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—AND—

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KEPT FROM FALLING.

BY REV. B. T. ROBERTS.

Many who take upon themselves the solemn profession of Christianity break their vows, and lead a sinful life. The light which they once welcomed they reject; the errors they renounced they again embrace. They started for Heaven and run well for a season. They diverged by littles until they went over into the direct road to hell.

Some fall into gross sins and put Christ to an open shame before the world. Others maintain a respectable exterior, but forsake the ordinances of God and go back to the world.

Many who remain in the church, and keep up a respectable profession lose their first love. They honestly think that they are Christians, and they pass for such wherever known. But our Lord pronounces this large and respectable class of professors "*fallen*." Rev. 2: 2, 5.

It is no new thing for men to backslide from God. Apostasy is as old as the human race. The fault is not in the doctrines, nor in the church, nor in the circumstances but in those who fall. "Freely they

stood who stood, and fell who fell." The first great lapse from moral purity was in the garden of Eden by one,

"Made just and right,
Sufficient to have stood though free to fall."

The wonderful works wrought by Christ earth, the sublime instruction he imparted, the patient love he always manifested should have secured fidelity in his followers. Yet we read "From that time many of his disciples went back and walked no more with him." Jno 6: 66.

Of his twelve disciples chosen to be with him, one betrayed him. Paul wrote sorrowfully "This thou knowest, that all they which are in Asia be turned away from me." 2 Tim. 1: 15. But no matter who falls away, truth never falls. Though every Christian in the world should apostatize, the gospel would still remain, "The power of God unto salvation to every one that believeth." Rom. 1: 16. It would still be true that "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Psa. 84: 11. The crown of life would still be sure to him who is "faithful unto death."

Then we should be warned, but

not discouraged, by the fall of others. We should profit by their example. The slough in which their feet stuck fast we should avoid. We should turn a deaf ear to the deceitful representations by which they were beguiled.

As God will convert every one who will be converted, so he will keep every one who will be kept.

We must then become fully persuaded that whether we stand or whether we fall depends wholly upon ourselves. All the evil influences which earth and hell combined can exert cannot overthrow us if we will not be overthrown. We must give heed to the exhortations. *Keep yourselves in the love of God.* Jno. 6: 21. *Keep thyself pure.* 1 Tim. 6: 22. *Stand fast therefore in the liberty wherewith Christ hath made us free.* Gal. 5: 1. *Be ye steadfast, unmovable.* 1 Cor. 15: 58. Satan will see to it that he whose falling depends upon circumstances has a favorable opportunity to fall. A secret inclination to sin will find the sin it covets.

1. If we would be kept from falling we must, then, resolutely refuse to yield, in the slightest, to the first temptation to sin. If David had turned away his admiring eyes from Bathsheba he would have been preserved from the terrible crimes of adultery and murder, and the awful sufferings that followed. The first look was accidental—the second was sinful. A falling body acquires momentum as it goes down. An obstruction that would stop it the first second, is swept away by it the third or fourth. "Delays are dangerous,"

but never more so than in resisting sin. If one wrong step has been taken, resolutely refuse to take another in the same direction. Retrace it as soon as possible.

Be especially on your guard against indulging in sinful pleasures. The first slide on the floor of the skating rink has led many a soul to backslide to perdition. Going to a party where there was parlor dancing opened the way to the promiscuous ball. Here acquaintance was formed with the polished villain, who blighted every prospect of happiness in time and eternity. That backslidden local preacher, now past hope, giving all his thoughts to fast horses and running through his property by betting at the race-course, began to get away from the Lord by becoming interested in a "trial of speed" at an agricultural fair.

The taste for carnal pleasures is effectually cured by the Holy Ghost. One who is spiritual has no delight in them. To harbor an attraction for them is, in many instances, the first step to falling away.

Be discreet and chaste in every association with the opposite sex. Neither take nor allow any improper liberties. Let all your words and actions be refined, elevated, ennobling.

