

The Earnest Christian

—AND—

GOLDEN RULE.

VOL. L.

NOVEMBER, 1885.

No. 5.

HEALING FAITH.

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About twenty-five years ago, we published in these columns an original article from the Rev. Elias Bower D. D., on Miracles. He showed conclusively from the Scriptures, that we have still the right to look for miracles in the Church of Christ. The publishing of this article was thought by many to be proof conclusive of our unsoundness in the faith. Several hundred of our subscribers at once discontinued.

About the same time we published the account of the healing, in answer to the prayers of some of our fellow workers, of a young woman who had lain upon her bed for twelve years, a helpless invalid, unable to stand upon her feet. She was healed instantly and arose, went through the house praising God; and that evening walked to church, and remained well afterwards.

Such narrations *then* looked upon with general suspicion, have *now* become somewhat common, and are published from time to time even in secular papers.

The danger now is that the doctrine of the healing of the body in

answer to the prayer of faith, will be pushed to an extent not warranted by the Scriptures.

One of the most successful artifices of Satan, is, when he finds he cannot keep us short of the truth, to push us beyond it.

It is therefore with pleasure that we comply with the request of some of our readers and state the teaching of the Bible, respecting the healing of the body directly by God, in answer to prayer.

1. The Scriptures plainly teach that God heals disease in answer to prayer. Of Abraham, God said to Abimelech, "For he is a prophet, and he shall pray for thee, and thou shalt live:" "So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid servant."—Gen. 20: 17. This is a case very ancient but directly in point.

The law concerning leprosy assumed that the disease was beyond the reach of remedies, and could be cured only by the direct agency of God.—Lev. chapters 13, 14. So when the King of Syria sent to the King of Israel to have Naaman, the commander of his army, healed of his leprosy, the King, in his astonishment, rent his clothes, and said, "Am I God, to kill and make alive,

that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me."—2 Kings 5: 7. Yet this marked case of leprosy was healed by God, through Elisha the prophet.

Hezekiah, King of Judah, was sick. The prophet Isaiah was sent to him with the message, "Set thine house in order: for thou shalt die and not live."—2 Kings 20: 1. Yet when Hezekiah prayed to the Lord earnestly, that his life might be prolonged, God sent the prophet to him again with the message, "I have heard thy prayer, I have seen thy tears: behold I will heal thee. And I will add unto thy days fifteen years."

In predicting the coming of Christ, Isaiah said, as quoted by St. Matthew. "Himself took our infirmities, and bare our sicknesses."—Matt. 8: 17. The passage referred to, as recorded in Isaiah, reads, "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."—Isa. 53: 4. The next verse reads, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed." What Christ was to do for our souls, and what he was to do for our bodies, is thus foretold in the same connection. "By whose stripes ye were healed." 1 Peter 2: 24.

2. In the records of our Lord's life very much is said about what he did for the bodies of men, in healing their diseases.

"When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick."—Matt. 8: 16.

"And he healed many that were sick of divers diseases, and cast out many devils."—Mark 1: 34.

"Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him; and he laid his hands on every one of them and healed them."—Luke 4: 40.

"And Jesus went about all Galilee teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of diseases among the people."—Matt. 4: 23.

"Great multitudes followed him; and he healed them all." Matt. 12: 15.

"And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick."—Matt. 14: 14.

"And the people when they knew it, followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing."—Luke 9: 11.

3. Christ's disciples were commanded to carry on the work of healing the sick.

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."—Matt. 10: 1. "And they cast out many devils, and anointed with oil many that were sick, and healed them."—Mark 6: 13.

"And he sent them to preach the kingdom of God, and to heal the sick."—Luke 9: 2.

4. This gift of healing was to remain in the Church as a permanent gift. If there is any thing belonging to the Gospel that is to last while the world stands, it is the Great Commission—the command to spread the Gospel. Yet in this connection, among the signs by which true believers may be known, we read: "*They shall lay hands on the sick and they shall recover.*"—Mark 16: 18. We emphatically deny that any one has the right to say that this was to be confined to the apostolic age. It was to run down through all ages, to the end of the world.

The Apostle enumerates the officers that God has established for his Church. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Cor. 12: 28.

The expression "HATH SET," denotes a permanent arrangement. But, in the original, the term used is still more expressive. It is *etheto*, etheto, the word that is sometimes translated "ordained." Dead trees can be sawed into boards of the same size. Dead churches can easily have but one order of ministers. But just as soon as a church gets life enough to let God's order begin to prevail these different classes of ministers appear. Then some stand out to whom God has given the "gift of healing." These have ap-

peared from time to time, in the church, in all ages.

5. All saints do not possess the gift of healing. The lack of it does not evidence a want of grace. This the apostle expressly affirms. "*Have all the gifts of healing?*" The *graces* of the Spirit are for all. The *gifts* of the Spirit, God, in his sovereignty, bestows upon whomsoever he chooses. "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." That is as *God will*.—1 Cor. 12: 11. These gifts are bestowed not as *man wills*, but as *GOD WILL*S. He exercises his sovereign right in all these matters. But while "*the gifts*" are not for all, the "*more excellent way*" is open to all.

6. Those who possess "the gift of healing," cannot heal at will any one they may wish to heal. The successful exercise of the gift of healing, as well as the bestowment of it, God reserves to himself.

Paul performed some wonderful cures. "So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."—Acts 19: 12. At Lystra he effected such a wonderful cure that the people said, "The gods are come down to us in the likeness of men."—Acts 14: 11.

And yet this very apostle afterward wrote concerning one of his faithful companions, "But Trophimus have I left at Miletum sick."—2 Tim. 4: 20. We cannot, for a moment, suppose that he would have left him sick if he could have healed

him. To a young preacher he prescribed the taking of a gentle stimulant as medicine. "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."—1 Tim. 5: 23. If Paul could have cured any one he pleased he certainly would have cured *his beloved Timothy*. But in making a prescription for him, he teaches us, that if God does not see fit to heal us in answer to prayer, it is not wicked to take such simple remedies as may be within our reach. We should be free, and not allow ourselves to be brought into bondage by any.

This same lesson, that one cannot heal at will, is taught by the Apostle James. "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—Jas. 5: 14, 15.

(1) It is to believers he writes. This is shown by the phrase "among you."

(2) The sick person must have faith to be healed. This is implied in his "calling for the elders of the church." This is essential. Paul, "perceiving that he had faith to be healed said with a loud voice, stand upright on thy feet. And he leaped and walked."—Acts 14: 9, 10.

(3) The sick person must consecrate himself to God, *in a special sense*, as one raised from the dead to do his will. This is implied in his being "anointed with oil." Kings

and prophets were anointed with oil. They were thus set apart to do a special service for God.

(4) The "elders of the church" to be called, are those who not only have the name, but those whom "the Holy Ghost hath made overseers, to feed the church of God."—Acts 20: 28. They are men filled with the Spirit.

(5) It is not the ordinary prayer of even these men, such as they can offer up at any time, that will prevail in this instance, but *the prayer of faith shall save the sick*. God must give the faith for the occasion. If the Holy Ghost really inspires them to offer the prayer of faith, the sick person for whom it is offered will certainly recover. But they can no more offer it as a matter of course than they can create a world. As Balaam, when called to prophesy against Israel, could not tell beforehand what he would say, so, one praying *in the Spirit* for the sick cannot form his petitions according to his own inclinations, or the wishes of friends; but must pray as the Spirit within maketh intercession. Prayer offered in the faith which God inspires is always answered.

PRACTICAL REMARKS.

1. No one has any warrant from the Scriptures to offer to heal every body who is willing that he should pray for him or lay hands upon him. Such assumptions savor more of the pretensions of magic than they do of humble faith in Jesus.

2. We are no where required in the word of God to pledge ourselves that we will never take medicine.

Neither Christ, nor the apostles made any such requirement. While, as a rule, we should keep free from the use of medicine, we should also be equally free to use it if necessary.

3. God designs that his children, as a rule, should enjoy good health. This should be their song, "Bless the LORD, O my soul, and forget not all his benefits, who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." Psa. 103: 2-4.

4. Sickness is one of the effects of sin. We should look for deliverance from both the cause and the effects. Many submit too readily to disease. A "spirit of infirmity" comes upon them which brings them down, and keeps them down. This must be resisted, and Christ besought to cast it out. We should ask God to give us a "sound mind in a sound body."

Never settle down contented with poor health, until you are satisfied that this is the will of God concerning you. If sick, plead the promise, and see if you cannot make it your own: "For I will restore health unto thee, and I will heal thee of thy wounds saith the LORD."—Jer. 30: 17.

5. If God restores you to health hold on to it with a steady faith. Satan will attack you in your body, but you must firmly resist him. Health of soul, and health of body are preserved in pretty much the same way—by obeying God and trusting him. You must resist disease as you resist temptation. Ob-

serve the laws of health. Neither eat nor drink anything that injures you. Do not over-work. Do not over-eat. Take regularly all the sleep you need. Keep clean. Avoid every indulgence that tends to weaken you. Keep the joy of the Lord. Strive to make others around you happy.

If, in the discharge of your duty, you are, *unavoidably* exposed to influences unfavorable to health do not expect to be injured by the exposure and feel troubled over it, but in faith, commit the keeping of soul and body unto God, and confidently trust him to bring you through uninjured.

6. Disease comes largely through a lack of vitality. When all the vital organs are in full exercise there is the ability to resist disease, and to throw it off if it attacks us. Christ says of his disciples, "I am come that they might have life, and that they might have it more abundantly."—John 10: 10. It is the possession, *more abundantly*, of this life that is found only in Christ, that we need, to keep us well and strong. The power of endurance, and of resistance which this imparts is almost beyond comprehension. The life which Christ bestows is far above the natural life, but it gives to it amazing strength and vigor.

7. Saints of God should not look forward to years of suffering from disease, before they have leave to "depart and be with Christ." They should have strength to fill up the measure of their days with usefulness. They should confidently look

to be kept, like Moses, to the last. "And Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."—Deut. 34: 7. Old age should be fruitful in beneficence. The sun is most beautiful in appearance when it is setting. As we draw nearer the eternal world we should be most abundant in good works. The century plant puts forth its wonderfully beautiful blossom at the last, and dies; but in dying it leaves seeds for a hundred more, as beautiful as itself. So should it be with the saint of God. With Wesley he should pray:

"My body with my charge lay down,
And cease at once to work and live."

