother was filled with delight. But when William Kendall held up the standard of Christianity so plainly that it was seen that the great majority of the church belonged to the world, this old preacher became one of his bitterest opponents. Hundreds were converted, but this brother who had expressed great longings for such a work, held out in his opposition.

In the animal world, any thing that is full of life and vigor is looked at with admiration. "A living dog is better than a dead lion." If a preacher makes no stir wherever he goes he is dead. Live men are always felt.

3. If you are alive to God you often hear the voice of God. One who is physically dead, no longer hears the voices of his fellow men. To one who has ears to hear, God often speaks, and such an one speaks to God, and knows that God hears him! Thus there is fellowship between them. To the cold ear of dead souls God may sometimes speak in awakening tones, and if they will hearken and obey, they come to life. But a state of willing insensibility is a state of spiritual death.

4. Those who are spiritually alive are growing in grace. They are "like a tree planted by the rivers of water;" however dry the season may be, they keep on growing. The signs of life are apparent, "their leaf does not wither," their profession is clean and distinct, and their outward life harmonizes with it. When the body ceases to form new blood, and take on new flesh, it goes to de-

say. When there is so little vitality that a wound will not heal, it kills. When a professing Christian cannot rise above unfavorable circumstances so as to grow in grace in the midst of them, it is because the spiritual life has already become weak, and death is gaining the ascendancy. The rain and the sunshine make a live tree grow, and a dead tree rot. The same circumstances that enable a live soul to prosper and become stronger, cause a dead one to give up entirely, and throw away its profession. Life resists corrupting influences, but death revels in corruption.

So you can judge of your own spiritual state, with a good degree of accuracy, from this—If circumstances control you, then are you dead; but if you control circumstances and make them all contribute to your growth in grace, then you are alive.

Are you then, spiritually alive, or are you dead? Do not answer this question hastily, but honestly endeavor to find out how you stand in God's sight. Do not assume that because you bustle about when strong influences are brought to bear upon you, and people say that you are alive, that this is the case. Electricity applied to the nerves of a dead animal, causes it to manifest signs of life. So, under a powerful sermon, you may be greatly stirred; and then subside into inactivity. If so, it is almost as unfavorable a symptom as if you were not moved at all. Are you at *all times*, alive to God? Does Christ pronounce you to be alive? Or do you hear him

say, "*I have not found thy works perfect before God.*" Men often judge of their spiritual state, by their best impulses, but God judges of it by their works.

If you find that you are dead, then heed the Saviour's command: "*Be watchful, and strengthen the things that remain, that are ready to die.*"

1. *Be watchful.* Look out for your temper. See to it that you never have an envious, or jealous, or proud, or impatient, or ambitious, or covetous spirit. All these belong to dead souls.

Watch over your words. Are you given to jesting, or foolish talking, or boasting, or evil speaking? If so, it is because you are sitting in darkness, and in the region and shadow of death. You must abandon this practice altogether, if you would ever come to life. The language of the living is serious, and wise, and such as minister grace to the hearers.

Watch over your works. Not only avoid *some* sins, but *all* sins. If you have given up liquor, give up tobacco also. If you have forsaken the saloon, abandon the lodge. Not only do some good, but do all the good that is in your power. Pay your honest debts, and then keep out of debt. Have your family prayer; and pay your preacher. In every thing act consistently with your profession. Let there be symmetry in your life. Dress plainly; but do not neglect to visit the sick in their affliction. Do not strain out a gnat and swallow a camel. Let all your actions show that you are governed by candor and sincerity, and godly zeal,



and the love that "thinketh no evil."

2. *Strengthen the things that remain* (1) You still have left a belief in the Bible. This is a great deal. It affords you a chance of getting back all you have lost, and of gaining more. But you are in danger of losing this vantage ground. Make haste. There is no time to be lost. Meet the conditions, plead the promises, until the answer comes, and your assurance in the truth of the Bible is so strong that you will feel that you stand on solid rock when you stand on a promise of the Bible.

(2) Strengthen your faith. You have a feeble faith, or you would not be capable of even imperfect works. But you are in danger of losing your faith wholly and of falling into skepticism. Your faith is ready to die. Exercise to the uttermost, what little you have, and it will grow by use. As you obey God, your faith in him will become stronger.

You put on strength as you put on the Lord Jesus Christ. This you can do only by repentance and faith.

Humble yourself before God. Confess frankly wherein you have grieved the Holy Spirit. Do not shrink back because you feel worse. When the dead come to life, the first sensations are painful. Never mind if the light is oppressive and the air seems cold, and shivering comes over you. When you come fully to life you will feel better, and rejoice in the result, no matter how unpleasant the process by which it was attained.

This state of insensibility which is steadily creeping over you will end

in everlasting death. Your conscience is becoming seared; you will soon be *past feeling*, and the opportunity to gain a crown of life will soon be gone forever. "*Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*"—Eph. 5: 4.

### IDOLATRY.

BY MRS. M. E. FRANKLIN.

Those who profess to be Christians, say publicly, by their profession, that they will forsake all and follow Jesus; that time, talent and earthly store, shall be consecrated to the service of the Master. How faithfully are these vows being kept? Have you not bestowed more upon your perishing body than you have devoted to the good of the cause you promised to support? Have you not used more in useless waste, just to gratify your perverted appetites in keeping those things which were pleasing to the eye and gratifying to the ear than you have for the salvation of souls? Does not God say that all that is in the world, "the lust of the flesh, and the lust of the eye, and the pride of life is not of the Father, but of the world?"

Can you not see how much more you could do for God did you not indulge in these selfish gratifications? You would not willingly practice cruelty to the least of God's creatures, but the God of this world has so blinded the eyes of many that they can see their own selfish desires gratified, regardless of the cruelty practiced, or the examples set before their ungodly neighbors. If religion is what we say it is, and what we positively know it is, why not turn all our efforts, all our extra means aside from the wants or necessities of ourselves and of those dependent upon us to the advancement



of this great work in our own hearts and among others? Certain it is "we brought nothing with us into this world, and we can carry nothing out." Christ says, "Lay not up for yourselves treasures on earth; but lay up for yourselves treasures in heaven."

Little do many of the professed followers of God realize that they indulge in covetous practices and worldly pleasures at the cost of souls. What will you say as you appear at the judgment? It is high time to awake out of sleep. What a want there is of money to carry on the Gospel, especially in heathen lands. Few realize how much further money goes there to spread the gospel than here.

Do we not read, "They that sow to the flesh shall of the flesh reap corruption, but they that sow to the Spirit shall reap life everlasting?" Can we wonder that so many are lean and cold in their souls? "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." It is well known that spiritual life is very low. If we wish to raise a small sum of money for some charitable work, the one cry is "hard times." Is it not written that we should lay by in store, as God hath prospered us, that there be no gathering when he comes. If we do this will we not always be ready to do for the Master as he requireth? He is a jealous God and for all idolatrous wastes we shall certainly be called to an account.

Longinus says of Homer, that he makes his gods mere men. We may say of our unbelief, that it makes the saving strength of Jehovah our Saviour, less than the rebelling strength of our indwelling sin.

Faith is a busy thing. It mixes itself up with everything; and everything that happens without it, is worthless in the sight of Jesus.

## CHRIST'S SECOND COMING.

BY MRS. H. E. HAYDEN.

Nebuchadnezzar, the king of Babylon, saw in a dream a great image whose head was of gold. The prophet Daniel explained the meaning of that image to him; and that explanation brings us down to the second coming of Christ. That image represented four great and universal kingdoms. The first was the kingdom of Babylon. Daniel said to Nebuchadnezzar, "Thou art this head of gold." This golden kingdom continued for a time, and all nations paid tribute into her treasury. Then the Medes and Persians, under Darius, subdued the Babylonians and they became a universal kingdom, ruling over all the nations of the earth. This was the silver kingdom. Then the Greeks, under Alexander the Great, subdued the Persians and ruled over all nations. The Greek kingdom was the kingdom of brass. Next to this appeared the kingdom of iron. The Romans overcame the Greeks and took the reins of government. Strong and powerful, they ruled as with a rod of iron. The feet of the image was of iron and clay. After a time the Roman empire became less powerful and was divided into smaller kingdoms represented by the ten toes. Nebuchadnezzar saw a stone cut out without hands, and it smote the image in its feet and broke them in pieces. This stone represents Christ. We are now down in the toes of Nebuchadnezzar's image in time.

Then the second coming of our Lord cannot be far away. Perhaps some will say, the civil power of Rome has passed away. True; but the pope still rules his adherents with an iron sway in Europe and elsewhere. Christ will come as king, to reign on earth with his saints during the millennium. Daniel told Nebuchadnezzar that at the end of

these four kingdoms the God of heaven should set up a kingdom which should stand forever.—Dan. 2: 44. After this, Daniel himself had a vision of four beasts representing those four great and powerful kingdoms. Of the fourth and last, the Roman kingdom, he says, "I saw in the night, visions and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; and it devoured and broken in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns."—Dan. 7: 7.

The ten horns represent the small kingdoms into which the Roman empire has been divided. But still there is the strength of the iron while the Roman Catholics are mixed with the Protestants. In the seventh chapter, 13th and 14th verses, Daniel says, "I saw in the night visions and behold one like the Son of man, came with the clouds of heaven and came to the Ancient of days (God the Father) and they brought him near before him. And there was given him a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that shall not be destroyed." John, the revelator, living at the time when the Roman empire was in its glory, saw in a vision a ten-horned beast. He says, "I saw a woman sitting upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns."—Rev. 17: 3. The scarlet colored beast represents the Roman empire. The seven heads represents her capital, Rome, situated on seven hills. The woman decked with gold represents the Roman Catholic Church, and the ten horns the divisions of the empire. St. Paul in 2 Tim. 3:—"This know also that in the last days perilous times shall come. For men shall be

despisers of those that are good, highminded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof; from such turn away."

We are now in those perilous times, where many church members are hypocrites, and young converts are in great danger of being led away from Christ by false teaching and unholy examples. The prophet Daniel, in the twelfth chapter and first verse, tells us of "A time of trouble such as never was since there was a nation." "And at that time shall Michael (Christ) stand up to deliver his people." The world is now entering that time of trouble.