Be scrupulously honest in all business matters. Be careful how you contract any debt. Never do it to any considerable amount unless the property purchased will stand as security for the debt and will help to pay it. It is not wrong to go in debt judiciously for a farm, or a

team to work it ; but if you cannot pay for a new coat wear the old one ; if you cannot pay for meat and flour, keep alive on cheaper food until you can earn better.

A lack of strict honesty in business shows a lack of principle. He who is wanting in principle is sure to go down sooner or later. The vessel whose timbers are honey-combed by the dry rot will certainly meet a storm that it can not weather ; and that professed Christian whose conscience is elastic, whose principles are supplanted by an insidious worldly policy will inevitably encounter a temptation that he cannot resist.

One cannot be right without devising right. One cannot be right without being honest. Then, for your own sake as well as for the sake of the cause of God, so conduct yourself that your integrity shall be unquestioned.

In short, if you would be kept, you must "Abhor that which is evil" both in yourself and in others, and, "cleave to that which is good." Rom. 12: 9. The Psalmist gives as one of the characteristics of the man who has "left off to be wise, and to do good," that "he abhorreth not evil." We must be rigorous with ourselves. We must reverse the usual order and exercise charity towards others and severity towards ourselves.

2. If you would be kept from falling you must go on in your religious experience. To settle down in the current of worldliness that prevails everywhere, is to be swept away.

No matter how much you have experienced of the saving power of God, nor how long you have been in the way, to keep grace you must grow in grace. If you are justified, to remain so you must seek to be sanctified wholly. If you have sought and obtained the blessing of holiness you must keep adding to the graces you have already received. If you ever get where you do not grow in holy, humble, tender love you will be in danger.

St. Peter says to those who have been converted, who have "escaped the corruption that is in the world through lust," that there "Are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." 2 Pet. 1: 4. But is not one who is possessed of the "divine nature," secure from falling? Not necessarily. He must go on and "give all diligence" to make to the beginning of the graces he has received, every addition that his temperament and his circumstances demand. This process is to be kept up continually. "For if ye do these things ye shall never fall. 2 Pet. 1: 10.

As long as one is accumulating property he cannot become poor ; and so, as long as one is becoming richer and stronger in all the Christian virtues he cannot fall.

There is a kind and degree of religious experience that secures at once for those possessing it the confidence of people generally, strangers as well as acquaintances. In it there is a large mixture of sincerity, simplicity, unselfishness, integrity,

candor, humility, purity and love. We never expect such persons to backslide. And it is seldom they do. We have known many such, and we cannot call to mind a single instance where such a person has fallen out by the way. Such generally endure to the end.

If a vessel leaks, its owner endeavors to find out where the leak is and if possible he stops it. If you feel pain of body you seek to remove the cause. If the spiritual blessings you get on special occasions do not last, it is because there is *something in your manner of life* that occasions the loss. Find out what it is and correct it. If at any point there is a weakness of the soul make a special, direct effort, by humiliation, consecration and prayer to strengthen this point.

Among the resolutions that President Edwards adopted for the government of his life are the following:

"Resolved, whenever I do any evil action, to trace it back till I come to the original cause; and then both carefully endeavor to do so no more, and to fight and pray with all my might against the original of it.

Resolved, to strive to my utmost every week to be brought higher in religion and to a higher exercise of grace than I was the week before."

Thank God! We can go through. Weak as we are, powerful and numerous as are our adversaries, we may come off conquerors through abounding grace. God is no respecter of persons. What he has done for others he will do for us, *if we meet the conditions* which God im-

poses. But we must be in earnest. We must be decided. Half-way resolves and half-way measures will not answer. We must acknowledge the danger and then in the strength of God boldly face it.

Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. Jude. 24: 25.