Like Elijah, he should, with firm tread, step into the chariot when it alights for him, and soar away to be forever with the Lord.

THE UNIVERSAL JOINT.

The expression, "a universal joint," is used to designate a class of people who can bend any way and every way,—forward, backward, sideways—and bend at any part of the nature to suit circumstances, as if they were all flesh and no bones, or else their bones were of a flabby, pulpy stuff, which hindered a man from standing straight. A vast number of preachers and church members are seriously and notably afflicted with the "universal joint," respecting holiness. They *can not* take an open and rigid stand of opposition to the subject of entire sanctification, and they *will not* completely commit themselves to the experience and promotion of it. They try in many ways to show themselves friendly to the great revivals of holiness, and yet, because of universal

joint in the moral nature, which prevents them from standing straight on this question, they bend to so many selfish and worldly-policy, things that they do positively more damage to the spread of holiness than they do good. They will try to preach a little in favor of holiness, to please the pious in the church; and then, to please the worldly and unpius members they will put in so many fault-finding disclaimers against the professors of it, as to grieve the holy and gratify the worst members in the church. They want to help the lowly, and are yet over-anxious to win the proud and rich, and foolishly think that to win them they must ape and bend to them. They want revivals at their altars, and yet, to please a certain set, they will turn those very altars into market-places of levity and feasting. They want to do good, but do not seem to know how. Trying to spread holiness and also make themselves popular, they fail in both. Trying to please both God and men, they please neither perfectly. Having their eyes on so many objects, they see no one thing with perfect distinctness. They will just as soon bend to a beer-drinking church member, if he is rich; as to a poor holiness person who is the salt that keeps the church from decay. Oh, what multitudes are afflicted with the universal joint, who never stand straight on anything, until you strike their pride or personal ends, and then these same pulpy souls can suddenly become as straight and inflexible as crowbars. Self is inflexible, and yet for its ends it will be like dough, to bend every way.—G. W. D. in *Highway of Holiness*.

GOD does not disclose to us the ills of all who are about us, but he does bid us dismiss envy and cherish a spirit of grateful contentment with our lot.

THANKSGIVING ANN.

In the kitchen doorway, underneath its arch of swaying vines and dependent purple clusters, the old woman sat, tired and warm, vigorously fanning her face with her calico apron. It was a dark face, surmounted by a turban, and wearing, just now, a look of troubled thoughtfulness not quite in accordance with her name—a name oddly acquired from an old church anthem that she used to sing somewhat on this wise—

"Thanksgivin' an'—

"Johnny, don't play dar in de water, chile!

"Thanksgivin' an'—

"Run away now, Susie, dearie!

"Thanksgivin' an'—

"Take care o' dat bressed baby! Here's some gingerbread for him.

"Thanksgivin' an' de voice o' melody."

You laugh! But looking after all these little things was her work, her duty; and she spent the intervals in singing praise. Do many of us make better use of our spare moments?

So the children called her Thanksgiving Ann; her other name was forgotten, and Thanksgiving Ann she would be now to the end of her days. How many these days had already been, no one knew. She had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment they could scarcely tell; they only knew she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in most matters that concerned the father and mother, while in the culinary department she reigned supreme.

The usual early breakfast was over. She had bestowed unusual care upon it, because an agent of the Bible Society, visiting some of the country places for contributions, was to partake of it with them. But

while she was busy with a fine batch of delicate waffles, the gentleman had pleaded an appointment, and, taking hasty leave of his host and hostess, had departed unobserved from the kitchen window; and Thanksgiving Ann's "Bible money" was still in her pocket.

"Didn't ask me, nor give me no chance. Just 's if, 'carse a pusson's old an' colored, dey didn't owe de Lord nuffin; an' wouldn't pay it if dey did," she murmured, when the state of the case became known.

However, Silas, the long-limbed, untiring, and shrewd, who regarded the old woman with a curious mixture of patronage and veneration, had volunteered to run after the vanished guest, and "catch him if he was anywhere this side of Chiny." And even while Thanksgiving sat in the doorway, the messenger returned, apparently unwearied in his chase.

"Wa-ll, I came up with him—told ye I would give him the three dollars. He seemed kind of flustered to have missed such a nugget; and he said 'twas a ginerous jonation—equal to your master's; which proves," said Silas, shutting one eye, and appearing to survey the subject meditatively with the other, "that some folks can do as much good just offhand as some other folks can with no end of pinchin' an' screwin' beforehand."

"Think it proves dat folks dat don't have no great 'mount can do as much in a good cause by thinkin' 'bout it a little aforehand, as other folks will dat has more, and puts der hands in der pockets when de time comes. I believe in systematics 'bout such things, I does;" and with an energetic bob of her head, by way of emphasizing her words, old Thanksgiving walked into the house.

"Thanksgivin' an' de voice o' melody,"

she began in her high, weird voice; but the words died on her lips—her heart was too 'burdened to sing.

"Only three dollars out'n all her 'bundance!" she murmured to herself. "Well, mebbly I oughtn't to judge; but then I don't judge, I *knows*. Course I knows when I'se here all de time, and sees de good clo'es, an' de carr'age, an' de musics, an' de fine times—folks, an' hosses, an' tables all provided for, an' de Lord of glory, lef' to take what happen when de time comes, an' no prep'ration at all! Sure 'nough, he don't need der help. All de world is his; and he send clo'es to his naked, an' bread to his hungry, an' Bibles to his heathen, if dey don't give a cent; but dey're pinchin' an' starvin' der own dear souls. Well—'taint *my* soul! but I loves 'em, an' dey'er missin' a great blessin'."

These friends, so beloved, paid little attention to the old woman's opinions upon what she called "systematics in givin'."

"The idea of counting up one's income, and setting aside a fixed portion of it for charity, and then calling only what remained one's own, makes our religion seem arbitrary and exacting; it is like a tax," said Mrs. Allyn, one day; "and I think such a view of it ought by all means to be avoided. I like to give freely and gladly of what I have when the time comes."

"If ye aint give so freely an' gladly for Miss Susie's new necklaces an' yer own new dresses dat ye don't have much when de time comes," interposed Thanksgiving Ann.

"I think one gives with a more free and generous feeling in that way," pursued the lady, without seeming to heed the interruption. "Money laid aside beforehand has only a sense of duty and not much feeling about it; besides, what difference can it make, so long as one does give what they can when there is a call?"

"I wouldn't like to be provided for dat way," declared Thanksgiving.

"Was, once, when I was a slave,

'fore I was de Lord's free woman. Ye see, I was a young no-'count gal, not worf thinkin' much 'bout; so my ole massa he lef' me to take what happened when de time come. An' sometimes I happened to get a dress, an' sometimes a pair of ole shoes; an' sometimes I didn't happen to get nuffin' and den I went bare-foot; an' dat's jist the way—"

"Why, Thanksgiving, that's not reverent!" exclaimed Mrs. Allyn, shocked at the comparison.

"Jist what I thought, didn't treat me with no kind of reverence," answered Thanksgiving.

"Well to go back to the original subject, all these things are mere matters of opinion. One person likes one way best; and another person another," said the lady smiling, as she walked from the room.

"Pears to me its a matter of which way de Massa likes best," observed the old woman, settling her turban. But there was no one to hear her comment, and affairs followed their accustomed routine. Meanwhile, out of her own little store, she carefully laid aside one-eighth. "'Cause if dem old Israelites was tol' to give one-tenth, I'd like to frow in a little more, for good measure. Talk 'bout it's bein' like a tax to put some away for such things! 'Clare! I get studyin' what each dollar mus' do, till I get 'em so loaded up wid prayin's an' thinkin's dat I mos' believe dey weigh double when dey does go.

"O de Lamb! de lovin' Lamb!

De Lamb of Calvary?

De Lamb dat was slain, an' lives again,
An' intercedes for me."

And now another call had come.

"Came, unfortunately, at a time when we were rather short," Mrs. Allyn said, regretfully. "However, we gave all we could," she added. "I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the

subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

"'Spose I needn't fret 'bout other folks' duty—dat ain't none o' my business: yas 'tis, too, 'cause dey's good to me, an' I loves 'em. 'Tain't like's if dey didn't call darselves His, neither."

Mr. Allyn brought in a basket of beautiful peaches, the first of the season, and placed them on the table by her side.

"Aren't those fine, Thanksgiving? Let the children have a few, if you think best; but give them to us for dinner."

"Sartain, I'll give you all dar is," she responded, surveying the fruit.

Presently came the pattering of several pairs of small feet; bright eyes espied the basket, and immediately arose a cry:

"O, how nice! Thanksgiving Ann, may I have one?"

"And I?"

"And I, too?"

"Help yourselves, dearies," answered the old woman, composedly, never turning to see how often, or to what extent her injunction was obeyed. She was seated in the doorway again, busily sewing on a calico apron. She still sat there when, near the dinner-hour, Mrs. Allyn passed through the kitchen, and a little surprised at its coolness and quietness at that hour, asked wonderingly:

"What has happened, Thanksgiving? Haven't decided upon a fast, have you?"

"No, honey; thought I'd give ye what I happened to have when de time come," said Thanksgiving Ann, coolly, holding up her apron to measure its length.

It seemed a little odd, Mrs. Allyn thought. But then old Thanksgiving needed no oversight; she liked her little surprises now and then, too; and doubtless she had some-

thing all planned and in course of preparation; so the lady went her way, more than half expecting an especially tempting board because of her cook's apparent carelessness that day. But when the dinner-hour arrived, both master and mistress scanned the table with wide-open eyes of astonishment, so plain and meagre were its contents, so unlike any dinner that had ever before been served in that house.

"What has happened my dear?" asked the gentleman, turning to his wife.

"Dat's all de col' meat dar was—sorry I didn't have no more," answered Ann, half apologetically.

"But I sent home a choice roast this morning," began Mr. Allyn, wonderingly; "and you have no potatoes, neither—nor vegetables of any kind!"

"Laws, yes! But den a body has to think about it a good while afore-hand to get a roast cooked, an' just the same with taters; an' I thought I'd give ye what I happened to have when de time come, and I didn't happen to have much of nuffin. 'Clare! I forgot de bread!' and, trotting away, she returned with a plate of cold corn cake.

"No bread!" murmured Mrs. Allyn.