Never before has there been such horrible means contrived for the destruction of human life. Kings and nobles tremble, and peasants stand in fear. The great nations of the earth are preparing for war and the whole world is in commotion. Men may try to stop the dynamite explosions, but it is impossible. No man is equal to the emergency. None but Jesus, the Lord of glory can stop this trouble. Right in the midst of this trouble, he will come and put an end to sin. John, the Revelator, in a vision on the Isle of Patmos, saw the second advent of our Saviour and he exclaims: "Behold! he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him."—Rev. 1: 7. The Saviour himself, with his own lips, told us plainly of his second coming. He said to his disciples, "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."—St. John 14: 3. When he was taken to be crucified, the high priest asked him, "Art thou the Christ, the Son of the Blessed?" And Jesus said, I am, and hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Mark 14: 61, 62. Immediately after his ascension from the top of Mount Olivet, in the presence of his disciples, the angels came down and proclaimed his second coming. They said to his disciples: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11.

He went up from the top of Mt. Olivet. Where will his feet first stand on the earth when he comes again? Let the prophet Zechariah answer. "And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east."—Zech. 14: 4. The Jewish church for long years were looking for his first coming. Immediately after the organization of the Christian Church, we find the apostles writing about his second coming. Many texts, if necessary, might be here quoted from the New Testament.

Shall we be careless and thoughtless, and indifferent about this great and glorious event? No! Jesus told his disciples to watch and be ready, for they knew not what hour their Lord would come. The apostle Peter, in speaking of his coming, says, "There shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter 3: 3, 4. Brethren and sisters, let us not be among the scoffers, but among those who are watching for the Bridegroom when he comes.

I am better acquainted with Jesus, than with any friend I have on earth.—*Hewitson.*

SECRET prayer is to the Christian what winding is to the clock. Oh, how many Christians run down!

## THE GREATEST IS LOVE.

BY E. S. R.

Our Lord being asked the question, "Which is the great commandment?" replied, "thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Thus we have the positive statement of our Lord himself that the first and great commandment is the exercise of love. But people are often mistaken about their feelings, they think they love and yet when this sentiment is tested it is seen that it is not real. That we may not be deceived we are told, "This is the love of God that we keep his commandments." So none need say that they love God when they are violating the plain commands of Scripture. Many cling to the world and profess to love God while it is said, "If any man love the world the love of the Father is not in him. And yet there is genuine pure love, the exercise of which is the *first* and *great* commandment.

Many times we hear it said that it is impossible to "love thy neighbor as thyself" and it is not in human nature. It is impossible without grace, and it is not in fallen human nature to obey this second command; but it is in the power of grace to so transform us that it will be possible, even easy to keep all God's commandments. To be sure there is but little of this love in the world and there is no where near the stress laid upon it in the church that there ought to be. John teaches plainly that love to one's brother follows necessarily real love to God. "Hereby perceive we the love of God, because he laid down his life for us: and we ought



to lay down our lives for the brethren." God's love takes the selfishness out of the heart and fills it with the spirit of Jesus who "came not to be ministered unto, but to minister and to give his life a ransom for many."

Had it not been for love there would have been no redemption; we would still be in our sins. Though all the gracious provisions of the gospel are received through faith; there would have been no salvation and no gospel but for love.

Then again it is said "God is love." Now God is just and holy; yet nowhere do we read God is justice, God is holiness. His distinguishing attribute is *love*.

Love is given as the test of our acceptance with God. "We know we have passed from death unto life because we love the brethren."

The thirteenth chapter of first Corinthians teaches that though one possess all other gifts and graces, yet be wanting in this most essential grace of love he is nothing.

Love is the strongest motive of action. The noblest deeds have had their spring in love. The greatest acts of self sacrifice are prompted by love. We do not need to search the annals of history to prove this, though its pages are full of stirring and pathetic incidents, but every day life affords us many illustrations and abundant proof that even natural love will carry its possessor through great trials to even a perpetual sacrifice, and will overcome and almost extinguish an innate mountain of selfishness.

Probably no natural love is so strong as that of a mother. Frequently she lives a life of almost utter forgetfulness of self. There are but few mothers who would not instinctively put themselves between their children and harm. Yet a mother's love may grow cold. It may be so abused and trampled upon as to crush out its life. But God

says though a mother may forget her child He will never cease to care for those who trust in him. He loves us with an everlasting love.

God's love deeply planted in the heart will be found stronger than natural love. Human love dies for friends, divine love for enemies.

The early disciples forsook all for Jesus' sake and some devoted children of God have to-day a similar experience, while all who really love God with all the heart, soul and mind, know that this love has brought into subjection and is stronger than every other impulse of the soul. Natural love is limited in its extension. It is exercised only to those who are within a certain circle and thus is far inferior to divine love which reaches to every class and every clime.

Love is the foundation of all success in evangelizing the world. The men who have been eminent in saving souls have been men whose hearts were filled with God's love. This enabled them to speak the truth; and truth spoken in love must reach the hearts of men. Love will conquer where all else has failed. Even death must yield to love.

Nowhere is the power of this love more manifested than in the little trials of every day life. It is love only that can carry us through these triumphant. Nothing but this can enable one to bear sweetly and patiently the thousand little vexations that come each day. Love is kind and beareth all things. Love never faileth.

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"UNTO Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever, Amen."

THE Christian is like the ripening corn, the riper he grows the more lowly he bends his head.

## WORKING FOR GOD.

Working for God is often painful as well as humbling. It entails suffering, and we are fitted for it by suffering. Why is this? Because the suffering brings us into closer fellowship with our Lord, who was the man of sorrows; because it brings us into sympathy with our brethren, suffering all around us; because it weakens us; because it humbles us. Do you know what is God's chief difficulty with us? It is not the filling us; it is the emptying us. It is not the edifying us; it is the pulling us down. And therefore, it is that God's chief instrument of edification is the pickaxe. He must break us down, down, down; and whatever he gives us to do for his service, he will first of all show us that we are not able to do it.

In our armies, when a man is wounded, they take him at once out of the ranks and put him in the rear to take care of him. He is not fit for the fighting till his wounds are healed. Not so in the Lord's army. There the faint are in the heat of the battle, and the wounded lead the vanguard. Look at the history of the Church, and you will see that most, if not all, of those whom God has employed in a signal manner for his glory have been, in one way or another, among the most afflicted of men, either in heart or in body, sometimes in both. Therefore, do not be afraid of suffering. Do not think that suffering interferes with service. On the contrary, it helps it on. When therefore, we offer up our prayer to God, and ask him to take us and make us, don't let us forget to put up another petition between these two, and ask him also to break us. That is a short and comprehensive prayer: "Take me! break me! make me!" God answering that prayer can do something with us.

The work of God is mostly hidden

work, fully known to him, known partly to those who are the immediate objects of it, scarcely known to ourselves. I am afraid, nowadays, there is a great deal too much speaking about the work done or doing. We have hardly begun some service, but we must blow the trumpet, and let everybody hear it. I have sometimes thought how well the apostles got on without newspapers—and the work was done all the same! Some one will say the times are altered. Surely they are, and it would be rather absurd to pretend that we should not make use of the press. We want information concerning the Lord's work; it instructs, edifies, and stimulates us, but we must not court publicity. We must not think it is of importance that everything done and said should be noised abroad, or that the absence of publicity, or sympathy even, can interfere with the vitality and success of a work truly done for God. Among the astonishments of the last day will be that of seeing, coming out from all sorts of nooks and corners, people whose names were unknown, and to whom God will say, "Friend, come up higher."

Finally, if we are thus doing God's work fervently, humbly, patiently, though obscurely, looking to him alone, we, like our Master, will finish the work that he has given us to do. Perhaps we will not finish the work our brethren wanted us to do, and thought we ought to do.

By the way, what a happy thing it is for us that our brethren are not our masters—that we have a Master who gives us to do just what we are able to do, and no more. Looking for texts bearing upon servants, I found many interesting things. For instance, a good servant, says the Apostle Paul (Titus 2: 10), should be obedient and "not purloining." Do not let us purloin. Do not use for yourself that which belongs to your Master. Peter, speaking of

servants, says to them that "they must be subject to their masters with all fear, not only to the good and gentle, but also to the froward." How many froward masters there are in the world; but what a "good and gentle" Master we have—meek and lowly, adapting the burden to the back, and the back to the burden; giving every man just what he ought to do. As it is written of Aaron (Num. 4: 19), "He shall appoint them every one to his service and to his burden." Having no service but that he appoints, we shall finish the work. "What," you say, "shall I live to be eighty?" I cannot tell. I only say you shall finish your appointed work upon earth.

Have you ever noticed that when we read the life of Christ, it never occurs to us to say or to think that he died prematurely? and yet we do say so of any man, especially of an eminently good and useful man, who dies in his thirty-third year. Prematurely? No. We have the impression, definite and strong, that he had finished the work. Now, this is also true, in the main, of every faithful servant of God. Have we never seen such an one? Growing as a plant in the Lord's garden; the tender shoot, the expanding foliage, the beautiful blossoms, the ripening fruit; until at last, come to maturity and yielding precious seed "after its kind," the Husbandman transplanted it into better ground beneath a fairer sky. The work was done that he had given them to do. And if we believe, as we surely should believe, that our Master gives each one of us a work to do, let us also believe that it shall be done, though all our purposes should fail. We may seem to leave it half done, but the Master will say, "Well done! thou good and faithful servant, enter thou into the joy of thy Lord."—*Rev. T. Monod, in Word, Work and World.*

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"Lovest thou me."

### SPEAK NOT EVIL OF OTHERS.

One of the most common sins among the professed followers of Christ, is speaking ill of others. This habit, has become so thoroughly established that it is indulged in, seemingly, without any compunctions of conscience. Many a soul is selling his interest in the eternal inheritance, just by a wrong use of his tongue. Is it not a little strange how one can praise God with his tongue and then with the same member speak evil of his brother, made in the similitude of God, and at the same time claim that he is interested in the plan God has ordained to save men?

Speaking ill of others is a most potent means of destroying our influence and power to help them, and a most effectual way to disparage all their efforts to overcome. It is no trivial sin. James says, "Speak not evil one of another, brethren. He that speaketh evil of his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge."

Instead of obeying the law, which teaches us to love our neighbors as ourselves, we violate the principle it teaches and set its precepts at naught. There is but one Lawgiver, and he is the only one who is capable of correctly judging the hearts of men, and, also, the only one who is capable of executing the final sentence of a righteous judgment.