THAT was a noble reply made by Francois de Montmorin, Governor of the Province of Auvergne, when he received an order from Charles IX., of France, to join in the massacre of the Protestants on St. Bartholomew's day: "Sire, I have received an order from your Majesty to put to death all the Protestants in my province. I have too much respect for your Majesty not to suppose that these letters are supposititious; and if, which heaven forbid, the order really emanates from your Majesty, I respect your Majesty too much to obey it."

"TRUTH crushed to earth will rise again." True, but it is neither gentlemanly nor decent to crush Truth to the earth in order to give her occasion to rise again. Truth can not be crushed to the earth in any but immature or ignorant or depraved minds, and there she is not always, nor often, able to rise again and lift them with her.—*Interior.*

ANNIHILATE not the mercies of God by the oblivion of ingratitude; for oblivion is a kind of annihilation; and for things to be as though they had not been, is like unto never being. Make not thy head a grave but a repository of God's mercies.—*Sir Thomas Browne.*

HUMANITY'S SPHERE.

BY MRS. MATTIE F. CAMPBELL.

Success is possible in some line of action to every ordinarily intelligent creature. The daily occurrences of life furnish the discipline needed. The training is often severe. Like Sisters of Charity, we may again and again kiss the floor, while the iron car of humiliation passes over our necks; yet it will be to the perfecting of our natures, that every valley may be exalted, and every mountain and hill be brought low. There is a providence which is general; but God's children enjoy his special care. It lies in your power to attain, in a certain degree, to that which would give you the most intense satisfaction.

Every fresh consecration of yourself to God, faithfully kept, brings you nearer the desired goal. God has placed you where perfect submission on your part, together with his special providences, will work out for you the highest and most enjoyable results. God will not keep you back from honor—your own perverseness alone can do this—only do not seek it. Seek God's will toward you; and, would I could stamp it upon your unbelief, no power in heaven or earth can prevent all things from being "added unto you." God's word has gone forth. Men and devils are powerless. Your ambition is to excel in one particular calling. The toil incident to that line of work is sweet. Your whole soul delightedly and energetically grasps, and turns again and again, the difficult problems to be solved, to insure perfect excellence. Every nerve is strained. If there is any work it is hard work. Toil in any other direction is relaxation, compared to this where love propels the chariot wheels. Honored, in your estimation, are they who have won success in this calling, and wear

their crown. High as heaven is the desired goal. Unlike the "Marvel of Nickolsburg," your first conception of its grandeur was so mighty, no after view could increase the monument of its immensity. God is the author of such desire. "Every good and perfect gift cometh down from the Father of lights" It is your calling, your rightful mission. None can dispute it. Do you ask "Then why am I so hampered? Why are my hands tied? Or why filled to overflowing with that which I would fain lay down?"

You have not left all for God. You have not counted all things as dross, hating "your own life also." God is just as anxious as you, and needs the use of the one talent now buried in a napkin.

If the fishermen of Gallilee had not "laid down their nets," think you to-day a large part of the known world had been laid at their thorn-bruised feet? Had Martin Luther sought ease, or honor, rather than the will of God—would he have secured the loving remembrance of millions of people, now worshipping God after the dictates of their own consciences, with none to make them afraid? I have yet to see the man or woman, wholly saved in God, who has not found their mission. Do you tell me? "Robert Ingersoll is winning laurels in the service of Satan?" For every handful of humanity's dust that applaud, a multitude scorn and pity. In God's divine order, with God's sanction to the free use of the talent he has given, the ladder of fame where he unevenly stands at the bottom, might have been scaled to the top. I say "might have been" yet, by the faint outline of greatness, which we perceive, we can little know the possibilities, were his endeavors backed by eternal truth, and he led by the Holy Spirit, triumphantly thinking, "God's thoughts after him." Does all within you rise up in opposition against that which duty com-

pels? You are right. It is not your mission. You are in God's training school. It is your drill exercise. Learn to enjoy the well doing of that which God has imposed upon you, and it will one day,—if faithful—lead to success in that your heart delights. Won't you be patient, and toilsome, and faithful, even in little things, that you may be made "ruler over many things?" There is a graduating day not far off, if you will but submit; and the very thing your heart calls for, I believe with all my soul, shall be yours.