"No, honey; used it all up for toast dis mornin'. Might have made biscuit or muffins, if I had planned for 'em long enough; but dat kind o' makes a body feel 's if dey had to do it, an' I wanted to get dinner for yer all o' my warm feelin's, when de time come."

"When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble," remarked Mr. Allyn, impatiently; but still too bewildered at such an unprecedented state of affairs to be thoroughly indignant.

"Cur'us how things make a body

think o' Bible verses," said Thanksgiving, musingly. "Dar's dat one 'bout 'who giveth us all things richly to enjoy;' an' 'what shall I render to de Lord for all his benefits to'ard me.' Dar! I didn't put on dem peaches."

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman, as the door closed after her.

"I suspect there is a 'method in her madness," replied his wife, a faint smile crossing her lips.

The old woman returned with the basket, sadly despoiled of its morning contents; but she composedly bestowed the remainder in a fruit dish.

"Dat's all! De chilern eat a good many, an' dey was used up one way an' 'nother. I'se sorry dar an't no more; but I hopes y'll 'joy what dar is, an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes; he bit his lips for a moment, and then asked quietly:

"Couldn't you have laid aside some for us, Thanksgiving?"

"Wall, dar now! s'pose I could," said the old servant, relenting at the tone; "b'lieve I will, next time. Allers kind o' thought de folks things belonged to had de best right to 'em; but I'd heard givin, whatever happened to be on hand was so much freer an' lovin'er a way o' servin' dem-ye love best, dat I thought I'd try it. But it does 'pear 's if dey fared slim, an' I spects I'll go back to de ole plan o' systematics."

"Do you see George?" questioned the wife, when they were again alone.

"Yes, I see. An object lesson, with a vengeance!"

"And if she should be right, and our careless giving seem anything like this!" pursued Mrs. Allyn, with a troubled face.

"She is right, Fanny; it doesn't take much argument to show that. We call Christ our King and Master;

believe that every blessing we have in this world is his direct gift; and all our hopes for the world to come are in him. We profess to be not our own but his; to be journeying toward his royal city; and that his service is our chief business here: and yet, strangely enough, we provide lavishly for our own appareling, entertainment and ease, and apportion nothing for the interest of his kingdom, or the forwarding of his work; but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified. It doesn't seem very like faithful or loving service," Mr. Allyn answered, gravely. "I have been thinking in that direction occasionally, lately, but have been too indolent, careless or selfish to come to a decision and make any change."

There was a long talk over that dinner-table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife together examined into their expenses and income, and set apart a certain portion as sacred unto their Lord—doing it somewhat after Thanksgiving's plan of "good measure." To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of the sacrifice we make for it, and as these two scanned the various fields of labor, in deciding what to bestow here and what there, they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "sow beside all waters."

Mrs. Allyn told Thanksgiving of their new arrangement, and concluded, laughingly, though the tears stood in her eyes:

"Ann, now, I suppose, you are satisfied?"

"I's 'mazin' glad," said Thanksgiving, looking up brightly; "but

satisfied—dat's a long, deep word; an' de Bible says it will be when we 'awake in his likeness'"

"Wall, now, I don't perless none o' these kind o' things, said Silas, standing on one foot, and swinging the other, "but I don't mind tellin' ye that I think your way 's right, an' I don't b'lieve nobody ever lost nothin' by what they give to God; 'cause He's pretty certain to pay it back with compound interest to them, you see; but I don't s'pose you'd call that a right good motive; would you?"

"Not de best, Silas; not de best; but it don't make folks love de Lórd any de less, 'cause he's a good paymaster, and keeps his word. People dat starts in givin' to de Lórd wid dat kind o' motives soon outgrows 'em—it soon gits to be *payin'* rad'er dan givin'."

"Wa—ll, ye see, folks don't always feel right," observed Silas, dropping dexterously on the other foot.

"No, they don't. When eberybody feels right, an' does right, dat'll be de millenium. But I's glad ob de faint streak of dat day dat's come to dis house!" And she went in, with her old song upon her lips:

"Thankgivin' an' de voice o' melody."

EVIL SPEAKING.

MISS ANNE LUTTON *

Question. What is evil speaking?

Answer. It is the uttering of anything to any person concerning another's conversation, conduct, temper, or sentiments, which would place the absent person in an unfavorable light.

Q. But may I not thus speak, provided it be true?

A. By no means. A falsehood is slander; an unnecessary prejudicial truth is evil speaking.

Q. But if I do it in such a way as to render vice odious, and conclude with some moral reflection on the

matter, may I not be allowed, nay justified?

A. No, not till both sacred and profane history fail to give a parallel fault from which to draw an inference, or on which to found an application, which will never be the case.

Q. How do you prove it to be sinful?

A. From the following direct declarations of Scripture on the subject: "Speak evil of no man" (Titus iii. 2); "Speak not evil one of another, brethren," James iv. 11). And from that indirect but most comprehensive injunction of our Lord Jesus Christ: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7: 12).

Q. Why is it then that evil speaking—I mean little circumstances in a neighbour's walk, little expressions in the conversation, little views that we have formed of another—pervades the social or domestic circles almost everywhere?

A. There are many causes. Amongst the unregenerate, envy, or dislike, or interest, or a wish to please others. Amongst believers, sometimes a small mixture of the fore-mentioned evils, not quite destroyed, or some plausible representation made by Satan, of unmasking the one and undeceiving the other. But the grand cause why it is persisted in, is because the dreadful consequences are not fully known or attended to.

Q. But am I not excusable when I declare I never do it premeditatedly, nor with a design to injure, but, as it were, without thinking much about it? Is not want of thought an apology for it?

A. No; for then might want of grace as truly be said to excuse the want of grace, or pleading guilty form a plea for justification, both of which are absurd; besides, its effects are nearly the same as though you did it with malice intent.

Q. You alluded to the consequences before, and called them dreadful; did you not mistake? or what are they?

A. I believe I use a very appropriate term in calling the consequences dreadful; but I proceed to produce proofs. Evil speaking injures: First, the person spoken of. The character suffers in proportion to the magnitude of the fact stated; if small, it is still a wound, the influence is diminished, and when known the feelings are pained. Second, the person spoken to. Instead of doing good, it begets its like, producing evil; lessens the love, casts in prejudice, makes suspicious in other cases, represses each generous feeling, and so causes inconsistency to mark the conduct. Third, it injures the speaker, fostering wrong passions, or cherishing an idleness of thought, and deficiency in recollection or consideration, very reprehensible. It also lessens esteem for the speaker, for I cannot feel equal respect or esteem for one whose motives are at best too floating to be defined, and whose frequent or occasional inuendoes threaten to retard the growth of that charity which "hopeth all things." Lastly, on every side it occupies the place of more useful conversion, so that it does harm and hinders good.

Q. Do you now speak of something very long in detail and great in odium?

A. Not at all. I speak of the smallest repetition of a word, a look, a temper, to another's disadvantage. I speak of an insinuation conveyed in your manner of speaking, your tone of voice, your looks or gesture.

Q. If I may not always nor often thus disclose what I hear, or fear, or believe, when may I?

A. Whenever, after much deliberation and prayer, you are fully persuaded in your mind that the cause of God, or the individual to whom you tell it, will materially suffer by

its being kept secret; on no other grounds may it be innocently told.

Q. What! not suppose that I require it for my own justification?

A. No, except when, having as before said, used much deliberation and prayer, you plainly perceive that your involvement will materially affect the best of causes, in which case you may and ought; but be content to live and die shrouded in obloquy and contempt, rather than hurt another's character, if your abasement hurt not God's cause.

Q. How, when absolutely necessary, should I disclose another's fault?

A. Simply state the circumstance without a comment, give it no coloring, keep in the spirit of prayer while speaking: having done, retire soon to humble yourself in private before God for the offending party, and to deprecate the threatening evil. Afterwards never, even to the same person to whom you first spoke, introduce the subject unless in case of the first necessity.—*Divine Life*.
**"Memorials of a Consecrated Life."*

"O LORD, pardon mine iniquity, for it is great." On this remarkable prayer Dr. Cheever remarks, "If a scoundrel should use such an argument as that in court, asking to be let off without punishment because of the greatness of his crimes, it would be insolent hardihood, and could only provoke the judge to inflict a heavier penalty."

A CHURCH without holiness may be a witness for Christ, but it is such a witness as a monument or tombstone is—it testifies of a life departed, of virtues no longer existing, of a dead body, or of a tomb from which Christ has risen and gone. But a holy church or a holy Christian is a living, thriving, growing body united to Christ, drawing life from him and honoring him by its growth and beauty.

BE FILLED WITH THE SPIRIT

Be filled with the Spirit. This is the apostolic injunction. It is a command binding on all believers. No one is excepted. No one willfully blind wishes to be excepted.

Be filled with the Spirit. This is the privilege of the Pentecostal dispensation. The ascended Christ gave the promise, and it is fulfilled in the experience of every believer who waits in prayer for the full baptism that brings illumination and power.

Be filled with the Spirit. Then there will be no room for unbelief or sin. Doubts may invade a divided heart, but they can not live where the Spirit dwells in his fullness. Sin may surprise and defile the soul that is only partially the Lord's, but it is repelled by the child of God who is filled with the Spirit.

Be filled with the Spirit. That is to put on the whole armor of God. The believer thus filled is armed both for resistance and aggression. He carries the shield of faith that quenches all the fiery darts of the wicked. He wields the sword of the Spirit, before which no opposer can stand.

Be filled with the Spirit. Then men will take knowledge of you that you have been in communion with your Lord. Then they will feel and respond to the power of God as exhibited in the vigor, the consistency, and the fruitfulness of your life.

Be filled with the Spirit. Then heavenly light will radiate from you as from a burning lamp. You will be all light in the Lord. Then gracious influence will exhale from your consecrated soul as perfume from a flower.

Be filled with the Spirit. Then you will not be like an untuned instrument, not ready for the musician's touch. You will be responsive to every word of God, and every breath of his Spirit. Opportunities

for Christian service will be recognized when met. Each day will have its full measure both of grace and work.

Be filled with the Spirit. Then your Christian life will be steady and strong. A feeble flame flickers with every passing breeze, and may be easily quenched. The lamp filled with oil and duly trimmed burns on until the Bridegroom comes.