There are some, after they have finished their evil story of another, who feel somewhat conscience smitten, and will try to find some apology, or excuse, for their sinful work. Paul declares there is no excuse for such. "Therefore, thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."



It is almost invariably the case that those who sit as critics on the conduct and character of others are often found practicing the same sins. Such, with their own tongues, are uttering their own condemnation. They may not see it now, but when the records of heaven unfold to their view the well-kept pages, they will stand speechless. The very faults that they were so eager to point out in others, and that they so heartily condemn, will be seen to have been indulged in by themselves. Too late the words of the Saviour will be most forcibly realized, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

The psalmist inquires, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" These are among the most important questions ever propounded to man. Without the inspired answer it would be impossible for the finite mind to tell those features of character requisite to a dwelling-place with the great God of heaven. Let us hear the response from the inspired penman. "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that *backbiteth not with his tongue*, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." How many of the professed followers of Christ are feasting on the imperfections of others! How Satan exults to see the tares sown among the wheat! He knows that one of his agents, dressed in religious robes, can do more in scatter the seeds of dissension than ten who are openly avowed for his cause.

Dear reader, are you in the habit of speaking of your neighbors' faults? Do you carelessly join in the conversation that condemns your unfortunate brother? Remember Christ died for him as well as for you, and

you have sinned as well as he. "If thou Lord, shouldst mark iniquities, O Lord! who shall stand?"—*Selected.*

## COME TO JESUS.

### COME BY PRAYER.

Though you cannot see Jesus, you can speak to him. You can pray. God has permitted, and commanded us to do this. How great a privilege to be allowed to speak to God! "Call upon me in the day of trouble." "Watch and pray." "Pray without ceasing." Prayer requires no fine, well-arranged sentences. The simplest utterance of your heart is prayer. Those desires themselves, unbreathed, are prayer. You need not wait until you can enter a church to pray; you may pray everywhere. And Jesus is always waiting for the prayers of poor sinners; so that not one ever escapes his notice. His ear is always open. It is difficult to speak to kings and princes: they can only be seen sometimes, and then only a few persons are permitted to come near them. But all may come with their petitions to Jesus, however poor and despised, and at all times too.

Whatever good things you want for the soul, pray. For pardon, for a new heart, for faith, for holiness, for comfort, pray. You cannot pray in vain. You may be sure of such prayers being answered. There are some things which even God cannot do; he cannot sin, and he cannot refuse to listen to a poor sinner's prayer, for he has promised. "Ask, and it shall be given you," said Jesus; and his word declares, "He cannot deny himself." Be then encouraged to pray. However vile and helpless you think you are, you are not too bad to pray. Pray, if you can only utter such a petition as this: "Save, Lord, or I perish!" Make a habit of prayer. Find some place

where you can be alone. "When thou prayest, enter into thy closet, and shut the door." Rise before the work of the day begins, that you may have time to pray. Lay open your heart before God. Tell him how vile and helpless and wretched you are. Confess your sins, and cry for pardon. Read the Bible, and ask for that holiness which is commended there. Say, "Lord, I am ignorant, teach me. My heart is hard, soften it. Convert me by thy Holy Spirit. Help me to come to Jesus—to believe, love, and obey him. Save me from sin and fit me for heaven." And let your heart throughout the day often ascend to God, even while engaged in your necessary labor. "Pray without ceasing." If the answer does not seem to come at once, pray on, and success is certain. A praying soul can never be lost. You cannot perish while you are sincerely calling upon Jesus, saying, "Lord, have mercy upon me a sinner."—*Selected.*

#### STILLNESS.

"Rest in the Lord and wait patiently for him."—Psalm 37: 7.

"Be silent to God, and let him mould thee."  
—Luther's Bible.

Thy lesson art thou learning,  
O tried and weary soul?  
His ways art thou discerning  
Who works to make thee whole?  
In the haven of submission,  
Art thou satisfied and still?  
Art thou clinging to the Father,  
'Neath the shadow of his will?  
Now, while his arms enfold thee,  
Think well, He loveth best,  
Be still, and He shall mould thee  
For his heritage of rest.

The vessel must be shapen  
For the joys of Paradise,  
The soul must have her training  
For the service of the skies.  
And if the great Refiner,  
In furnaces of pain  
Would do his work more truly,  
Count all his dealings gain.  
For he himself hath told thee,  
Of tribulation here;  
Be still, and let him mould thee,  
For the changeless glory there.

From vintages of sorrow,  
Are deepest joys distilled,  
And the cup outstretched for healing,  
Is oft at Marah filled.  
God leads to joy through weeping,  
To quietness through strife,  
Through yielding into conquest,  
Through death to endless life.  
Be still, he hath enrolled thee,  
For the kingdom and the crown;  
Be silent, let him mould thee  
Who calleth thee his own.

Such silence is communion,  
Such stillness is a shrine;  
The "fellowship of suffering,"  
An ordinance divine.  
And the secrets of "abiding,"  
Most fully are declared  
To those who, with the Master,  
Gethsemane have shared.  
Then trust Him to uphold thee,  
Mid the shadows and the gloom;  
Be still, and he shall mould thee,  
For his presence and for home.

For resurrection stillness,  
There is resurrection power;  
And the prayer and praise of trusting  
May glorify each hour;  
And common days are holy,  
And years an Eastertide,  
For those who with the Risen One,  
In Risen Life abide.  
Then let his true love fold thee,  
Keep silence at his word:  
Be still, and He shall mould thee!  
Oh, rest thee in the Lord!

*Selected.*

THIS life is so short that we cannot afford to lose much time in experiments in the great work of saving men. Just as far as possible, we should profit by the experience of others. Under similar conditions, like causes produce like results. Where others have failed, we should learn a lesson from their failure, and carefully avoid the causes which led to their defeat. We should turn the success of those who win, to our own advantage, by adopting, as far as possible, the methods by which they overcame. "Whose faith follow, considering the end of their conversation. Jesus Christ, the same yesterday, to-day and forever."

Every shaft reaches the mark, if the mark be God.

No life is a failure which is lived for God.

INTERIOR OPERATIONS OF  
GOD.

In the beginning God attacked us in externals; little by little he withdrew such of his creatures as we loved too much, and contrary to his law. But this outward work, though essential in laying the foundation of the building, goes but a little way towards the completion of the whole edifice. The interior operation, although invisible, is, beyond comparison, greater, more difficult, and more wonderful!

There comes a time, when God, having completely stripped us, having mortified the flesh as to the creatures to which it clung, commences an interior work for the purpose of forcing from us our hold upon self. External objects are now no longer the subjects of his spoliations. He would tear from us the *I* which is the center of our self love. It was only for the sake of this *I* that we loved all the rest; and he now pursues it relentlessly and without cessation. To deprive a man of his clothing would be harsh treatment enough; but that is nothing in comparison with the discipline which should strip off his skin and muscles, and reduce him to a skeleton of bones. Trim up the branches of a tree, and far from killing it, you even add to its vigor, and it shoots out again on every side; but attack the trunk, wither the root, and it fades, languishes and dies. It is the good will of God towards us, thus to make us die to self. \* \* \* These spoliations are not commonly such as could have been anticipated. That which we expect, finds us prepared, and is scarce proper to hasten the death of self. God surprises us in the most unlooked for quarters. They are nothings, but nothings which desolate us, and crucify self-love. Great and striking virtues are

no longer appropriate; they would nourish pride, communicate a certain degree of strength and interior assurance contrary to the design of God, which is to make us lose ground. Then it is a simple, single way; everything is commonplace. Others see nothing great, and the person himself discovers within only what seems natural, weak and feeble; but he would rather a hundred times fast all his life on bread and water, and practice the greatest austerities, than suffer what is going on within him. Not because he enjoys a certain taste of fervor in austerity; not at all—that delight is gone; but he finds in the pliability which God requires in an infinity of little things, more of self-abandonment and death than there would be in great sacrifices. \* \* \* Can we doubt that God acts immediately in the soul? that he so acts as to make it die to self? that, after having subdued the grosser passions, he attacks all the subtle resources of self-love within, especially in those souls who have generously and without reserve delivered themselves up to the operation of his grace? The more he would purify them, the more he exercises them interiorly. The world has neither eyes to see, nor ears to hear these trials; but the world is blind; its wisdom is dead; it cannot co-exist with the Spirit of truth. "The things of God," says the apostle, "knoweth no man, but the Spirit of God. The Spirit searcheth the deep things of God."

We are not, at first, accustomed to this interior supervision, which thus tends to raze us to the foundation. We are willing to be silent and recollected; to suffer all things; to be at the disposal of Providence like a man passively trusting himself to the current of a river; but we dare not yet risk listening to the interior voice calling us to the sacrifices which God is preparing. We are like the child Samuel, who did not



yet know the Lord. When the Lord called, he thought it was Eli, but he was told that he had been dreaming, and that no one spoke to him. Just so, we are uncertain whether it may not be some imagination, which would carry us too far. Often the high-priest, Eli, that is, our spiritual advisers, tell us that we have been dreaming, and bid us lie down again. But God does not leave us, and continues to wake us, until we lend an ear to what he has to say.

The more we have received of God, the more we ought to render. We have received prevenient love and singular grace; we have received the gift of pure and unselfish love which so many pious souls have never tasted; God has spared nothing to possess us wholly; he has become the interior Bridegroom; he has taken pains to do everything for his bride, but he is infinitely jealous. Do not wonder at the exacting nature of his jealousy. What is its object? Is it talents, illuminations, the regular practice of external virtues? Not at all; he is easy and condescending in such matters. Love is only jealous about love; the whole of his scrutiny falls upon the state of the will. He cannot share the heart of the spouse with any other; still less can he tolerate the excuses by which she would convince herself that her heart is justly divided; this it is that lights the devouring fires of his jealousy. As long, O spouse! as pure and disinterested love shall guide thee, so long the Bridegroom will hear with inexhaustible patience all thy wrong-doing through weakness or inadvertence, without prejudice to the purity of thy love; but from the moment that thou shalt refuse anything that God asks, and begin to deceive thyself in the refusal, from that moment he will regard thee as a faithless spouse, and one seeking to hide her infidelity.