Methinks I hear you say, "The great desire of my heart lies in a direction inharmonious with the will of God." But the natural heart is deceitful as well as wicked, and its pursuit would bring you little honor, and less satisfaction. How often we see people mistake their own desires. The proper development of this particular talent, may be your mission; but the special inclination as regards its use, is abnormal, and if indulged, will become a monstrosity, which will bring untold misery and remorse. Yet be not surprised, or discouraged at your heart wanderings. Every son of Adam, has had, or will have, the inclination, at some period, as long as the "destroyer of souls" continues to ply his mission, "seeking whom he may devour."

Your mission is as immortal as your soul; without beginning and without end; hidden in God, when the world was spoken into being by the word of faith; bestowed upon you at creation. Capable of increasing strength through time and eternity, while eternal ages roll. Then be found in God in your "desert land," and "waste howling wilderness." Be instructed, be kept by Him as the apple of his eye. And if there is no strange God with you, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them upon her wings;" so

will the Lord lead you, that you may ride upon the high places of the earth, even to the fulfillment of your heart's desire. And after the battles with self are fought, and the victories won, you will go forth with love for humanity, void of hypocrisy, God working in you "to will and to do of his own good pleasure." And out of the very depths of your soul will the yearning cry go up:

"Oh Sun! on our souls first arisen,
Give us light for the spirits that grope!
Make us loving and steadfast and loyal
To bear up humanity's hope!
O Friend! who forsakest us never,
Breathe through us thy errands forever!"

GOOD works have their proper place, not as a substitute for the experience of Entire Sanctification, but as the result of it. Holiness is a life, but is also a heart-felt experience. Holiness acts becomingly to itself, but we must not confound its acts—its works—with itself. "The man of God may be perfect" (in his experience) "thoroughly furnished" (perfected, for so the margin reads), "unto all good works." Living our perfection, pre-supposes a perfection to be lived. The inward is the root of the outward. "Out of the heart are the issues of life." Diligence as an official member or minister, working hard and persistently at Sunday school teaching, tract distribution, etc., cannot earn entire sanctification, are not the thing itself, but the result from it. Being an active trustee or leader or steward does not prove our perfection. We are to be "perfect in order that we may be thoroughly furnished unto all good works. We are to be perfect—perfected unto all good works." So it is rendered in the margin. So it must be philosophically. So it is in fact. We cannot reverse the Divine order. We cannot depart from the essential relation and fitness of things. Let us get ready to work.—*Standard.*

REPENTANCE.

BY REV. LEVI KELLY.

It is never out of order to repent if we have sinned. If every one who feels guilt would return to the Saviour on the spot, what untold wretchedness would be avoided; but sin begets unbelief and adds force to evil inclinations. To repent and not forsake is making our hope of final salvation a delusion. To repent and forsake is planting our feet on solid ground. The doctrine of repentance holds an important place in God's word. To omit it in our teaching is deceiving souls, and weakening all the other truths we may preach. Not to insist on it, is to make the way to heaven an absurdity.

God commanded Jonah to preach to the Ninevites; "Yet in forty days Nineveh shall be overthrown." He does not tell them how, or by whom, but specifies the time. But they began to repent. It is simply said they "believed God." Proclamation was made, a fast began; they put on "sackcloth from the greatest of them even to the least of them." This was the result of believing God, not in God. Some people believe in God, but do not believe him. If they did, just such results would come to pass now. The king was just as humble as his subjects. He left his throne, "and covered him with sackcloth, and sat in ashes."