Be filled with the Spirit. Then the disputings of men concerning the mysteries of the faith will fall on your ears like far-off echoes, while your soul is singing its song of unbroken peace. Doubtful disputations disturb not the deep, deep peace of the child of God resting in the Everlasting Arms.

Be filled with the Spirit. Then you will have strength to bear every burden laid on you. He is a Spirit of power.

Be filled with the Spirit. Then you will abound in the charity that never faileth. The fruit of the Spirit is love; fullness of the Spirit is fullness of love.

Be filled with the Spirit. Then you can forgive all your enemies, for then the mind that was in Christ Jesus will be in you.

Be filled with the Spirit then you will be ready for your Master's service, for you will have within you the spring of perpetual and joyful Christian activity, an unfailing spiritual motor carrying you onward in the shining path of duty.

Be filled with the Spirit. Then you will be satisfied. Filled! Then you shall know what is meant by the fullness of God. Then you shall know the secret of the Lord, which, whispered to the trusting heart by the still small voice, reveals a present heaven.

Be filled with the Spirit. The words are God's words. The promise is God's promise in the present tense. The peace and joy are yours now.—*Nashville Advocate.*

CONVERSATIONS WITH CHRIST.

If I were asked what is the thing which the devil and the world and the flesh try hardest to prevent Christians from getting, I should reply, "Conversations with Christ." I say this from my own experience, and from observations of all the Christians I have ever known. A quiet, unhurried speaking to Jesus alone, and hearing his replies—this is what every Christian needs every day, and what many get only once a month—or more seldom still—or never.

WHEN DID YOU LAST SO TALK WITH CHRIST.

Do stop and answer this question to yourself before you read on. It is so easy to go to services, and to listen to prayers, and to join in them. It is so easy to sing to him, or to pray to him with others, or to think that we are doing so because we feel "refreshed" by it. But what if it should turn out that we were really only talking or singing for other people and ourselves to hear? Communion services are not necessarily conversations with Christ; nor is preaching or teaching, or working for him. You may be a most religious person—busy all day long about God's matters; you may give time, money, and thought to him, and yet never converse with him. And the danger is that if you do not converse with him alone for some time, perhaps an hour each day, you will certainly get thoroughly wrong, and that when you and he meet you will see all your work crumble away, and suddenly wake up to the fact that you and your Saviour are strangers. It will be a horrible surprise to you that nothing should remain of all the work on which you spent your life, for "without Me ye can do nothing," had been forgotten by you.

He meant that you should have talked to him continually about

everything you did, and should have been always conscious of His sympathy and oversight. But instead of that you talked only to men and women, and made shift with their sympathy, advice, and help. He meant you to have asked his counsel about that money trouble. He would have arranged it all; but you only asked your lawyer, and it turned out badly. He meant you to have told him your anxieties about your son, and he would have ended them; but you only consulted your friend, and matters got worse and worse. He meant you to have asked him for light about that doctrine which you could not understand; but you went to books to get it explained, and you became more uncertain than before; He would have satisfied you. He meant you to have confessed to him that secret sin, and he would have forgiven you and cleansed you; but you confessed it to your clergyman or minister, and it torments you to this hour. He meant you to have asked him how much money you were to give away; but you settled it yourself and settled it wrong. He would have been your counsellor about the profession you chose, the situation you accepted, the servants you engaged, the books you read, the friendships you formed; but you chose other counsellors, and all has been failure.

May the Holy Spirit strike the scales from your eyes now, and may you take Christ now as your personal friend and counsellor.—*Divine Life.*

There is no place so lowly, or youth so unlettered or obscure as to be without opportunities for doing good.

A HOLY life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.

PERFECT PEACE.

BY D. A. CATTON.

These are the words of inspiration. The Psalmist says, "Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee. Yes, this is true. It is possible that the soul, amid all the cares, perplexities, and toils of this ever-varying life, may be so stayed upon the Lord Jesus Christ as to be kept in perfect peace.

Well do I recollect an aged brother, now gone to his reward, one who seemed to have more to contend with, that was perplexing and trying, than almost anyone else with whom I was acquainted, who would in giving in his testimony say, "My soul is kept every moment in perfect peace, because I am trusting implicitly in Him who is mighty to save, and strong to deliver." This peace is enjoyed by all who are truly-born of God. This world can never give to the soul the rest and peace for which it sighs; and it is never known by any only by those who commit their way fully to the Lord, and trust him unwaveringly under all circumstances.

Some are weighed down under heavy and continuous trials, and think it not possible for them under such circumstances to be kept in perfect peace. But it is then especially, when the blessed Holy Spirit comes to the soul that cries out after him, and says to the waves and the billows that seem to overpower him, "Peace be still."

This is a world of trial, and we shall have them to meet at almost every turn of life, yet victory is ours in the name of Him, who never has, and never will loose a battle.

We know our strength only as we are tried. We become stronger every time we are tried, and overcome; and if in the midst of all we keep a "single eye," and our soul stayed on

the "Rock of Ages," we shall be kept in perfect peace.

The Apostle exhorted the Phillippian brethren to "be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God;" and then added, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

One of the Lord's long tried saints used to say, "In the midst of care, and yet I do not feel a care, as they are all cast on Him, who every morning says to me by the word of inspiration, "Cast thy burden upon the Lord, and he shall sustain thee," and he does wonderfully sustain me, so that I am kept in perfect peace.

O, from how much needless trouble we might be saved did we but learn to trust Jesus so fully and lean so heavily upon his everlasting arm that we would ever cheerfully sing as we go,

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

CHILDREN OF LIGHT.

BY HANNAH PELTON.

The Bible is a book having a language strange and peculiar. The commands, admonitions, teachings, and illustrations did not originate with man. It is the Word of God. When Jesus Christ was on the earth ministering to the people, they were surprised at his mode of teaching, for they said, "He taught as one having authority, and not as the scribes." At one time He thus spake: "Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light,

that ye may be the children of light." The light here referred to is spiritual illumination from God. It enlightens the understanding, and impresses truths upon the conscience. It says, "This is the way, walk ye in it," do this, or not do. Man is not left in doubt. God is his own interpreter and he can make it plain.

Very serious results often overtake the person who neglects or refuses to walk in the light. They are soon in darkness. "If that light in you become darkness, how great is that darkness." The person who refuses to walk in the light soon loses the tender conscience; they are not susceptible to the strivings of the Spirit; they lose the spirit of obedience and love; they are powerless to act an appropriating faith; they soon lose the Scriptural incentive of work for God. It is not possible for them to be co-workers with God, however zealous they may be in the various church interests. They have not spiritual discernment; they fail to know and appreciate the sacrifice and work of those who preach the gospel of Jesus Christ, and are slow to meet the wants and necessities of such; they love to gratify self; they indulge in a fault-finding spirit.

Note the phrase, "Children of light." God is light, in him is no darkness. Believe in the light that ye may be adopted into the household of God. Have childlike simplicity and confidence in Him who has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." The children of light are teachable, obedient, willing. They have confidence and trust in God. They do not question or reason—Father knows best. God has a wonderful and peculiar regard for the children of light; they are precious to him.

"And they that be wise shall shine as the brightness of the firmament,

and they that turn many to righteousness, as the stars forever and ever."

ORIGEN.

Origen made life intense. He ate sparingly, took no thought of the morrow, had but one coat, went barefooted, caught short sleep on a rough board, taught by day, and gave most of the night to sleep and study. He made deep study into the Holy Scriptures. "I thought it my duty to master the dogmas of heresy as well as of all truth." His learning became prodigious. He could dictate to seven amanuenses at once. He wrote more than another man could read. He placed Christianity upon its historical foundations. Bishops and pastors were delighted with the most learned teacher they had ever seen. Origen was still a layman. At this time lay-preaching was allowed. Let it so be in our day—allow laymen to preach.

But the envy and hatred of his bishop seems to have turned the scale. He was deposed from the ministry and excommunicated from the fold by his bishop. Young men were attracted to him by his pure and noble life, and were led into the ministry of the gospel.

We need an Origen in our country very much, to teach the world how much it costs a man to serve steadfastly the cause of a pure life and liberty of soul and spirit in the church of our Lord Jesus Christ.—*Sel.*

If the Syrian king's love for Naaman was great, what shall we think of the love which God has shown for each one of ourselves; not in gifts of silver and gold for our physical relief, but in the surrender of his beloved Son for our spiritual and eternal salvation.

THE HOLY GHOST.

BY MRS. C. BOOTH.

My chief reason for taking up this subject is to meet the difficulties of some whom I believe to be anxious and honest inquirers. It is a great joy to me if the Lord uses me to meet real difficulties, and to help those who are exercised by them, into a higher state of grace and a more thorough and complete devotion to the Lord. Now I do not want to make any reflections, and will not do so any further than I can help; but in dealing with such a subject we cannot avoid this, to a certain extent, as I have said before if the truth reveals error and if trying to get into a better track necessarily in some measure reflects on the old track, we cannot help it, and we must not eschew the former for the latter.

It must be manifest, I think to every spiritual and thoughtful Christian that there is a great want somewhere in connection with the preaching of the gospel and the instrumentalities of the church at large. That there are many blessed exceptions I joyfully and gladly admit. That there are blessed green spots here and there in the wilderness is quite true, and where these are gathered together and discoursed in articles, they look very nice and we are apt to take the flattering unction to our souls that things are not so bad after all; but when we come to travel the country over and find how few and far between these green spots are, and hear what a tide of lamentation and mourning reaches us all round the land as to the deadness, coldness and death of Christian churches, we cannot help feeling that there is a *great want somewhere*. It is almost universally admitted that with the enormous expenditure of means, the great amount of human effort, the multi-

plication of instrumentalities during the past century, there has not been a *corresponding result*.

Now, note secondly, this want is not the truth. Oh! what a great deal of talk we have about the truth and not any too much. I love the Bible and regard it as the standard of all faith and practice, and our guide to live by; but it is not enough of itself. *The great want* is not the truth, for you see facts would contradict this theory. If it were the truth, then there would be no lack at this day compared with other times, because we never had so much of the truth. There never was so much preaching of the truth, or such a wide dissemination of the Word of God, yet, comparatively, where are the results?