Thou grantest to those souls who

never resist Thee, O Bridegroom of Souls! even in this life, a foretaste of this felicity. They will all things and nothing. As it is things created which hem up the heart, these souls, being restrained by no attachment to the creature, and no reflections of self, enter as it were into Thine immensity! Nothing stops them; they become continually more and more lost; but though their capacity should increase to an infinite extent, Thou wouldst fill it; they are always satisfied. They do not say that they are happy, but feel that they are so; they do not possess happiness, but their happiness possesses them. Let any one ask them at any moment. Do you will to suffer what you suffer? Would you have what you have not? They will answer without hesitation and without reflection, I will to suffer what I suffer, and to want that which I have not; I will everything which God wills; I will nothing else.

Such, my God, is true and pure worship in spirit and in truth. Thou seekest such to worship Thee, but scarce findest them! There are few but seek self in thy gifts, instead of seeking Thee alone in the cross and in spoliation. Most seek to guide Thee, instead of being guided by Thee. They give themselves up to Thee, that they may become great, but withdrew when they are required to become little. They say they are attached to nothing, and are overwhelmed by the smallest losses. They desire to possess Thee, but are not willing to lose self, that they may be possessed by Thee. This is not loving Thee; it is desiring to be loved by Thee. O God, the creature knows not to what end Thou hast made him; teach him, and write in the depths of his soul, that the clay must suffer itself to be shaped at the will of the potter!—*Fenelon.*

Behold, now is the day of salvation.

## GIVE CHRIST PRE-EMINENCE.

BY REV. E. P. MARVIN.

How little the world makes of Christ, and how much God makes of him. The self-righteous man despises him, but God makes him all in all, in man's redemption. The Christian's faith and hope concentrate in a living person, the Son of God. The great and constant theme of both the Old and New Testament, is the Lord Jesus Christ, in his divine person and redeeming work.

Christ says in John 5: 39-46, of the Old Testament scriptures "They testify of me." "Moses wrote of me." After his crucifixion, he unfolded the things concerning himself, from Moses and all the prophets. The spirit of prophecy is the testimony of Jesus.—Rev. 19: 10.

The Old Testament is a charming picture gallery of types and symbols, illuminating the wonderful character and career of our kinsman Redeemer. Everywhere from Genesis to Revelations, if our eyes are anointed, we shall find footprints of the Redeemer and traces of Redemption.

In all prophecy, history, biography and poetry, Christ has pre-eminence. From "before the foundation of the world," he has been the object of God's counsels and affections. When he sent him to seek and save the lost, he spoke from heaven saying, "This is my beloved Son, hear ye him." He has made him "head over all things to the Church, and declared that unto him, every knee should bow." He loves us because we love his Son. Nothing else can please him so well. The crucial test of character and destiny, turns on what we think of Christ and what we do with him. In all things he has the pre-eminence.

Christ must have pre eminence in our faith and affections—the Alpha and Omega, the Author and Finisher. We are complete in him. Apart

from him our works are dead works and works of iniquity. His name alone saves and imparts power for acceptable service. The more our thoughts and affections are occupied about Christ the more we shall grow in all Christian graces and good works. Beholding and admiring him we are transfigured and energized. If you are crying, "my leanness," feed on Christ. If you lament a cold heart, search the scriptures and meditate on

"Jesus and his glory,  
Jesus and his love."

Christ should have supremacy in all preaching, teaching, and worship, or there can be no profit and salvation. We must know and preach "Christ and him crucified." Other themes may be made more entertaining to the secular world, but this alone is embraced in the Great Commission, and this alone receives the divine blessing. This theme is infinite in interest and exhaustless in variety. If we are prayerful and studious we shall not be tempted to turn aside for the passing novelties of the secular world. We gather for worship in his name and exalt him in song.

"We sing the characters he bears,  
And all the forms of love he wears,  
Exalted on his throne."

As a Counsellor and Pattern of life we give him pre-eminence—the only perfect man, the one consummate flower of pure and perfect manhood since Adam fell. The Church is a mirror to reflect his glorious image. We become wise, amiable, holy, and useful, just as we approximate towards his matchless character and life. Where he reigns in the heart, ministering angels go about doing good.

Christ is supremely pre eminent in our joy and hope. We rejoice in Christ Jesus. We are saved "in the hope"—the blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ. Our faith

and hope center in this joyous, glorious coming and kingdom.

We are now made genuine sons of God by spiritual birth, and Christ desires us to be with him and behold his glory. He does not take his crown and kingdom until we, his fellow heirs, can share these rewards with him. For this glorious consummation he waits, and we watch more than they that watch for the morning.

Then if you would be happy, holy, amiable and useful, be occupied in thoughts and affections, with the Lord Jesus Christ. Love "his appearing" and be ready to welcome him. Rev. 22: 20.

"Ah, that is what I'm wanting,  
His lovely face to see,  
And I'm not afraid to say it,  
I know he's wanting me;  
He gave his life a ransom,  
"To make me all his own,"  
And he'll not forget his word to me,  
His dearly purchased one."

### THE "I WILLS" OF GOD AND THE BELIEVER.

BY REV. A. S. SIMPSON.

"I am," "I can," "I ought," "I will," these four affirmations express man's being, powers, accountability, and liberty. The mightiest of all is "I will." It links him with God and gives him an infinite responsibility. It makes him the arbiter of his own destiny for weal or woe for ever. It gives him a tremendous power for good or evil as that will is parallel or contrary to the will of God. Like the engine that carries the train, it is a beneficent or disastrous power according as the train is on or off those iron rails. It is a fearful thing to have a powerful will if it is the natural will of the flesh. It is a glorious thing to have a strong will if it be renewed by the Holy Spirit and the echo of the will of God.

The one greater thing in the universe than man's will is the will of God. When these two wills cross

each other or meet in collision the shock can only have one issue. "He that shall fall on this stone shall be broken, but on whomsoever it shall it will grind him to powder." But when they blend in harmony, then God is glorified and man is blessed, earth and heaven meet, and the prayer is fulfilled, "Thy will be done on earth as it is in heaven."

To bring about this blessed harmony, this great reconciliation, this most glorious of all unions, is the great end of redemption. This is the true *at-one-ment*; so to bring God and man to meet, that our "I will" shall be the echo of the great "I will" of heaven; and the apostle's words shall be fulfilled, "It is God that worketh in you both to will and do of his good pleasure."

Before this can be realized, three things must be done. First, man's natural and rebellious will must be conquered; secondly, God's will must be understood and accepted in its graciousness and love; and, thirdly, the will thus renewed by God's all-conquering power and captivating love must be quickened into energy and power by the Holy Spirit and the inworking will of God, not only to will what God wills, but also as God wills, with the same strength and efficiency.

Let us now look briefly at these two wills and the glorious way in which Christ unites them.

#### I. GOD'S "I WILL."

"O righteous Father, the world hath not known Thee," was our Lord's loving and mournful language, about the world's misunderstanding of God. This is the secret of the most of man's rebellion and alienation from God. Could we but realize how much kinder God's will is than our highest wish or thought, the one cry of every human heart would be "Thy will be done." What do the Scriptures teach us about God's will in respect to some of our greatest interests?



1. The will of God is revealed and expressed to us in Jesus Christ and his character, life and mission. In the 40th Psalm the Spirit of prophecy exclaims, "Many are thy thoughts toward us, O God! how great is the sum of them! Then said I, Lo I come to do thy will, O God!" He is the expression of God's will. So he himself ever said, "I came not to do mine own will, but the will of him that sent me." His very coming and its great and loving purpose is a message that cannot be misunderstood. He is the one great word of love the Father spoke to his enquiring children. "Father, what is thy will?" And the answer is "JESUS." His lovely character, his gracious teachings, his great and precious promises, his answers of love to all who come to him for help, his works of healing and deliverance for all who needed them, and his last will and testament to us, including all gifts and blessings and sealed in his own sacrificial blood, — these are the letters in which God has spelled out his will to men.

2. God's will includes the salvation of all men who will accept the gospel. Our Lord Jesus Christ tells us that he came down from heaven not to do his will, but the will of him that sent him. "And this he adds, 'is the will of him that sent me, that every one that seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day.'"

The Apostle Paul tells us that God "will have all men to be saved and to come to the knowledge of the truth," And Peter adds, that "He is long suffering to us ward, not willing that any should perish, but that all should come to repentance." All this makes the will of God very plain. It puts a God of love in the place of an arbitrary Sovereign. It takes away all ground for the awful stumbling block that God has

doomed any human soul to be destroyed. It opens the gates of mercy to the most lost and helpless of our race. Nay it puts the will of God himself and all his resources on the side of the sinner the moment he repents and turns to the Saviour.

3. It is the will of God to sanctify the soul and fully deliver from all the power of sin. "This is the will of God, even your sanctification." "The very God of peace sanctify you wholly. Faithful is he that calleth you who also will do it." Anything less than this is contrary to God's will. An unsanctified Christian is not only missing a great privilege, but also living in a great sin. The command "Be ye holy is as imperative as the command, "Repent and believe the Gospel." The obligation to be holy is the greater because of the fact that God has provided all the resources necessary to our holiness. Like Rebecca's robes and jewels our wardrobe is fully provided, and it is only necessary for us to put it on and wear it day by day, finding a new dress for every new occasion, made especially for us, fitting us perfectly and adorning us as no human virtues ever could. A lady dreamt this summer that she had a very scanty wardrobe, so mean and worn that she was quite ashamed. After going through most of the season in this condition she saw one day a great quantity of lovely dresses, all ready for her use and needing only to be put on, waiting ready at her hand. She had just been attending a number of Christian gatherings, where the fulness of Christ for all our need was taught, and as she woke from her dream she felt that God had been showing her the spiritual provision which she had been neglecting; and with a glad and thankful heart she accepted the robes of his righteousness, and put on his all-sufficiency.

"We," says the apostle, "are his workmanship, created in Christ Je-

sus anew unto good works which God hath before prepared, that we should walk in them." In these prepared works it is surely a little thing that we should walk. And it is surely no little thing if, with such a preparation, we come short of entering into his rest.