That heathen king had a clearer conception of what constitutes repentance than half the professing Christians, and many of the doctors of the church. He said, "Yea, let them turn every one from his evil way, and from the violence that is in their hands, and cry mightily unto God." Such a prayer meeting in a fashionable church would make a storm. We see hundreds of professing Christians holding violence in their hands, and oppressing the poor in his wages,

holding high carnival with sinners; under secret cut-throat obligation to murder; turning the house of prayer into a house of pleasure; living in adultery, and yet they seem to see no need of repentance. Yea, how many are holding on to riches gotten by fraud, and sheltered by law, which would soon find its proper owners, if they only gave up their hope of heaven, and repented humbly before God. What is that religion without repentance, but a defiance of God.

True repentance implies conviction for sin. The man who sincerely repents feels the stroke of the law. He not only knows he is a sinner, but he *feels* it most deeply. The law must pronounce the sentence of death, and hold the awful impossibility before his eyes. "Do this and thou shalt live." Paul knew sin, because the law said, "Thou shalt not covet." The demand is more than the subject can render. In this condition he finds his aching heart, and cries out, "O wretched man that I am who shall deliver me from the body of this death." "Sin revives and he dies." Just here the fatal blunder is made with the majority of persons who profess Christ, they have never seen the "sinfulness of sin." To see hell ready to receive them and the grievousness of wrong doing, would extort the cry "God be merciful to me a sinner." Oh, how little is seen of such a spirit in most so-called religious awakenings! It seems there is much done on such occasions to suppress mental and soul agony. Seekers ought to be encouraged to cry out. The quieting the devil does without help from church professors.

I was eye witness of a scene that I can never forget. At the time of a revival of religion, after a powerful appeal from the preacher, an invitation was given, and about twenty came forward, and knelt for prayer, among them was a woman,

who cried out, not very loudly, "God have mercy on me!" I saw it disturbed the preacher, and he spoke to one of his leading members to talk to her, he did so, and for a moment she suppressed her feelings, but cried again for mercy. Then the preacher showed much shame, and he went to quiet her but she "cried the more vehemently," and then two of his members led her down the aisle and out doors and shut them. The woman, however, continued crying for mercy louder still, and her cry so disturbed the worshipers that the services were soon closed. What to me seemed so inhuman, aside from all religious sensitiveness, was that they put the woman out doors into the dark, and it was raining at the same time, and no house near for shelter, not even sheds for teams where she might find shelter.

I have often been surprised that the popular revivalists who number so many converts do not preach conviction on the people. We hear of hundreds converted but unlike the work under Edwards and Wesley, and men of modern times, they are not accompanied with any marked demonstrations, and I fear the work lacks depth.

Under a deep sense of conviction men abandon sin. It is impossible to love that which we hate. Yet we hear persons advocate the necessity of sin. I think one reason why so much sin is in the church, is the people are satisfied to entertain a hope of heaven with less grace than the grace of awakening. The good John Wesley, after giving the "general rules," says, we know God writes these truths on all truly awakened hearts." If this saying is true, (and who doubts it?) then we must conclude the greatest number of his professed followers are unawakened. "Godly sorrow worketh repentance; not to be repented of." This kind precedes pardon, and creates joy all

through life that we laid this foundation in our experience. Unless we go through the gate of repentance, confessing, restoring, and separating, there can be no heaven for us. The burden of the preaching of John the Baptist, of Jesus, and his apostles, was repentance. We cannot, we dare not neglect it, and if we do, we shall fall into hell ourselves, to be tormented with false prophets, and liars, and whoremongers. The exaction of the unalterable conditions of salvation are as inflexible as the Throne of God.

THE NEED OF THE HOUR.

If we were to express this need in one word, we should say, it is power spiritual, superhuman power. Wealth, culture, social and political standing, while they are not to be despised, but in their proper relations should be cherished, are not the need of the hour. As secondary influences for good, they are important, and should be utilized for the good of the race, and the glory of God. But the times demand the endowment of power that came upon the church at Pentecost. Before that mysterious and awful power came upon the disciples in the "upper room" at Jerusalem, they prepared themselves for it by a ten-days protracted prayer meeting. How their prayers, blended and persevering, were answered by God; and their faith, simple, trustful and unyielding, was honored. How they were filled, all of them, and thrilled with the marvelous power of the Holy Ghost. Holy Ghost power is sanctifying power, equipping power, fighting power, conquering power. If we can read the signs of the times aright, we are living in a transitional period, a perilous period in more than one respect. Everything must be reduced to modern system or style, else it borders on the vulgar or unrefined.