Further, not only as to quantity, but as to quality am I discouraged. Not only are there comparatively few conversions, but a great many of these are of a questionable kind. We should not only ask, "Are people converted, but what are they converted to? What SORT OF SAINTS ARE THEY?" Because, I contend, you had better let a man alone in sin than give him a sham conversion, and make him believe he is a Christian when he is nothing of the kind. So you see we must look after the quality as well as the quantity, and I fear we have an awful amount of spurious conversion, and it behooves us—and I will, for one, be true to what the Spirit of God has taught me on this point. I will never pander to things as they are for fear of the persecution which follows trying to put them right. God forbid! Then I say, the lack is not truth. There will be thousands of sermons preached—the truth and nothing but the truth, and yet they will be perfect failures and nobody will know it better than they who preach them! *These are facts*. But then what becomes of the unbelievers, who come and go, Sunday

after Sunday, like a door on its hinges, neither better nor worse? nay, God grant it might be so, but they are worse. They get enough light to light them down to damnation, but they do not get enough power to lift them into salvation. What is the matter? There must be something wrong. Will you account for it? I can most unhesitatingly assert, that the great want is POWER. I want to remark, thirdly, that this power is as distinct and definite and separate a gift of God as was his Book, as was the Son, or any other gift which God has given us! "You shall receive *power* after that the Holy Ghost is come upon you." "You shall be endued with power;" and, as he says in another place, "which all your adversaries shall not be able to gainsay or resist." Though they may stone you, as they did Stephen, they shall be cut in their hearts and made to feel the power of your testimony. Now, I find people who go to work, which is all right, because the power comes to us in obedient faith; but they go trusting in their own efforts. They are without this endowment of power, and they see no result. The work is a comparative failure. Oh! what numbers of people have come to me who have been at work in different directions, in churches, as ministers, elders, deacons, leaders, Sabbath-school teachers, tract distributors, and the like, confessing that they had been working for more or less lengthened periods, and had seen comparatively little result. They say, "Do you think this is right? Do you think I ought to go on?" Go on, most assuredly, but not in the same track. Go on, most decidedly, but seek a fresh inspiration. There is something wrong, or you would have seen some fruit of your labor—not all the fruit. God does not give to any of us to see it all; but we do see enough to assure us, that the Holy Ghost is

accompanying our testimony. God's people have always done that when they worked in conformity with the conditions on which the power can be given.

Now this is how I account for the want of results—the want of the direct, pungent, enlightening, convicting, restoring, transforming power of the Holy Ghost. Oh, that you would learn it! When you have learned that, you will be *made*; when you *experience* it, you will lay hold on God. HERE IS THE SECRET OF THE CHURCHES' FAILURE! She is like Israel of old: "She hath multiplied her defenced cities and her palaces, but she hath forgotten the God of Israel, in whom her strength is." The apostle labors all the way through to show and convince everybody that it was God in him and not of himself at all. Though he *could* have preached with enticing words of man's wisdom, and, no doubt, had many a temptation to do it, as every body has who has dipped into the flowery paths of human rhetoric and learning, but he eschewed this as he would the devil. He said, "this one thing I do," putting aside absolutely *all* else, he went on straight to that work.

Further, you say, "Can we have this power equally, with the early disciples?" I say, reasoning by analogy, assuming that what God has done in the past he will continue to do in the future, is it not likely that he will give it to us, because we equally need it? We poor things, in our day need it, as they did in theirs, we equally need it; *first because the character of the agents is the same.* We are very much like them, and and they were much like us. Thank God! It has often encouraged me. If they had been men of gigantic intellects and extraordinary education, training and position; if they had possessed all human equipment and qualifications, we might have looked back through the ages

in despair, and said, "I can never be such as they were." Look what they were naturally, apart from this gift of power. The Holy Ghost has taken care to give us their true characters. They were men of like passions, weaknesses, tendencies, liability to fall, with ourselves—just such poor, frail, weak, easily tripped-up creatures, and, in many instances, unbelieving and disobedient before Pentecost. Now, I say this is encouraging for us all. Oh! what they were before Pentecost, and what they were after. Poor Peter who could not stand the questionings of a servant-maid, who could not dare to have it said that he was one of the despised Nazarenes, what a valiant soldier he afterwards became for the Lord Jesus Christ, and how tradition says he was crucified for his Master at the last. Anyway we know he was a faithful and valiant soldier to the end of his journey.

Now, this baptism will transform you as it did them; it will make you all prophets and prophetesses, according to your measure. Will you come and let him baptize you? Will you learn, once and forever, that it is not a question of human merit, strength, or deserving at all, but simply a question of submission, obedience, faith.

Then we need it because not only are the agents the same, but our work is essentially the same. It may differ in its outward manifestations because we live in an age of greater toleration, but it is just the same in essence, and I do not know, as to the manifestation, when you come to do it in Apostolic fashion, with the Apostolic spirit, whether you do not get very much the same Apostolic treatment. You may enlighten a man's intellect, civilize his manners, reform his habits, make him a respectable, honest, industrious member of society without the power of God, but you cannot transform HIS SOUL. That is too much for any human re-

former. This is the prerogative of the Holy Ghost, and I have not a shadow of a doubt, that the eternal day will reveal every other kind of work to be wood, hay, stubble. All the sham conversions, all the people whose lives and opinions have been changed by anything short of this power will be wood, hay and stubble. It is the prerogative of the Spirit of God. Therefore, God never pretends to do it by any other means; and all the way through the Bible this power is ascribed to the Spirit of God. Therefore, we want this Spirit to do this work.

Oh! friends, we want the power that we may be able to go and stretch ourselves upon the dead in trespasses and sins, and breathe into him the breath of spiritual life. We want to be able to go and touch his eyes that he may see, and speak to the dead and deaf with the voice of God and make them hear. This is what we want—POWER. If we equally need it, *is it likely that God will withhold it?* It makes my own soul almost reel when I think of it—that God holds us responsible. He holds you responsible for all the good you might do if you had it. O friends! these are solemn and awful realities. If I did not believe them; I should not write them. Oh, what you might do! who can tell? Who would ever have thought, twenty years ago, when I first raised my voice, a feeble, trembling woman, one of the most timid and bashful the Lord ever saved, that hundreds of precious souls that would be given me? I only refer to myself because I know my own case better than that of another; but, let me ask you—supposing I had held back and been disobedient to the heavenly vision, what would God have said to me for the loss of all this fruit? Thank God, much of it is already gathered into heaven, people have sent me word from their dying beds, that they blessed God they ever heard my voice;—what

would have become of the fruit? I should not have had it anyway. They would never have become my crown of rejoicing in the day of the Lord.

Oh, who can tell what God can do by any man or woman, however timid, however faint, if only fully given up to him. My brother, my sister, he holds you responsible. He holds you responsible, my sister—you who wrote me about your difficulties and temptations in this testifying of Jesus. He holds you responsible. What are you going to do? Ask yourself. It is coming; you believe it, you say you do. Unless you are a confirmed hypocrite, you do—that you are going to stand before the throne of his glory. You believe you are going to stand before him by-and-by, when you shall receive according to the things you have done in your body, what shall you say? The world is dying—souls are being damned at an awful rate every day. Men are running to destruction. Torrents of iniquity are rolling down our streets and through our world. God is almost tired of the cry of our sins and iniquities going up into his ears. Will you set to work? Will you get this power? Will you put away everything that hinders? Will you have it at all costs?

Come out from amongst the ungodly. Testify against them. Reprove them. Entreat them with tears; but be determined to deliver your soul of their blood, God will give you the power, and he holds you responsible for doing this—you have received the light. **WILL YOU DO IT?** If you will, we shall meet again, and rejoice with joy unspeakable. If you do, we shall praise God forever. There shall be children and grandchildren, and great grandchildren from you *spiritually*, if you will only be faithful.—*Selected.*

The just shall live by faith.

TEMPORAL AND ETERNAL THINGS CONTRASTED.

BY REV. R. GILBERT.

Man is created for immortality; and, by the very laws of his mental and moral constitution, he longs for things permanent and eternal. And yet, mutation is the changeless law of all the things that surround man's earthly home. The fishes of the water, the fowls of the atmosphere, and the beasts of the dry land, are satisfied amid the instability of things; and they have no aspirations for another world, where change and death are unknown. As the Almighty is a being of unerring wisdom, we are compelled to believe that man's concreated, mental powers and moral instincts indicate unmistakably, that he is destined for immortality; and that he may and should attain those unchangeable things which alone can satisfy an immortal nature.

Let us see how ill suited are the temporal, perishing things of time to confer lasting happiness upon man.

1. One of the first lessons of earthly instability—a lesson deeply engraven on our sad and throbbing hearts—is the fact that man himself is physically mortal. When we look at smiling infancy, developing childhood, maturing youth, and robust manhood, we seem half inclined to exclaim, "Surely, these lovely specimens of humanity are destined to live forever!" Alas! e're the words have half escaped our joyous lips, the invisible finger of death—like the ominous hand at the revel feast of Belshazzar—traces their doom in letters of mildew, legibly written on their marble brows and pallid cheeks. A less number, with frosted hands and dim eyes, go halting to the tomb.

2. Not only is man physically perishable, but his works also are as

evanescent as the shadows of evening that flit across the mutable landscape. Many of the sciences have received a thousand Protean shapes. Since men began to speculate upon the phenomena of mind, morals and matter, theories have succeeded exploded theories, like the succession of ocean waves. Each system of philosophy was honored with an infant baptism at the imaginary font of truth—each was in its turn extoled to the skies—then exploded forever. Generations that shall follow us will—in their turn—laugh at the imperfection of our inventions, and the cruelties of our sciences, and the absurdity of our philosophical theories.

3. The productions of taste and art are also in the doomed list of perishable things. The gorgeous trappings that gratify the imagination, and enchant the enamored eye—the glittering splendor of palatial residences, and all the showy attractions of vanity, will melt as vernal snows. Time and wreck, change and revolution have—ages since—laid rude hands upon the architectural glory of Greece and Rome—their consecrated temples, their breathing statues—their lofty monuments, and their imperial cities.

4. Riches suddenly take wings and fly away, if men do not first fly away from them on the pinions of mortality. See! It is a midnight scene. The thousands of yonder city quietly repose in midnight slumber. Hark! a cry of horror bursts from the mouths of terror-stricken multitudes, that frantically rush through the blazing streets. Last evening they reveled in riches, this morning they are homeless beggars at the door of a heartless world. We will and deed our estates, using the proud words, "him and his heirs forever." The "heirs" pocket their titles, lie down and die, and leave their estates "forever."