4. It is the will of God that we should bear much fruit. The strongest word in which an act of the will can be expressed is to choose; and Christ tells us that he has chosen us and ordained us, that we should bring forth much fruit and that our fruit should remain, and that whatsoever we should ask the Father in his name he may give us. A ministry of fruitfulness and effectual prayer is not only possible for every true disciple, but the very purpose of Christ regarding him. If, therefore, our lives are fruitless and our prayers vain, we are a disappointment to our Lord, and receiving less than his highest will. He never redeemed a single soul to be an imbecile or a failure. For every one of us he has a high calling and a glorious will. Much fruit, great usefulness, effective service, real spiritual power were not designed to be the exceptions in Christian life, but the simple tests of discipleship—"So shall ye be my disciples."

Are we in this obeying his will? Are we fulfilling "all the good pleasure of his goodness?" Are we "proving that good and acceptable and perfect will of God?" Do we think of these things as difficult attainments, which it is almost presumptuous to aspire to? Or do we recognize them as the longing desire of a Father's heart for all his beloved children, which need no pressure to extort from his hands, but which he is more willing to give than we to ask.

5. It is the will of God to heal the sickness of those who believe for these things.

Here again we are not left in any

perplexity about his will. The question was asked once, by a poor doubting leper, who, like many modern Christians, was willing to believe in his power, but could not trust his perfect love. Dr. Young's translation gives the passage peculiar force. "Lord if thou art willing," he cried, "thou canst make me clean." The Lord did not reply, "I am willing;" that would have been too weak. But clear and unequivocal, ringing down through all the ages of suffering, as the warrant of unwavering trust comes the words, "I WILL, Be thou clean." Who henceforth may doubt that will again. And how often he repeated the lesson. "He rebuked the fever of Peter's wife's mother as an evil and forbidden thing. He said of the infirm woman, "Ought not this woman to be loosed from her bond?" He said of the man with the withered hand, "Is it lawful to do good or evil, to save life or destroy it?" To have left that man unhealed would have been to do evil. And when we remember, besides all this, the provision made for our sickness, in the atonement, the resurrection, and the Holy Spirit's work, the indication of his will involved in his repeated promises of healing, nay, the very commands he has left to his disciples and the sick regarding this matter, to dispense and receive healing in his name, it becomes an impertinence and a presumption to doubt his gracious will to redeem and restore our bodies, as well as our souls. And the presumption grows into a wonderful mockery when we cover our unbelief under the name of a virtuous resignation. Are we receiving his will fully in this matter? Or are we disappointing his love and crippling our lives by neglecting the provision of his grace for our suffering bodies and suffering under the power of Satan when we should be serving in the power of his glorious resurrection life and

health? And when we ask for healing let us ask it with the humble holy confidence which his assured will so graciously warrants, and not with that uncertain "if," which takes all the strength and definiteness from our faith, and disqualifies it from certainly claiming any promise.

6. It is the will of God to give us all good things as we walk uprightly.

"No good thing will he withhold." "How shall he not with him give us all things? "My God shall supply all your need." Anything, therefore, that is a real good we may confidently claim if we walk uprightly.

7. There are, we admit, some things, many things, about which the will of God is not certainly revealed. These we must leave to his greater wisdom and love, and say, "If the Lord will." Before we ask regarding such things we should seek most carefully to ascertain his mind respecting them, and then ask in confident expectation. But where we cannot know, we must leave the issue absolutely to his kind and unknown will. And where we have reason to suppose, as our Saviour in the Garden of Gethsemane, that the thing which nature would instinctively almost claim, is contrary to his highest will, then, like him, we must say, "Not my will but thine be done." But never let us forget that in that awful hour our Saviour was bearing what we can never bear, and bearing it that we might never have to bear it. Let us remember, too, that the cry that almost escaped his lips was not a deliberate prayer, but rather a burst of agony that was suppressed as soon as uttered, and that he knew all the time that it was contrary to the great will of his Father's and his own redeeming love. And so he cried, "Father save me from this hour. But for this cause came I unto this hour, Father glorify thy name." But to apply these words

to the case of a child of God asking deliverance from sickness, according to God's express promise, is a perversion of sacred scripture as sad and solemn as can well be imagined, and the more sad because often so sincerely meant.

## II. THE "I WILL" OF THE BELIEVER.

The will of God being rightly known, the next thing is to have our wills brought into harmony with it; so that, like the echo to the voice, our "I will" shall correspond with his. The first step in this is a conquered will. The natural will must be brought into subjection to the divine will. It is not enough that this be done by force and fear, by self-crucifixion and sorrow. All this may be done and the old enmity remain, ready, like the bent sapling, to spring back the moment the pressure is withdrawn. There is an old monastic legend of St. Francis which tells that once the abbot found it necessary to subdue the will of the yet unsanctified saint. A test of submission was resisted, and the superior warned him. The self-will was reasserted, and then Francis was told that he must die—to himself. He was taken out and a deep grave was dug in the sand and he was placed in it, standing. Then the earth was shovelled in. When it reached his knees the abbot paused and asked "Francis are you dead?" The obstinate monk shook his sullen head, and the entombment went on. Again and again the question was asked, "Are you dead," but that proud will would not die. At length the earth reached his shoulders, his chin, his lips. He gasped for breath, struggled in vain to escape and then gave up the unavailing conflict. "I am dead," he cried and they drew him out, a saint, and his name became afterwards a pattern of submission.

Oh, the submission of many is of this kind, the broken sapling, the



crushed heart. That is not God's choicest victory. Nay, he loves to take the spirit when bowed and trembling at his feet, yes, indeed, sometimes when rebelling against his will, and so reveal to it his love and show it that his will for it is infinitely better, kinder and more to be desired than its own, that we are only too glad to fall in contrite shame and love at his pierced feet and cry—

"Lord, Thou hast won, at length I yield  
My heart, by mighty grace compelled,  
Surrenders all to Thee;  
Against Thy terrors long I strove,  
But who can stand against Thy love,  
It conquers even me."

That is a conquered will. Peter weeping bitterly under that forgiving look, and crying, "Lord Thou knowest that I love Thee." Saul of Tarsus listening to that wonderful question, "Lord, what wilt thou have me to do?" These are conquered wills, broken by his love, choosing his will and willingly offered in living, loving sacrifice to God.

And then the will thus conquered must be kept in submission to his will, desiring nothing except as he prompts it, asking nothing until we know that he approves it.

The obedient child soon learns how wise and happy this course becomes, that instead of loosing anything we gain all things and that the will we dreaded so much is "that good and acceptable and perfect will of God;" so that there is nothing we so much desire as that he will "fulfil in us all the good pleasure of his goodness," and the prayer our hearts love to utter, "Thy will be done on earth as it is in heaven."

The next step is quite as important, and, in the opposite direction, quite as frequently overlooked, that is a conquering will.

Now, here is where so many really consecrated Christians fail. They give up their will to God, and then they forget to take back his will with all the infinite and increased strength

and energy of purpose he is ready to impart; and so they become weakly passive where they should be intensely positive and manifest a well-meaning imbecility where they should show a far stronger power of decision, a mightier pertinacity of purpose than ever before.

A will in harmony with God should be as determined as God himself; and this energy of will is really the secret of strength of character and spiritual power. If we look carefully at the use of the word in the Bible, we will find that decision of the will is an indispensable element in every step of the Christian life.

It is the act which brings the soul to Christ. "Whosoever WILL let him take the water of life freely." The word "will" is very emphatic in the Greek. It is not whosoever is willing, but whosoever is determined—whosoever says "I will." A man may be willing for years to take a certain step in life. But he accomplishes nothing until he says, "I will." "I will arise and go unto my father," said the prodigal, and there soon was rejoicing in heaven over the sinner that repented. "She hath chosen that good part" is the Lord's description of the great decision, and when he can say that, he can also add "It shall never be taken away from her."

2. This is as true of Christian life and holiness. It must be backed by a determined purpose. "They that will live godly in Christ Jesus," says the apostle, "shall suffer persecution." His face was steadfastly set towards the cross, and all his followers must be as firm if they would persevere. The only answer the devil fears is that which the Hebrew children gave to the king of Babylon, "If it be so, our God is able to deliver us out of the burning fiery furnace, and he will deliver us out of thine hand, O King; but, if not, we WILL NOT worship the golden image

which thou hast set up." The only service which will stand the test of the world's temptations is that which resolves with Joshua "Choose you whom you will serve \* \* as for me and my house WE WILL serve the Lord."

3. The power of a consecrated and steadfast will is an invaluable element in all believing prayer. We should not pray for anything absolutely until we are certain that it is in accordance with the Divine will. But this once ascertained, we should claim it with all the positiveness of God's own eternal purpose. This changes the whole aspect of faith. Instead of being a selfish desire for our own benefit, it becomes a great service for God, and an obedient effort to carry out the will of God. When we know from his own holy word that our request is according to his promise we can not claim it too confidently, or expect it too persistently. This is the prayer of faith. This is the prayer of which he says "If ye abide in me, and my words abide in you, ye shall ask WHAT YE WILL and it shall be done unto you." It is not what ye wish, or hope, but *what ye will*. This was the prayer which brought to that heathen mother of Syrophenicia the great response, "O woman, great is thy faith, be it unto thee *even as thou wilt*." This was the spirit which won the ancient victory at Jabbok's fords, "I WILL NOT let thee go except Thou bless me."

O let us not mistake imbecility for submission, but, having given our will to God, let us take his, with a holy positiveness and persistence which natural firmness could not give. This will arm our prayers with the omnipotence of Heaven, and give them the authority and power of God's own great "I will." Did not the Master himself so pray, "Father, I *will* that they whom Thou hast given me be with me where I am;" and if we pray in his name, in

his stead, in his will, may we not do the same?