The Holy Ghost finds many almost insurmountable barriers in making his power, in its fullness, felt and utilized in the human heart and life. How powerless are our prayers, often, on this account, how ineffective our singing, very often, for the same reason. How unctionless our preaching often is, simply because the Holy Ghost is looked upon and treated as a secondary power and assistant.

Oh, that the Holy Ghost might have an untrammelled sweep in us! Oh! that he might give birth to our prayers and sermons, and beautify and vitalize our characters and lives.

Oh, that one wave of his power after another might flow into our hearts, deluging us, sanctifying us, until the tide becomes so mighty that it will force its way up into the intellect, and permeate it, and thrill it with spirituality. To receive this power may cost something in the way of devotion and sacrifice.

But it will amply pay us to "tarry" at a Throne of Grace for days, if necessary, to receive this power. We shall not only be benefited, but our fellowmen will "take knowledge of us that we have been with Jesus, and learned of him."

Oh, that we may become "burning and shining lights in the world." O Father! fill us with thy fulness.—*Living Epistle.*

And sure I am that it is better to be sick, providing Christ comes to the bedside, and draws by the curtains and says, "Courage! I am thy salvation," than to be lusty and strong and never be visited by Christ.—*Rutherford.*

There are few signs in a soul's state more alarming than that of religious indifference; that is, the spirit of thinking all religions equally true, the real meaning of which is, that all religions are equally false.—*F. W. Robertson.*

LET GO AND TRUST.

It is an inspiring thought that we are addressing a multitude of readers who would know more of Christ. A languid desire is not sufficient. You must desire Jesus with an intensity which will make your soul a glowing furnace. You must reach the point where you will be willing to sell all, or hold all else cheap in comparison with the fulness of love to Christ. There are but two steps down into the pool which makes whole — consecration and trust. Difficulties attend both steps. Some are in doubt whether they surrender all to the disposal of Christ. To such we say, consecrate all you know, and then all you do not know. This includes all your assets. God asks no more than this. At this point many fail, through fear that they are to become paupers, when God means to endow them with untold wealth. "What, let Christ become my Lord, indeed! Is it safe to give him complete control over my heart, to be the sovereign of my will, the owner of all my property, while I sink down to a mere stewardship under him? Will he not take some cruel advantage of me? Will he not command me to hard service? Will not reproaches be heaped upon me, if I avow before men and angels that I am wholly Christ's. Very likely he will honor you by entrusting to you some difficult labor. If you go into partnership with him, you must share all the reproach which comes upon the firm. You are advised beforehand that Jesus is an unpopular character in what is called the best society. "If they have called the Master of the house Beelzebub, how much more shall they call them of his household?" "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Hence there can be no perfect consecration without an accompanying perfect trust.

Just here let us whisper in your ear that perfect reliance on Christ is impossible so long as you are cherishing your good name as a treasure more precious than his glory. I think that he had ministers of his gospel especially in view when he said, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" This is not a rebuke for a jealous care of our moral standing, since an untarnished name is with preachers an indispensable condition of success, but for a weak, truckling to a public opinion, hostile to undulterated Christian truth. They are tempted to temporize, and tone down the gospel to please men on whom they think themselves dependent. Reader, your reputation is not too good to give to the Lord Jesus. Paul's self-surrender included his popularity, "If I yet pleased men, I should not be the servant of Christ."