5. Fame is an unsubstantial shadow

that floats in the fogs of time. To-day with a blast of triumph, she heralds you through the thronged city, and cries, "Bend the supple knee." To-morrow she breathes mildew upon you, and buries you without an epitaph in oblivion's graveyard. Even when fame honors her dupes with the tablets of brass and of marble, she breathes on these monuments the mildew of decay.

6. Civil power and earthly dominion have equally changeable destinies. Despots grasp the sword and write their names in blood on conquered nations. To-day—clad in gorgeous imperial robes—the insane aspirant is crowned king, and sways his scepter over enslaved millions. To-morrow, frantic revolution converts his throne into a volcano, and his empire departs forever.

7. Last of all, the globe itself, long the scene of so much weal and woe, shall itself pass away amid the judgment fires. It is the stage on which have been enacted many striking scenes, tragic or glorious. The actors are demons, men, angels and the Supreme Creator. But the last curtain will drop, and the scenes, whether tragic, glorious or awful, close forever.

But we have gazed long enough on the unreliable, the mortal, the evanescent. Let us contemplate the "unseen things," the "house not made with hands."

1. The soul has a taste for personal charms. Every face in heaven is radiant with unsullied and changeless beauty. No mildewed brow, glazed eye, or pallid face is seen in heaven.

2. The purified soul loves wisdom. The holy angels and blood-redeemed of heaven, blend exquisite personal charms with the most attractive graces of well-developed intellects. Jesus himself is there who is wisdom personified.

3. The soul loves honor. God will honor it with admission to his

presence, and with the companionship of holy society—the redeemed of all ages and all nations.

4. As the sanctified spirit has an affection for dominion and splendor, it shall occupy the throne with Jesus and reign with him forever in the splendid city of the "New Jerusalem."

5. As the soul delights in endless fellowship, the society of heaven is perfect. No evil surmise, unkind word, or uncharitable thought is known there. Every one loves and trusts, and is ready to communicate any information possessed.

6. The final and crowning excellence of heaven is its endless duration. Man is made to desire and love endless existence. Were the Almighty to announce to the inhabitants of heaven, that one hundred millions of years hence, both heaven and its occupants would be annihilated, the annunciation would produce a shock of horror, and heaven would instantly lose its attractions.

A TREE is not increased in its beauty and production by fastening on limbs and hanging the boughs with fruit, but by a process of healthy growth, transforming the nourishment of soil and water into fibre, leaf and fruitage. A constant assimilation of healthful and strength-giving particles is going on and the result is seen in a harmonious and symmetrical development. So the individual Christian or the church lives and grows, converting all its ordinances and provisions into means of deep rooted, solid, enlarged and beautiful usefulness.

NOTICE the negative character of the commands regarding the Holy Spirit: "Resist not, quench not, vex not, grieve not," seeming to imply that if we do not restrain and force him away, it is his blessed disposition to abide and spring up as a well of living water.

WHAT IS TRUE SERVICE?

A service of things must always have in it that which builds up or destroys, tears down or plants. There can be no middle ground. And all creature service, so far as their intent therein is concerned, must have that in it, that is saving or losing, to the one served.

The one thing that no spirit, whether angel or other, can do, is to build up God. It is always the creature that is ministered to, in their natural doing. And so all creature service partakes in its nature, of that self-service, which is not, in simplest truth, the serving God.

First, to our thought, God was. Then creatures began, and came to be. What now shall be their way of service? Are they to build up themselves, in that which is in their own likeness, or, shall they build up the one they minister to, in the likeness of God, who made them all?

This is the real question in all service; the problem that the serving one, needs settled before advancing a single step. The upbuilding that has in it the self-likeness, introduces but another element of discord.

This is ever the trial of the creature, both as he ministers, and is ministered to; and shall the service given and received touch discordant notes, by building up any creature likeness? This trial met, withstood, all is well. God himself has entered the lists here, and shown us how it may be, in Jesus Christ. God manifest in the flesh, served only the Father, of whom he was the Only Begotten. But served he not the creatures too? Most truly, but it was only in serving God and in jointness with him—it was jointness of service.

When he served man it was because the Father was serving; when he spake for the child a blessing, it was in oneness with God, who was then speaking blessing. And this

is the crown of all service, and the crown and essence of all true angelhood and manhood; to be in the service, as was Jesus, so that all the serving, and the doing, is that of the Lord most High, as well as the one who now does the deed; and they two are as one.

Here was the fall of the angels, and as well the fall of man;—there was a moving out where there was not this oneness, this doing, in unison with God. And all service of the angels, that has not in it the inbreathing and direct inspiration of God, so that the two are one, is wicked service, and wickedness in service, and in its last and ultimate expression is the devil in great power. It builds up that only which must be thrown down, the creature in his pride, and self-sufficiency.

When it reaches its fulness we have the man of sin, the son of perdition, the one who sits upon the throne of God claiming to be God—a moving, a living, a teaching, by the creature who is not one with the One who made him, the Creator, who has set bounds and limitations that may not be passed over, save as He invites and accompanies. This is the true idea of service and it is only those who move in God, those whose living, and doing, enters into the great plan of God's universal kingdom, as he unfolds it, that are giving true service.—*Salutation to the Prayer Union*

GOD has ordained his gospel to be the revelation of his power and wisdom in Christ Jesus. Let others, therefore, dread and shun the Scriptures for their darkness; I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness. There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.

AN AGED CHRISTIAN'S TESTIMONY.

BY MRS. NIGHTINGALE.

"This is the will of God, even your sanctification." This is God's irreversible will, *my* sanctification.

Many years ago I asked, "Lord, what wouldst thou have me to do, that I might realize this deeper, fuller work of grace in my heart?" The answer came in these words: "This is the work of God, that ye believe on him whom he hath sent." I did believe in the efficacy of Christ's one-self oblation on the cross; a sacrifice of such merit and power as to fulfil in past time all trust which had been reposed therein; an efficacy which extends to the whole race of man, to the end of time. Moreover I did believe that, through "the offering of the body of Jesus, once for all, I am sanctified." Blessed One-offering, needing no repetition and nothing in addition! In God's free, bounteous economy of mercy, a provision has been made adequate to pardon and make white as snow a sin-stricken, leprous world. "God will not believe for you," Dr. Clarke has said, "any more than he will eat for you." With all this array of love, and of infinite merit, so vast, so deep, so profound, a personal faith in Christ ought not to have been so difficult a question.

I was on a visit from home at the time, and after exhausting my strength, I retired to rest, to arise, as is my habit, early in the morning, and renew the struggle with the angel of the covenant. My duty was again narrowed down to believing in him whom he hath sent. In impassioned desire, I had often repeated, with the Rev. J. Fletcher:

"My heart-strings groan with deep complaint,
My flesh cries longing after Thee,
And every limb and every joint
Stretches for perfect purity."

But not in impassioned desire, not in special seasons, not in refreshing times, but cut off from the yesterdays of my experience and the to-morrows thereof, I was shut up to *now* believing in him whom he hath sent. I ventured to throw myself absolutely on God's word, and without a plea, save that of which the vilest sinner may avail himself. I believed and entered into rest,—

"A rest where all our soul's desire
Is fixed on things above :
Where fear and sin and grief expire,
Cast out by perfect love."

Self was now dethroned and put under my feet, and Christ became a new, a glorious self, enthroned in my heart. My will was now brought into harmony with the Divine will, and to do it, in all things, great or small, became my single aim and delight. I recognized now one principle which was to govern my life, as it is written, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." So that whether to dust a room, to teach a child, to write a letter or to witness for Christ, from the highest act of which my redeemed nature was capable to the lowliest act of my being, all was to be done to the glory of God. All were but parts of the one life offering now laid on the altar of him whose "one offering hath perfected for ever them that are sanctified."

In a somewhat lengthened conversation I had with Mrs. Phœbe Palmer from America, I said that I regarded the witness to the blessing of entire sanctification to be inferential, and that I questioned whether there was any evidence from Scripture of the Spirit's direct testimony thereto. Mrs. Palmer replied, "Go home, and fast and pray." Her specific this for doubt, as it was also mine. Those glorious truths, 1 Corinthians 2: 9 and three following verses, so often applied only to heaven, are nevertheless the Christian's

heritage in this life. And what eye hath not seen, nor ear heard neither have entered into the heart of man, the things which God hath prepared for them that love him, he revealed unto me by his Spirit—not the spirit of the world, but the spirit which is of God,—that I might know the things that are freely given to me of God yea, "the deep things of God." I know not of anything so dishonouring to God, as that rich and precious promises should be given by him to his children, and that they should be left by them either to be underestimated or unappropriated. This is what I had really been doing. Well might Peter the apostle say to the half-hearted to whom he was writing "Ye are blind and cannot see afar off."

Out of this vaporous atmosphere my soul had now been uplifted by faith into free access to the fountain of good, to the infinite merit of Jesus and his all-sufficient grace, to the riches of his glory, which the Apostle Paul calls the "riches of the glory, of his inheritance in the saints," and the power, "the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all"

—fulness which is transfused throughout his body the church, or fulness in himself, the head thereof; or, as the Rev. John Lomas once observed, "Fulness conjointly in himself the head, and in his body the church." "The fulness of him that filleth all in all." From this

fulness I now draw all my supplies, grace for grace, grace upon grace, blessing after blessing.

"Abide in me," the Saviour said, "and I in you." This is the great secret of the life of holiness. And now I had learned by faith to abide under the shadow of the cross, on the altar of which there is a slain Lamb, whose offering is always new, and the merit of which, faith made every moment mine. If at any time I was in doubt as to anything I had thought or said or done, before there was time for verbal utterance, the sorrow of the heart had given place to faith in the merit of that death and the Divine advocacy. As it is written, "Before they call I will answer, and while they are yet speaking I will hear." I loved to linger in that upper room with the hundred and twenty, until that marvellous fire-crowning baptism of the Holy Ghost became to my believing heart another Pentecost. And God, who said, "Be ye filled with the Spirit," gave his power with the command; and as I dared to believe, the Spirit, the Comforter, made his indwelling in my heart, testifying of the glorious, incomparable Christ, showing me things to come; a light to shine on all my ways, "even the Spirit of truth" to guide me into all truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye (seeing him not) know him; for he dwelleth with you, and shall be in you."