Especially is this important in connection with prayer for healing. This is usually rendered ineffective by the timid, "if it be thy will," of our so called modesty. Christ's word to the sick is always imperative, "WILT thou be made whole?" "I *will* BE THOU clean." And nothing but such imperative words and unflinching purpose can beat back the power of the adversary. He will not yield to our gentle persuasion. "With authority" we must command the unclean spirits, if they would obey us. It is not the prayer of uncertainty, nor the prayer of hope, nor the prayer of resignation, but the PRAYER OF FAITH that shall save the sick. And faith is not hope, but "*the substance of things hoped for the certainty of things not seen.*"

4. Our service for Christ must be marked by the same spirit of decisiveness. "*We will serve the Lord,*" was the motto of the great captain of victorious service. "I must see Rome." was the watchword that carried Paul through the mightiest purpose, achievement and conflict of his life. That was not the *must* of a mere human inclination or resolution. Nay, we are expressly told that "he purposed it in the Spirit." It was God's whisper of future destiny and service; and Paul caught it and never let it go. Terribly was that purpose tried. Disciples met him on the way and tried to turn him aside. Prophets even met him and foretold, in various signs, his approaching perils. A wild mob and a proud Sanhedrim met him at Jerusalem and his enemies bound themselves by awful vows to take his life. A Roman prison held him back for two years at Ceserea; a Mediterranean storm next threatened his very life; and even when he had escaped the storm, the venomous viper seemed determined to have his life. But on he pressed through all in

spite of all. "I *must* see Rome," cried faith; and "Thou *must* be brought before Cæsar," was God's answer. And Rome he did most gloriously see and conquer in his Master's name. That purpose, that indomitable will, was the spring of his marvelous energy. But back of that lay the Fountain, God's will, which he knew he was but fulfilling. This was the secret of his wondrous career. "That I may apprehend that for which I am apprehended of Christ Jesus." That is, that I may fully enter into that mighty will God has for me, and has determined to give me.

Such a conviction, such a purpose, may well give to any human life the majesty of a great mission and a sublime destiny. This was what made the great Oriental Conqueror invincible—"God wills it," he cried, and then pressed on to confident victory. O why may not our lives be as strong, when "it is God that worketh in us both to will and to do of his good pleasure." O if men can be so steady and so strong for a selfish aim or a mere delusion why are Christian hearts so weak and faltering, and consecrated wills languid and inconstant? How can we bring into our lives this calm, strong, steadfast purpose. How can we put into our little sailing ships a power which, like the steam engine, will laugh at winds and waves and bear us steadily on to our destined haven. The answer comes back from our text, "It is God that worketh in you both to will and to do of his good pleasure." It is the old answer. We are nothing, can be nothing, do nothing, will nothing right. But Christ is everything. Have we not already taken him as our Righteousness, and so are we justified? Have we not taken him as made unto us of God sanctification, and we are sanctified? Have we not taken him as our life and health, and we are healed? Have we not taken him as

Heart, and he has given the perfect love that casteth out fear? Have we not taken him as our Power, and found that we can do all things through Christ that strengtheneth us? And now let us take him also as our will, and in the holy impulses and mighty energy of his life cry with praise and triumph "It is God that worketh in us both to will and to do of his good pleasure."

And "now may 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 for ever and ever. Amen."

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#### NOBILITY.

True worth is in being, not seeming;  
In doing each day that goes by  
Some little good—not in the dreaming  
Of great things to do by and by.  
For whatever men say in blindness,  
And spite of the fancies of youth,  
There's nothing so kingly as kindness,  
And nothing so royal as truth.

We get back our mete as we measure,—  
We cannot do wrong and feel right:  
Nor can we give pain and gain pleasure,  
For justice avenges each slight.  
The air for the wing of the sparrow,  
The bush for the robin and wren,  
But always the path that is narrow  
And straight for the children of men.

We cannot make bargains for blisses,  
Nor catch them like fishes in nets:  
And sometimes the things our life misses  
Help more than the things which it gets.  
For good lieth not in pursuing  
Nor gaining of great nor of small;  
But just in the doing, and doing  
As we would be done by, is all.

Thro' envy, thro' malice, thro' hating,  
Against the world, early and late,  
No jot of our courage abating,  
Our part is to work and to wait.  
And slight is the sting of his trouble  
Whose winnings are less than his worth:  
For he who is honest is noble,  
Whatever his fortunes or birth.

—Alice Cary, in the *Friend*.

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LIFE is not empty The germ of  
endless joy or endless misery is in it.



## THE MINISTRY.

BY REV. LEVI KELLEY.

This is a calling which God makes. His Son was a preacher. He calls men to preach his gospel. It is the means ordained to reach man. All other agencies are the out-growth of this. Bibles may be freely circulated, sold or given, but they can not answer as substitutes for a living ministry. The words from an anointed preacher's lips becomes fire. It must be through the oracles of clay. If we depended simply on Bibles to evangelize and save men, we would soon sink into utter ruin. Nothing appeals so directly to the consciences of men as the living ministry.

It may be safely said that a pure ministry will keep the church comparatively pure. The churches would be more pure if the preachers were more holy. Defection begins at the pulpit and then spreads. Learning is good but unsanctified knowledge is generally misapplied. It would be a blessing to the church and world to have a pentecostal university. The baptism of holy fire has a premium above, and it is a necessity here. It is the polish for God's ambassadors.

It is a life work. Men who are called can not plead exemption because either of the sacrifice involved or the advantages other professions may offer. Under certain circumstances, like Paul's, a man may do some honorable work to supply his present needs, but he can not abandon this work of the ministry without fearful results. "The *gifts* and *callings* of God are without repentance." God will not revoke an order on which eternal things are pending, to accomodate our notions, or gratify our love of self. He loves us too much not to be exacting to the Spirit and letter.

One qualification of God's servants was that they "hated covetous-

ness." The act of making and hoarding money by ministers which has become quite common, is selling Jesus again for gain. That gospel which was bought by the precious blood of its author cannot be prostituted for gain without violence. To seek paying appointments, even under assumed self-sacrifice, is making gain of the blood of Jesus Christ. To rebuke that of which one is guilty himself makes the crime respectable. The laity are not ignorant of the fact that preachers are coveting the best places. What a change would come over the church if her ministers would do as Christ did. "Though he was rich, yet he became poor."

The alarming tendency in the ministry to keep within the limits of what may please the ministry of the church to which they may belong, is caused by leaving the word for the precepts of men. To offend the preachers of our own Zion, for Christ's sake, requires a consecration, the measurement of which embraces more than we at first comprehended. To be peculiar and despised among those whom you value above yourself, demands more grace than to face the stake for martyrdom. You will notice that nearly all reforms in religion, come through sanctified ministers, who encountered the opposition of men of ministerial rank. Perhaps we are living in the most trying age of the church's history. An age of intelligence and lack of piety. An age which will sift the ministers of worth from the vile. The line is already so marked that none can mistake it. Light shines increasingly. He who now comes through without stain and keeps pure, will reign a king forever. It will require all that there is of us. The heroes of the past must be reproduced. The mantles of Elijahs must again fall on Elishas in apostolic succession. The same blast of the silver trumpet of the year of jubilee must proclaim liberty to the

captive. The cry against Bethu must be renewed and the true God triumph over the altars of Baal.

It is not, it can never be with the minister of Christ, a question of policy, position, reputation or money. These may answer for a politician, a lawyer or banker; but not for one whose commission has come from the courts of heaven and whose chief concern is not to preach himself, but Jesus Christ the Lord.

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### A CONTINUOUS REVIVAL.

BY W. B. BERTELS.

I suppose too much can not be said in favor of special revival services, as there are hundreds of thousands of souls now on their way to heaven, who, in all probability would never have been saved, but for these unusual efforts. The church in all ages has been largely sustained by such revival agencies.

Perhaps away back in the early twilight of the patriarchal age, the Church had her fluctuations and certainly under the Mosaic dispensation, she had her sad relapses into indifference and sin, and then again, glorious revivals. Certainly the church to-day owes an untold debt to the repeated efforts put forth during the Pentecostal revival of the Wesleys. But, in the last and best dispensation that God has given to the church, has he nothing better for her than a continual wasting away? Do the Scriptures warrant us in supposing that the normal condition of God's Church is decline? Must she be obliged to resort to special revival efforts that she may keep her head above water? I answer, no. Heaven demands, and the world needs a church living in continuous revival. Let it ever be borne in mind that nothing less than this will save the world. But to prevent such a revival the continued

force of earth and hell are busily engaged. The chief concern of the devil is to keep the temperature of the Church down to the freezing point, and then there is no danger of pentecostal fires.

Hell fears nothing so much as a holy, zealous, active Church.

We believe the glorious pentecostal revival by which the gospel dispensation was inaugurated, was given us as a pattern and guide to the end of time. Wherever the same conditions are met, the same results will follow, for it is written, "And I, if I be lifted up will draw all men unto me."

I just feel like asking, "Who is willing this day to join himself to the Lord?" Who is willing to make the glory of God and the salvation of sinners the one all consuming object of life? Who will make up their minds now that they must, can and will have a continuous revival. Who are willing to spend their time, strength and money to bring the world back to God?

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"It was my invariable custom in my youth," says the celebrated Presian writer, "to rise from my sleep to watch, pray and read the Koran. One night, as I was thus engaged, my father, a man of practiced virtue, awoke. Behold!" said I to him, "the other children are lost in irreligious slumber, while I alone am awake to praise God." "Son of my soul," said he, "it is better to sleep, than to awake to remark the faults of thy brethren."

AN every-day religion—one that loves the duties of our common walk, that makes an honest man, that accomplishes an intellectual and moral growth in the subject, that works in all weather, and improves all opportunities—will best and most heartily promote the growth of a church and the power of the gospel.

## PREVAILING PRAYER.

BY D. A. CATTON.

It is the privilege of all those who are born of God, and adopted into the heavenly family, to offer prayer that shall be heard and answered. Jesus taught his disciples to pray, and said, "After this manner, pray ye, Our Father which art in heaven," &c. At one time he upbraided them saying, "Hitherto ye have asked nothing in my name, ask, and ye shall receive, that your joy may be full."

Prayer that comes from the heart of the humble and contrite, and is offered, in the name, and for the sake of Jesus, our only intercessor, will not be put up in vain. God delights to answer prayer, and for our encouragement says, "He is able to do exceeding abundantly above all that we ask or think." Therefore we may "come boldly to a throne of grace, that we may obtain mercy, and find grace to help in time of need."

Prayer must be importunate. He that wrestled with the angel of the covenant, continued pleading, and at last cried out, "I will not let thee go, except thou bless me." He felt that he must have what he asked for, he could not be denied, and his prayer was answered. After we have asked for, and received a great many things at the hand of the Giver, the poet says,

"The sole return his love requires,  
Is that we ask for more."

Let us then be encouraged to come often to the mercy seat, and to come just as we are, and "without one plea," but that his blood was shed for us.