Some teach that consecration must be a perfect and distinct act. But we can never surrender to a person whom we do not trust. So that faith, simple faith, lies at the bottom of every step Godward. We have recently seen a beautiful illustration of the need of trust in order to complete consecration. A glass-worker makes a beautiful, yet exceedingly frail ornament, and brings it to his friend as a gift. He says, "This is yours; it is very delicate, and must be touched with the greatest care."

"But," says the friend, whose hand has been outstretched for several minutes; "why do you not let go your grasp and give it me?"

"Oh! because I am afraid that you will take hold of it so strongly as to break it, and all my labor will be lost," replies the giver.

"But you say that it is mine; let it go then, and if it is shattered in the transfer, the loss will be mine, and not yours."

If your gift of yourself to Christ

is in good faith, let yourself go; and if you break all in pieces, you have lost nothing; it is all his loss. Perhaps he can make a better use of you, thus shattered, than he could with your wholeness. In his service a broken heart is a thousand times more efficient for good than a whole one.

It is true also, that far more of consecration succeeds the acts of perfect faith and realized sanctification than precedes it. Under the full blaze of the Spirit's illumination we see much more to consecrate than we did before.

"But," says one, "I cannot see God's hand; how then can I know that he accepts the offering of my heart?" You are not required to know, but to believe.

"How can I believe when I feel no change?" The ground of your faith must not be your feelings, but the word of God. When you make a legal tender of yourself to him, it is your duty to believe that he accepts you, according to his promise. This is a simple faith. When it pleases God, he will be to your soul a joyful realization of your acceptance. This is knowledge. The Divine order, both in nature and in grace, is faith, the stepping stone to knowledge.

Professor Morse believed it possible to communicate intelligence by electro-magnetism before he knew the fact. His faith led to his knowledge. You must believe that Jesus Christ is able to save unto the utmost, before you can "know the exceeding greatness of his power to usward who believe." If you attempt to reverse the process, you will grope in Egyptian darkness evermore.

If the blessing of conscious completeness in Christ, and the abiding Comforter and Sanctifier, is by faith only, why not now? To-day is the day of salvation. Full salvation surrounds you like a shoreless ocean.

Appropriate to your utmost capacity to-day. You will gain nothing by waiting. There is no lack for God to supplement, and there is no particular in which you can improve yourself and make yourself more acceptable to him. Neither sanctification nor justification is by works. Works involve the element of time; but faith says, "Now, this instant, thou, O God, wilt receive my offering."

"But," says doubt, "suppose that I feel just the same after I thus believe, what then?"

Keep on believing the promise, and insisting that God is true. He may delay for a few days and weeks the declaration of your complete acceptance, in order to develop and test your faith. The longer the delay, if you trust unwaveringly, the more marvellous the manifestation of Christ to your soul as your complete Saviour, when the Comforter takes the things of Christ and shows them unto you. The Syro phoenician woman lost nothing by pressing her suit against chilling discouragements. Faint not. Just here thousands have failed. They did not grasp the prize, because they did not persistently believe.

Others fail through a subtle legality. They trust in their consecration, and not in Jesus only. They take a commercial view of the matter, and present the offering of their hearts as the meritorious ground of receiving the fulness of the Spirit. This is a piece of folly and presumption, which finds its parallel in the wayside beggar, who insists that the act of stretching out his upturned palm earns the alms which the passer by may give.

After you have laid your gift upon the altar, look away from the gift, that is now God's, toward the skies, whence the fire shall come down to consume your sacrifice, in token of its acceptance. Thus in all our approaches to God there are three re-

quisitions—belief, faith and trust. "For he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."

Others fail because of their seeking the gift, and not the giver. You must desire Jesus only. You must pray this prayer, "Lord Jesus, glorify thyself in me." When you are seeking for some delicious ecstasy you are not seeking to glorify Christ to the utmost of your ability. There must be an absolute resignation of self and selfish desires in order to be a perfect believer. — *Rev. Daniel Steele D. D.*

HONOR THE LORD.