"In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of himself shall flow rivers of living water." I now longed to testify the fulness of God's saving grace. I longed for the good old times when the early Methodist women, as Mrs. Fletcher, Mortimer and Pawson, held meetings, such as, thank God! are now being

held, for the promotion of holiness. Meanwhile, God helping me—and he did help me,—I resolved, at all costs and under all circumstances, to maintain in my own heart, and to diffuse in my own life and conversation, the blessing of holiness.

God, who loves to give his children a little spending money in hand and to allure them into the paths of obedience, as a first instalment raised up the following witness of his power which saves to the uttermost. At a Dorcas meeting comprising some forty ladies, this Christian privilege was introduced. There were some present who would have dismissed the theme as irrelevant and not adapted for them. Dr. Newton's assistant, the Rev. John Pearson, was present. He touched lightly this earth, which he was so soon called to leave; his heart was all aflame with the perfect love of God, and he yearned to lift up all Christians out of self into Christ, the atmosphere in which he himself lived. He took up the subject and in his own lovable spirit advocated the Saviour's claims to the possession of the whole heart. The next day a young lady, a stranger in that meeting, a member of a suburban society wrote to me, saying that during that conversation she had been deeply convinced of her need of personal holiness, and asked me to make known to her the way of its attainment more fully. It was at the time when feathers and flowers began to be worn more especially by Christian women, and when Mrs. Ellis, authoress of "Women, Wives and Mothers of England," wrote of those so appalled, that they were like a bed of tulips or of roses, going up to the table of the Lord. Miss F. had been drawn into these worldly compliances, she said, by the example of others; but neither time nor money should any longer be so misapplied. This, with all conformity to the world, together with

all of self and sin, she now gave up to Jesus, that he might mould and fashion her according to his own will. In this spirit of full consecration she entered upon the higher life, the King's highway of holiness, where no lion or ravenous beast can come, and where, as the Lord's redeemed, she is walking at this day in possession of the full salvation.

Other possibilities lay before her, from which flesh and blood unaided might well shrink. Miss F. was smitten down by affliction in the morning of her life; but she never relaxed her grasp of the blessing of holiness, or took her eye of faith from Christ and the promise, "Faithful is he that calleth you, who also will do it." In season and out of season, in health and out of health, she sought to make Christ known and his full salvation. So long as it was practicable, she carried on a written correspondence with doubtful Christians and unsaved relatives. For several years she was carried by two servants from her bed to an adjoining room, and for a short time she was laid on a couch, when she received her friends.

On one occasion I called as I was passing through the city, and found my friend rejoicing with the angels, jubilant with thanksgiving. An unconverted cousin had called. At this time Miss F. could neither write nor feed herself; but she could pray, and she induced her cousin to pray until she was enabled to believe in Christ and bounded into salvation. She then went to her home in the country to tell her friends how great things the Lord had done for her. To the great astonishment of all who knew Miss F., God in his gracious providence restored her to health, by means chiefly of manipulation, persistently administered several times a day, for nine months. She became a leader, and afterwards married, shedding kindly and hal- lowed influences on all who came

under her roof tree. In seasons of sore conflict and depression, when my faith in the possession of the full salvation has beclouded or intermittent, her uniform, loving, consistent example has been to me as a beacon of light and a bulwark of strength, both to humble me and to encourage me. And who can say how great the reflex influence of that act of full consecration to God through all these years has been in sanctified souls and saved sinners? Well might Mr. Wesley say, "One witness of God's perfect love was worth more than ten ordinary ones."—*Kings Highway*.

THOUGH we are not required to do any great thing to be saved, one thing is required. The free gift must be accepted. If we turn our back on the means of cure which love has provided and offers, we shall perish notwithstanding the greatness of God's love, and the fullness of his grace. We have only to trust and obey. But that we must do. Not to do that, is to abide in our sin, and to sink deeper in its degradations and sorrow. How foolish and wicked the pride and self-will which holds any back from that!

MEN who are languid and careless on one hand and restless and unstable on the other, may talk large language and ventilate airy schemes, but they will do little or nothing; the district visitor, the Sunday-school teacher, the humblest soul, who keeps himself pure and faithful because of God's law and man's good, will in reality achieve more than they.

CHRIST is offered and offered freely. Not to the elect, as such; not to convinced, to illuminated, to penitent, to serious, to feeling sinners as such; but to sinners, born foolish, guilty, unholy—as such.

EDITORIAL.

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LIVE IN LOVE.
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To live holy lives you must live in love with those around you. It does not require grace to start a quarrel, or to keep one up. Wicked men can do that to perfection. But to "live peaceably with all men as much as in you lieth" requires the constant indwelling of the Spirit of God. If you are of an aspiring disposition you will need to be saved from all envy and jealousy. To see those who are not quite your equals put ahead of you, and yet to feel just as good towards them as if they were beneath you in position requires a good degree of love and of humility. But thank God you may have it! By living in peace and love under such circumstances you will bring more honor to the cause of God and more respect to yourself than all the well-merited criticisms upon others you could make.

The grace of God will enable "leading men" and "honorable women" to live together in the same society; and prominent preachers in the same Conference in peace and unity. All must see that it is exceedingly desirable, if it can be done. It can be done; for it has been done, and is still being done. There is no need that there should be a standing disagreement in a religious organization because several leading spirits belong to it.

In one of our oldest conferences there is an unusually large proportion of able men—men capable of filling any position in the conference. Yet we believe there never has been the slightest manifestation of envy or jealousy among them. Differences of opinion there have been sometimes, but they have been expressed in a courteous, brotherly manner. There has never been to our knowledge any thing looking like a party spirit—no strife for good places or preferment. They have

evidently heeded the apostle's direction, "In honor preferring one another."

This is an example worthy of all imitation. We commend it to every conference and to every society. Guard against a party spirit. Keep out dissensions by keeping filled with humble love.

As strife comes in, the Spirit of God goes out. Suppose the wrong one is chosen for any position. If you stir up disaffection in consequence it will be evident that you should not have been selected. He who cannot be orderly is not the one to preserve order. A disciplined spirit, that can submit, is essential to a good leader. Fill your position properly and you will not lack a proper position to fill.

"Let nothing be done through strife or vain-glory, but in lowliness of mind let each esteem others better than themselves."

—♦♦♦—
LOVE.
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The power of the human heart to deceive itself is seen clearly in the confidence with which some will profess perfect love, while it is apparent to every one but themselves that they sometimes manifest any thing but a loving spirit.

Entire sanctification is but another name for perfect love. One who is sanctified wholly, loves God with all his heart and his neighbor as himself.

Love is seen in its fruits. A parent who loves his child may sometimes, because he loves it, treat it with severity. When he uses the "rod and reproof" it is that he may give the child wisdom, and not that he may disgrace it in the eyes of others.

We may differ with a person, and yet love him. But if we really love him, we shall not magnify the difference and make it appear greater than it really is. Instead of trying to see how wide apart we can get, we should endeavor to come as close

together as we can. In the place of repelling we should attract.

If we love a person with whom we disagree in some one particular we shall be content with defending our position in reference to the point of disagreement. We shall not make a general assault upon him, as though our object was to kill his influence and bring him into the contempt of the public. This will never be done unless in exceptional cases demanded by a proper regard for the general welfare.

If you make a difference of opinion the occasion of giving vent to long cherished feelings of dislike, do not deceive yourselves by thinking that you are actuated by love, and a simple desire to do your duty. When you find yourself instinctively misrepresenting the position of another and putting the worst construction you can upon his motives, do not deceive yourselves by endeavoring to believe that you are governed by love. In what essential respect does your conduct differ from that of an enemy?

"Love worketh no ill to his neighbor."—Rom. 13: 10. By this rule we should test our claims to love. If our words, or our actions, injure another in reputation or in property, then they cannot, as a general rule, spring from love. Some other feeling inspired them: Love puts the most favorable construction upon an action that the circumstances permit.

Some very devoted and very zealous Christians have trouble wherever they go. They are ignorant of the cause; and in some cases it seems impossible to make them see what it is. They attribute it to their fidelity. But if they would consent to see the truth they would see that is owing to their lack of love. There is a sharpness in their tones, an acrimoniousness in their spirit that love would cure.

It is for want of love that so many, who have been truly sanctified lose the blessing. When the first flow is over, they fail to go on, and seek daily an increase

in love. In the great strain that is put upon it they give way, yield to a spirit of impatience, and become cold and harsh.

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblamable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints.—1 Thes. 3: 12, 13.

FINDING FAULT.

Two preachers were driving, each with his own conveyance, across the prairies in Western Kansas. The country was all open, they knew the direction they wanted to go, and selected their road. The one who was behind, frequently called to the other, and told him he was taking a pretty rough road. After awhile the one in advance said to the brother, "You go ahead and choose a road to suit you." "No," said the brother, "I would rather stay behind and find fault."

Is it not so frequently in the work of the Lord? When there is something to be done, and some one steps forward, and does the best he can, and bears burdens, and takes responsibilities, some will look on and find fault. They predict a failure; but if the enterprise succeeds, in spite of their indifference and hostile criticisms, then they fall to misrepresenting the motives and actions of those who made it a success, and by so doing they cast stumbling-blocks in their brother's path as well as hinder the work of grace in their own hearts. It requires neither talent nor grace to find fault. It is much easier to censure another than it is to do better. Let these fault-finders step forward and put their theories in practice. Show your superiority to others by doing better than they do, or else hold your peace.

DISCOURAGEMENT.

Are you a child of God? Then what right have you to yield to discouragement? A desponding heart is the almost certain harbinger to defeat. An army that goes into battle with the expectation of being conquered, was never known to be victorious. If you have doubts about your acceptance with God, get them settled. On your knees repent, consecrate, believe! Rest not till satisfied that you are sincerely and entirely and forever set apart to do and suffer the will of God in all things. Look for the evidence of your acceptance. Get it. It is for *you*. Be assured that you enjoy the divine favor. Put on at once the whole armor of God. Inquire not as a matter of form, but with a sincere desire to obtain a reply, Lord what wilt thou have me to do? Get an answer. Then go to work. Never suffer yourself to be discouraged. Discouragement to one who is doing the work of the Lord, is of the devil. It should be resisted like any other temptation. He will try to discourage you.