Many go through with forms of prayer statedly, appear to be earnest in their petitions, and yet they receive not, because they ask amiss. The true suppliant seeks to know

what is the mind of the Spirit, what he waits to bestow, and then he will continue instant in prayer until he obtains what he asks for, and God will honor the faith of such an one, and give him what he asks for.

The sainted Coleridge said a short time before he died, "Believe me, to pray with all the heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing that pleaseth him at last; this is the last, the greatest achievement of the Christian's warfare on earth."

Luke records this of Jesus, when he was tabernacled here in the flesh, "and it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Oh, that our continual cry may be, "Lord teach us to pray!"

The man that missed his opportunity and met the doom of a faithless servant was not the man with five talents, or the man with two, but the man who had only one. The people who are in danger of missing life's great meaning are the people of ordinary capacity and opportunity, and who say to themselves, "There is so little that I can do that I will not try to do anything." One of the finest windows in Europe was made from the remnants an apprentice boy collected from the cuttings of his master's great work. The sweepings of the British mint are worth millions. The little pivots on which the works of your watch turn are so important that they are actually made of jewels. And so God places a solemn value and responsibility on the humble workers, the people that try to hide behind their insignificance, the trifling opportunities and the single talents; and our littleness will no excuse us in the reckoning day.—*Selected.*



## EDITORIAL.

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## LOSING HOLINESS.

"Can one lose the blessing of holiness without losing his justification?"

We are urged to answer this question again.

Without *any degree* of holiness one cannot be in a state of salvation. He who is destitute of holiness is not justified. Many appear to think that they can possess saving grace without any measure of holiness. This is a fundamental error. When God forgives, he says, with power, "Go, sin no more." Such a change is wrought, instantaneously, in the moral nature of one whom God forgives, that from that moment he has power over his sinful appetites and passions. We must never lose sight of the great truth that "He that committeth sin is of the devil,"—1 John 3: 8. In the popular religion of the day, this plain statement of the beloved disciple is completely disregarded. It is treated as though it were an interpolation, wholly inconsistent with the general teaching of the Word of God. But the whole tenor of the Scripture is in harmony with the teaching of St. John. There is not, when rightly understood, a contradictory passage in the Bible. St. Paul says, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. 6: 11. Notice the order, 1, washed, 2, "sanctified," 3, "justified." This is God's order in saving a soul. An unwashed sinner, wallowing in his sins, is not justified. When forgiven he is sanctified, not only in the sense of *consecrated*—that is set apart to do God's will—but in the sense of made holy. Not only has he sanctified himself, but he *is sanctified*—that is, God has sanctified him, actually made him holy. From being a sinner he has become, in an impor-

tant sense, a holy man. Being thus *washed*, and *sanctified*, he is at the same time, *justified*,—that is forgiven—and placed in a state of acceptance with God.

But mark! It does not say sanctified wholly—entirely. He is so far sanctified that he has power over sin. He is not under the dominion of any of his former sinful appetites or habits. Sin does not have dominion over him as it once did. But he feels sinful tendencies remaining in his heart. He has, at times, to repress pride, to keep it down. He does not yield to anger, but sometimes he feels it, and suppresses it. He comes to God, confesses and bewails these inbred sins and is cleansed from them. He reads, "And the very God of peace sanctify you wholly." He believes for it to be done in himself—and it is done. He is sanctified wholly.

Can he be kept in this state? He can. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." But our being kept in this state depends upon our meeting certain conditions. 1. We must steadily believe. "Kept by the power of God through faith unto salvation."—1 Pet. 1: 15. 2. Suitable confession. "With the mouth confession is made unto salvation. Rom. 10: 10. 3. Obedience. "He became the author of eternal salvation unto all them that obey him." Heb. 5: 9.

We see then that the blessing of holiness may be lost by doubting, by failing to confess what God has done for us, and also by actual willful disobedience. When one loses the blessing of holiness *by transgression*, as David did, he loses all. He is no longer justified. If he ever gets back to God it must be by repentance and confession. His prayer, in substance, must be. "Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions. Wash me

thoroughly from mine iniquity, and cleanse me from my sin."—Ps. 51: 1, 2. In a case like this, when one loses holiness he loses justification. There is no controversy about this, all admit it.

But when one loses the blessing of holiness, by giving way to doubts and fears, under manifold temptations, the case is different. He has not willingly given up anything. The blessing is gone. He feels it—he laments it. He cries out, "O that I knew where I might find him!"

When I was pastor of a church which held to the doctrine of holiness in theory, and persecuted those who enjoyed it, one of our members, a quiet, conscientious man, obtained the blessing of entire sanctification. He was as happy as he could be and continue in the body. He testified to the blessing, with great power. But when he attended his class meeting, and his turn came to speak, the enemy, transformed as an angel of light, suggested, "If you profess the blessing of holiness, your leader will not receive it, for he does not believe the doctrine: But if you say you are very happy you will confess the truth and no opposition will be aroused." He followed the suggestion. But he had no sooner sat down than great darkness came upon him, which lasted several months. But all this time he was one of the most careful, conscientious Christians. He had lost the blessing of holiness, but he had not lost his justification.

Mr. Fletcher says he lost the blessing of holiness three times because he did not confess it.

Then our answer to the question is, "It depends on *how* one loses the blessing of holiness whether he loses justification at the same time."

Sweeping declarations are seldom true. They need generally to be qualified. It is not best, unnecessarily, to discourage those who have lost some of the grace they once enjoyed. Because they are on their

backs it is not the way to recover them to cut off their heads. Encourage them to hold fast that which they have, and to seek for more. Do not fall into the mistake that to be faithful, you must discredit the professions of those whose lives are in harmony with their professions, because they were not saved under your labors. God has many saints that you never saw nor helped. Satan is the accuser of the brethren. Suspicion is no proof of piety. Be more ready to build up than to tear down, to lead on than to drive back. "*Comfort ye, comfort ye my people saith the Lord.*"

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### SUPERFICIAL WORK.

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Men do not like to have work done for them in a superficial manner. We complain of the garment which, though it may look well, comes to pieces after a little wear. We shun the blacksmith, who, in shoeing our horse, did not properly clinch the nails. The workman, who, in the end succeeds, is he who does his work well.

God requires that work done for him be done thoroughly. "Cursed be he that doeth the work of the Lord deceitfully,"—in the margin, negligently—"and cursed be he that keepeth back his sword from blood."—Jer. 48: 10. The cause of God suffers immensely from the superficial manner in which it is carried on. The great effort appears to be to swell the number of converts. Their value is estimated, not by the thoroughness of the work done in them; but by their wealth and social standing. Many are encouraged to believe that they are in a state of salvation while they are yet impenitent sinners. Many are put into official positions in the church, and even into the ministry, before they are Christians. The visible result is that the church is rapidly becoming a secular institution, carried on by worldly expedients and from worldly mo-

tives. The preacher is a trained professional, and speaks as far as he is able, with enticing words of man's wisdom," and not "in demonstration of the Spirit and of power." The singing is not "unto the Lord," but to please the world; often it is unintelligible and seldom or never "with the Spirit and with the understanding also." Words are used that are not meant; and, as an act of worship, the whole is solemn mockery.

There is no effort to excel in humility, in self-denial, in holiness; in acts of Christian beneficence; but there is an intense rivalry to surpass each other in the splendor of the edifice in which they meet, and in the magnificence of their so called worship.

To raise money to meet the large expenses necessarily incurred in these worldly establishments, denominated churches, resort is had to various methods utterly at variance with the letter and the spirit of the New Testament. Pride is encouraged by giving the best seat during the year to the one who will pay the highest price for it; although God's word expressly declares that if, in our religious assemblies, "Ye have respect of persons, ye commit sin and are convinced of the law as transgressors."—Jer. 2: 9 Festivals of various kinds are gotten up, and appeals are made to the carnal appetites, and to the love of pleasure of the ungodly, in order to get their money. "For many walk of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."—Phil. 3: 18, 19.

It is the end of this fashionable, worldly conformity religion that should cause it to be dreaded. It is the genteel route to destruction and perdition.

To how few of those fashionable churches can be applied even the com-

mendation which our Lord gave to the angel of the church of Ephesus, "I know thy works and thy labor and thy patience, and how thou canst not bear them that are evil; and how thou hast tried them which say they are apostles and are not, and hast found them liars; and hast borne, and had patience, and for my name's sake hast labored, and hast not fainted."—Rev. 2: 2, 3. Do many of our Protestant churches come up to this description? Yet with all their good qualities, this man, was by our Lord, declared to be fallen. What was lacking? That which so many preachers and professors seem never to have had *FIRST LOVE*, that intense glow of passionate devotion to Christ that makes in his service self-denials easy and death welcome for his sake, was wanting. In the popular parlance of the day this supreme devotion to Christ is called "fanaticism." No service that we can render to God, without this love is acceptable. None who are destitute of it can be saved.

Let us then look "diligently lest any man fail of the grace of God." Do thorough work for God. See to it that those who profess religion under your labors are truly *born of the Spirit*. Do not encourage any to believe that they are forgiven until they confess and forsake their sins. Insist upon it that on one can be a disciple of Christ unless he denies himself, takes up his cross and follows the Master. Use the sword of the Spirit, which is the Word of God, until sinners are "pricked to the heart" and relieved of their bad blood; and they are created anew in Christ Jesus. Flourishes will not answer. There must be earnest work. Satan does not easily let go his hold upon a human soul. Use sharp weapons, kept in good order, well oiled. Cut to the quick. Do not let human sympathy lead you to spare any thing carnal. You are doing work for eternity. Do it thoroughly.



*"Every man's works shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.—1 Cor. 3: 13—15.*

### CONFERENCES.

THE WISCONSIN Conference was held at Montfort, Wis., Sept. 16-20. This is a pleasant little town, thirty miles east of the Mississippi, just in the edge of the bluffs. Preachers, delegates and visitors came together in the spirit of brotherly love. We did not hear one unkind word or allusion during the conference. From the beginning it was a season of refreshing from the presence of the Lord. The saints were quickened, and souls saved. We were told that not a word of complaint from preachers or delegates was heard about the appointments that were made for the coming year.