1. *In relation to your religious experience.*

When God lets us see the fullness of our spiritual graces in comparison with those which he has promised in the Bible to work in his children, there is, with the light, a sweet encouragement to press forward, and in all humility, yet boldness, claim all that we see necessary to render us useful and happy. But when Satan, transformed into an angel of light, holds up a high standard, it may be the Bible standard of religion, there is a depressing influence exerted upon the mind, and in taunting tones he may be heard to say, "Now it is of no use; you may as well give up; you can never meet the requirements of God." Resist the temptation. God is no respecter of person. Go to him in confidence. Do not be denied.

"Is not his grace as mighty now
As when Elijah felt its power,
When glory beamed from Moses' brow
Or Job endured the trying hour?"

Obtain complete mastery over the world, the flesh and the devil. Never be discouraged.

2. *In your business.* Suppose it does go wrong. If you are the Lord's, that should not trouble you. It may be that you have too heavy a load to carry to march with much rapidity through

"Immanuel's ground,
To fairer worlds on high."

If the Lord lightens your burden, should you complain? If your business is right in itself, and tends not to deprave and undo, but to benefit your fellow men, and it is that which the providence of God points out for you to pursue, follow it to the glory of God and you will have all of this world that is necessary for you. Your main object is to lay up treasures in heaven. Keep that clearly in view, and however the minor matters of this world go, you will steadily prosper in your great undertaking. The sainted Payson prayed, that if the Lord had any temporal prosperity for him, he would withhold it and grant him grace instead! Imitate this devotion and every disappointment that in the providence of God comes upon you, will be a great success. Then do not be discouraged.

3. *In laboring for the salvation of souls.*

Here there is much to discourage. Men are hard. They love sin. They love the world. It is difficult to get them converted. It is still more difficult to keep them converted. But there is also much to encourage. The Spirit of God is Almighty. He can melt the hardest heart. His efficacious assistance is promised to all who earnestly seek it. Rely upon the Holy Ghost. He will never disappoint you. Just as certainly as you lean upon him you will be successful in laboring for souls. Sinners will be convicted whether

they desire it or not. The wicked may rage, formalists may divide and oppose, but some honest souls will be saved.

Are you a minister? Has God called you to preach? And are you discouraged? You who should be rallying the hosts of God to battle, and infusing a spirit of courage into the most timid! Shame on you. Read over your commission. It concludes with "And lo, I am with you always, even unto the end of the world." John afterwards saw him who uttered these words, and he had upon his vesture and upon his thigh a name written King of Kings, and Lord of Lords. He with you! and you discouraged? It seems incredible. I thank my Saviour that we do not know in these days what a feeling of discouragement is. Discouragement is a stranger to us. We are doing the work of God, and we must succeed. Mighty obstacles, like mountains of mist, vanish as we approach them.

Do not be discouraged. If you meet with difficulty, or opposition, or persecution face it manfully. Look up. Discouragement is of the devil. Have nothing to do with it. "Have I not commanded thee? Be strong and of good courage." —Josh. 1: 9

CONFERENCES.

THE IOWA CONFERENCE was held at Fairfield, Sept. 30–Oct. 3d. The business was transacted in a spirit of harmony and love. This young conference has had three others formed from it and is still in a thriving, prosperous condition.

Measures were taken to found a salvation school within the conference.

On Sabbath afternoon a missionary meeting was held and there was contributed for the African mission, in cash, \$75.57, in subscription \$145.00, making a total of \$220.57. The Spirit was poured out upon preachers and people.

THE WEST IOWA CONFERENCE was organized at Center Chapel, five miles from Red Oak, in the S. W. part of the state. It is in the midst of a beautiful, fertile country. Five preachers in full connection and four probationers came into the conference from the Iowa Conference. Four preachers were admitted on trial.

The session was characterized by much of the manifest presence of God, and the business was transacted to general satisfaction.

The preachers go to their work full of courage and zeal, and they anticipate a great ingathering of souls the coming year.

THE MISSOURI CONFERENCE was held at Albany, Mo., Oct. 15–17. It was a profitable session. All felt encouraged and blessed.

This is a new Conference, organized two years ago. It has not grown as rapidly as our new conferences generally do. It is an inviting territory. The people are friendly, and susceptible to the gracious influences of the gospel.

To make the real work of God move, in these days of superficial piety, requires a depth of devotion amounting to a spirit of martyrdom, and a burning love for souls that is not daunted by any obstacle. We expect that the work of God will move on in this conference the coming year, with greater power than ever before.

This closes our conferences for the present year. I have attended eleven. I think they have been, on the whole, the best I ever attended. Generally the work is prospering. Many of the preachers are getting a new baptism to labor for the salvation of souls. There is a spirit of consecration among the people that promises large and blessed results in the future.

From Missouri we go, the Lord willing, to Colorado to hold some meetings. Pray for us.

CORRESPONDENCE.

HOLINESS FAITH HOME.

DEAR BROTHER ROBERTS, READERS AND FRIENDS.—I “witness, having received help from God, to small and great,” not only to the “resurrection of Christ from the dead,” but he has pardoned all my sins, and sanctified me wholly, and I “walk in the Spirit” and do “not fulfill the lusts of the flesh.” I am just now “baptized with the Holy Ghost and with fire.” I have been kept clean by “walking in the light as he is in the light.

Since I last wrote you many precious souls have found Christ the Saviour; to God be all the glory. We have been preaching, teaching, and living holiness here under canvass (our new tent), the “saints’ rest,” for six weeks every night. Forty-eight or fifty have professed salvation. Some were “bright and shining lights for God;” others have not stood the tests and of course faltered and fainted. Good work has been done by the Spirit, but not so extensive (to human eyes) as in other fields. It is a time of seed sowing. Harvest comes after. It is a peculiarly hard field. Many hindrances in the church and out.—F. B. THOMAS.

OBITUARY.

GERALDINE A. G. TERRY, wife of the well known Rev. A. G. Terry of the New York conference has departed this life.

She was the daughter of Dr. Z. Hutchinson of Western, Oneida Co., N. Y., and born Dec. 1st, 1809. Her parents were Presbyterians, and intimate friends of the noted revivalist C. G. Finney; under whose labors she was converted to God while yet in her teens.

She united with the Methodist Episcopal church at about 23, and remained a member thereof until her union with the

Free Methodists, which took place in her 53rd year. She became the wife of Brother Terry, June the 17th, 1835, and has shared the joys and sorrows of the itinerant life with him till her death; bearing with fortitude, not a few (even unusual,) trials and deprivations; her afflictions of body having for many years, prevented any active participation with her husband in his work.

Sister Terry was one of the Lord’s quiet children, Undemonstrative, and unobtrusive, she displayed the characteristics of the Christian, in the retired, rather than in the public walks of life. Lady-like and refined in her manners and habits, she exhibited the results of good early training in all her ways. She was not often heard in public gatherings, partly on account of her physical afflictions; yet no one who was acquainted with her, was in any doubt as to the side she stood on, in reference to all religious and moral questions; and at suitable times her testimony was given with firmness and clearness on the side of God and truth. She has left no stain upon her character.

The Scripture declaration, “Many are the afflictions of the righteous” has been made apparent in her experience. She passed many of her days in the valley of shadows. Her physical ailments have been such as to make her more or less dependent on the care of friends for some years; and by consumption, in its most lingering form, she was at last brought to the gates of death, which she passed through early in the morning of June 8th. 1885; so painlessly, and so quietly, as to make her decease a surprise to herself, and to those around her. Only a little time before, she had spoken cheerfully of what she wished for her breakfast; presently she manifested a difficulty in breathing, spoke no more so as to be understood then sunk down in the bed on which she had been sitting, and passed away. Her 76 years of pilgrimage had ended.

Many who knew and loved her, gathered in the Methodist Protestant church at Hollisterville, Wayne Co., Pa., and listened, as the writer proclaimed the comforting truth, "Precious in the sight of the Lord is the death of his saints," and we presently buried her in a little cemetery near by.

One scene at the funeral service was especially interesting. The relatives of the deceased, who reside at a distance, were not present; so Brother Terry occupied the mourners' pew alone, save two little boys, children of our people, that he took with him. As all our eastern pilgrims know, for many years, he, following his convictions, has dressed in clothes of old fashioned cut, and of a butternut brown color; and now, feeling no necessity for conforming to the funeral fashions of the godless world, he was attired as usual. Presently, walking to the coffin side leading the little boys by the hand, lifted each of them up in turn to see the face of the deceased wife: (which looked pleasant even in death,) then placing his hand kindly on her cold brow, and gazing for a few moments calmly on her features he walked away with the composure of a Christian.

He expects to tarry with us but a few months, and then, mounting the chariot of fire, go up to meet all the good and the faithful.

W. GOULD.

REV. JOSEPH H. ONEY of the West Kansas Conference, died at the home of his parents near Garnett, Anderson Co. Kansas, on the 26th of Sept., 1885, of Typhoid Pneumonia fever after an illness of three weeks.

Brother Oney bore his sufferings with patience. I visited him one week before his death and found his faith victorious. When asked by his mother shortly before his death, where he was going, his answer was, "I am going to heaven." The writ-

er spoke at the funeral of the Christian's hope of a resurrection with Christ.

Greely, Kans. W. W. HARRIS.

LOVE-FEAST.

MRS. LIBBIE DAVENPORT.—I am striving to keep my covenant vows with God and my conscious of his divine help. I want to walk humbly and closely with God, to singly aim at his glory in every step I take, to eye him alone. My faith is resting calmly on the arm of strength. The voice of God is sweet to my soul, and I am living within sound of his chariot wheels. I am binding the grandest truths of revealed religion in its purity and child-like simplicity. From the depths of self-abasement faith rises to touch the springs of power and receive the "I will—be thou clean."

J. B. LAMB.—My present experience is, "I am casting all my care upon him, for he careth for me."—1 Peter 5: 7. In so doing a great load of care is gone, and I have a present rest. Praise Jesus! I mean to do the duty of the present moment and live a life of praise!

EDWARD SWAN.—My soul is sweetly trusting in the Lord. Thus far he has been my fortress and to-day I feel his sheltering hand overshadowing me. When my enemies would triumph over me, he is ever near to cheer and confirm his love towards me, by blessing my soul.

ADDIE L. NEWTON.—The Lord saves me in soul and body. He is leading me on to know more concerning his will. During the past week I was afflicted in body and was clearly led to follow the Scriptural injunction and be anointed with oil in the name of the Lord. I never felt more like obeying the Spirit regardless of people's opinions than I do just now. Jesus is mighty to save.