The crust of worldliness was all broken up. On Saturday, in the conference, a subscription was taken up, to aid in meeting the indebtedness of Evansville Seminary, of one thousand and thirty-eight dollars. In the evening of the same day a subscription of five hundred and seventy dollars was taken up to finish paying for the new church in which the Conference was held. It was a season of blessing. All seemed astonished at what had been done.

The love-feast Sunday morning was glorious. Many testified to the enjoyment of full salvation; and many were seen to possess the joy that is "unspeakable and full of glory."

The dedication and communion services will never be forgotten by those who were present. A collection of thirty dol-

lars, for the Superintendents was called for, and forty dollars was taken up. The tithes and offerings had been joyfully brought in, and a blessing was poured out that there was not room enough to receive. Sinners felt the gracious influence and several were saved in the afternoon and evening. The house was fully dedicated; and the hallowed, sin-subduing fire which fell from heaven, showed that the offering was accepted.

The Wisconsin Conference has got fully over into the dispensation of victory, joy and triumph.

Our hearts were saddened at being obliged to call the name of Charles E. Lum for the last time on the Conference roll. He died suddenly in peace at his home in Evansville. He was a graduate of the Wesleyan University in Conn., a good scholar, a man of God, of deep piety, quick discernment, sound judgment, and an uncompromising adherent of the principles of the gospel. He was deeply beloved and will be greatly missed. A memorial service was held Saturday morning. An excellent sermon was preached by Rev. L. Whitney, and fitting remarks made by Revs. Hanmer, Thwing and others.

Let us work while the day lasts for the night is coming on.

THE EAST MICHIGAN Conference was held in the church at West Flint. The pilgrims came in from all directions. A large tabernacle was pitched, in which many of the pilgrims stopped. The business of the conference was transacted harmoniously. A blessed spirit prevailed. The sum of one hundred and fifty dollars was raised—and most of it paid down—to pay the debts which were crippling the influence of one of the preachers. Keep out of debt. "Owe no man anything, but to love one another."

Forty-five dollars were paid for the mission to Africa. A hat collection of forty dollars was taken up Sabbath morn-

ing. The people are evidently consecrated down to the pocket.

From the first, the preaching services were full of interest, the saints were quickened and some souls were blessedly saved.

THE NORTH MICHIGAN Conference was held at Cedar Springs, Sept. 2-5, in a large rink hired for the purpose. We have a small church edifice there which was used by committees. It was a time of spiritual refreshing.

Charges were preferred against one of the preachers, on account of some business transactions. While the case was being tried before a committee, a brother, who was called as a witness, exhorted the parties to get to God and settle their differences. The Holy Spirit fell upon all in melting power. The parties at variance broke down, confessed their faults, settled their differences, shook hands, and the charges were withdrawn, and the case dismissed. It was a glorious triumph of the gospel of peace.

One preacher, Rev. S. Roberts, who had left us to try to preach the gospel faithfully in the M. E. Church, came back, and was admitted to the Conference. A state of general prosperity was reported. The meetings were full of interest and power. At nearly every service some were seeking the Lord. The love-feast Sunday morning was a Pentecost. Many testified to the enjoyment of full salvation. At one time the Spirit fell upon the people in a wonderful manner. From forty to fifty were on the floor at once, shouting and praising God. All seemed awe-stricken at the manifest presence of God.

The rink is said to hold twelve hundred people. The attendance was large at all the preaching services. On Sunday evening, the immense structure was crowded. The congregation listened with the closest attention. Several went forward for prayers, and some were saved.

On Sabbath afternoon a missionary

meeting was held. About twenty dollars were paid down and three hundred dollars pledged for the African Mission.

The residents of the city manifested a spirit of unbounded hospitality. A large tabernacle was brought for the purpose of affording a temporary home to the ministers, but it was not erected because it was not needed. Comfortable homes were opened for the entertainment of all who came.

The preachers were re-baptized for their work, and a gracious influence was left upon the people. Many expressed a desire that the Conference might be held there again.

THE MICHIGAN Conference was held in connection with a camp meeting, in a woods near the city of Milan. For a day or two before the opening, it had rained hard. But the courage of the people was undaunted. Fifteen family tents, and two large tabernacles, were erected in the rain. There was but one fair day during the Conference. A few services were held at the stand, but the most of them were held in the tabernacle. They were full of interest. The people have a zeal that water cannot quench. The rain from heaven does not put out the fire from heaven.

The conference was held in the smaller tabernacle. There was a good deal of interest, amounting at times to excitement, but the spirit of love predominated, and in the end peace and harmony prevailed.

There had been trouble for years with one of the preachers, on account of his business matters. Trials and investigations had been held. At last matters came to a crisis. At the close of a protracted trial he was expelled. He accepted the verdict, broke all down, asked forgiveness, made all the reparation in his power, and was forgiven by the conference. It was a touching scene.

Unfavorable as was the weather, the

attendance at the camp meeting was large. On the Sabbath the rain abated so that two services were held at the stand, and were largely attended. It was thought that the meeting resulted in great good. The preachers went to their appointments full of faith and courage for the work.

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#### MISSION TO AFRICA,

Three more missionaries of the Lord Jesus, Bro. and Sister Noyes, of Michigan, and Sister Mary Carpenter, sister of one of our teachers at North Chili, have started for Africa. They sailed on Saturday, September 12, on the bark *Monrovia* for Liberia, on the West coast, near the equator.

With Brother Noyes we have but little acquaintance, but he bears the reputation of being a man of God. He is well informed, a good preacher, a practical farmer of sound sense, and ready to adapt himself to circumstances. It is expected that he will go to King Tappa, whose call for a missionary helped to stir us up as a people to aid in sending the Gospel to the benighted millions of Africa.

Sister Carpenter is a young woman of good education, sound sense, solid judgement and deep piety. She goes to assist Sister Sharp in her school and in other missionary labors at Monrovia, Liberia.

They all feel called of God for the sacrifices they have made and the labors they have undertaken.

There were not sufficient funds in the treasury to pay their passage and purchase their outfit, but as a vessel sails from New York direct to Liberia only about once a year, and as their fare this way would only be one hundred dollars each, and two or three times that amount by way of England, the Board felt warranted in borrowing enough to make up the amount needed.

We trust that the friends of Jesus will continue to send in funds to carry on the work of God in Africa. All the money will be needed that can be raised for this purpose. Other devoted men and women are offering to go and we expect that soon there will be a call for re-inforcements.

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#### LITERARY NOTICE.

"The St. Charles Camp Meeting of 1885, by Albert W. Parry.

This is a neatly printed little volume of 74 large pages.

It is an interesting account of a very important and interesting meeting. Notices of all the services and brief sketches of many of the sermons are given.

Those who were there will want the book as a memorial—those who were not there will find it interesting and profitable reading.

It is full of soul food. Address the author, Rev. A. W. Parry, Sycamore, Ills., or the publisher, T. B. Arnold, 106 Franklin St., Chicago, Ills.

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#### CORRESPONDENCE.

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##### OBITUARY.

MRS. MARIA KNIGHTS, the beloved wife and faithful companion of Brother T. G. Knights, of Burns, N. Y., passed away from earth to heaven July 24, 1885, at the age of 33 years, 10 months and 10 days.

Sister Knights' maiden name was Carol, and being an only child she was naturally much beloved by her parents, who very much mourn her departure. She was converted to God February 25, 1877, under the labors of Rev. J. E. Tiffany at the Gass Springs M. E. church, and experienced the blessing of holiness under the labors of Rev. A. F. Curry, four years



ago. Her life was pure, her walk was consistent, her conversation was in heaven, from whence she looked for the Saviour. Her meekness was commendable. Having visited her several times during my two months of labor, I always found her praising the Lord. She was, from a child, a great sufferer from asthma, but she died with typhoid pneumonia, after passing through a heavy siege of measles.

She was faithful in warning her parents, and made them and her husband promise to meet her in heaven. She made arrangements for her burial, requesting that Rev. J. E. Tiffany or Rev. A. F. Curry preach her funeral sermon from 2 Kings 20: 1, "Set thy house in order, for thou shalt die and not live." But as neither of these brethren could be obtained in time, the writer improved the occasion to a very large assembly.

In her life she honored God, and God, faithful to his Word, honored her clear through, and gave her honor not only in her life, but she was honored in her death. Seventy-three carriages, filled with those who loved her, followed her towards her grave in Canaseraga cemetery. Our little church at Burns will miss her.

G. R. HARVEY.

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#### LOVE-FEAST.

ELIZA HERITAGE.—I am succeeding in following Jesus through trials and persecutions. He does not save me from sorrow, but helps me to rejoice amid sorrow. My heart is filled with sorrow as I see some who were bright examples, in my youth, now plodding in the miry clay of sin. Oh! join with me in a solemn vow that we will, in love and pity, do our duty to the fallen. Amen.

REV. J. OLNEY.—I want to praise God more and more as the years pass swiftly by, and as we know that we are getting nearer our eternal home. But the prospect of gaining heaven is not half so trans-

porting as it is to feel his divine power that breaks through every obstacle in this ungodly world to bring us, his blood-bought and blood-washed children, off more than conquerors. All Glory to our Jesus and the Holy Ghost for his presence and strength which he supplies me with to labor in his vineyard a little longer. I like it more and more. It is my delight, as God gives me success in winning souls to his glory this year. Praise his name forever! I glory only in Christ, who is my all. Let all that hath breath praise the Lord evermore!

ELMA DICKINSON.—I have professed religion ten years. I joined the M. E. Church when I was about sixteen and lived in it six years without being converted. I was taken sick and brought down to death's door. I knew that I was not prepared to die, because I was afraid to die. I promised the Lord that if he would spare my life I would join the Free Methodists. After I got strong enough I went to Summerhill to Quarterly meeting, and there I began to strip for the race. I did not know that the young were required to dress plain, but I found that we had to give up the world and worldly things in order to follow Christ. How I praise the Lord that he ever let the light shine upon me! I find that it pays to give up all for Christ so that he can reign in our hearts to his glory. There is great peace in doing the will of God. My will is to do his will. I know that he saves me, and the past is under the blood, and I know that my heart is washed and made clean in the blood of Christ, therefore I am his, soul and body. I know that every thing is given, up and all is consecrated. My only desire is to do the will of God and to be obedient to him in all things. I find that the way is straight and narrow, but not any too much so for the Christian to walk in; for the closer we keep in this narrow way the more glory we have in the soul.