Many of God's children have not only no desire that all they have should be the Lord's, if he should call for it, but they have not reached even so far as Jacob had, who did not live under the present dispensation, and who, at the first dawning of spiritual light, said to God, "Of all that thou shalt give me I will surely give the tenth to thee." They do not give even the tenth part of all the Lord is pleased to give them back again to him. They can readily lay out \$20,000 in the purchase of a house, \$500 a year upon the education of each of their two or three sons, keep many servants besides, and live in other respects in proportion to this, and spend, strictly speaking, not \$250 directly for the work of God or for the support of poor saints, or in feeding hungry unconverted persons near them, who cannot earn their bread. What is the consequence? As they live more for themselves, or for their children than for God, so they are not really happy in God, as one real end for which God has left them here on earth is lost. But this has not merely to do with the rich or the middle classes of children of God, but even with the poorer classes.

The Christian man with a small salary, or a small business, or the journeyman who only earns his wages, says: "I have so little, I cannot spare anything, or, if anything, it can be only the merest trifle." And what is the result? Either all, or almost all, is spent upon himself; or that which is not needed is put by for future days. The consequence is, that such individuals are not happy spiritually, and often also do not prosper temporally, because, as they are not faithful over the little with which God is pleased to entrust them, he cannot entrust them with more, unless he does so, as he did to Israel (Psalm 106: 15), in the way of chastisement, and send leanness into their soul, or to lead them to see the vanity of such things. Often also, both in the case of the poorer, the middle, and the richer classes, God is obliged to send sickness, heavy losses, loss of business, etc.; in order that he may take from his children what they would not gladly, constrained by the love of Christ, lay down at his feet.

I have spent many years in the service of the Lord. During this period, especially during the last forty years, I have become acquainted with many thousands of believers, many hundreds of whom I have known intimately, as well as their circumstances. Moreover, many, very many, have honored me with desiring my counsel and advice in their private affairs. What have I learned, among other points, by this! That "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." (Prov. 11: 24, 25). Many instances have I seen in which the children of God scattered, and yet increased; yea, scattered much, and yet abundantly increased; but far more have I seen, in which they

withheld more than was meet, but it tended to poverty. . . .

Notice here the words "*more than is meet.*" It is not said, withholdeth all; but "*more than is meet,*" viz., while he gives, it is so little in comparison with what it might be, and ought to be, that it tendeth to poverty. With all the desire to get on, very many were not able to do so, just because they only lived to themselves; they withheld more than was meet, and it tended to make or keep them poor. Bad debts, unexpected and unaccountable loss of custom, heavy family afflictions, etc., took away the money which they sought to keep for themselves, contrary to the will of God. While, on the other hand, I know many Christians, who from giving 10 per cent at first, have, increased to 15 and 20 per cent yea, 25 and 33 $\frac{1}{3}$ per cent and I know even of 60 and 75 per cent being given of the whole income; because these Christians long to "*lay up treasure in heaven,*" and *not on earth.* Though we should never give for the sake of being repaid by the Lord; still, this will be the case, if we give from right motives. It is God's own declaration, that it will be so. This is plainly to be gathered from the following passages: "Honor the Lord with thy substance, and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." — Geo. Muller, in "*Words of Faith.*"

TRUE hope is not deceitful. The just, sooner or later, triumph over the unjust.

GROWTH.

"Consider the lilies of the field, how they grow."—

What gives peculiar point to this object-lesson from the lips of Jesus, is, that he not only made the illustration, but made the lilies. It is like an inventor describing his own machine. He made the lilies and he made me—both on the same principle. Both together, man and flower, he planted deep in the Providence of God; but as men are dull at studying themselves, he points to this companion phenomena to teach us how to live a free and natural life, a life which God will unfold for us without our anxiety, as he unfolds the flower. For Christ's words are not a general appeal to consider nature. Men are not to consider the lilies simply to admire their beauty, to dream over the delicate strength and grace of stem and leaf. The point they were to consider was, *how they grow*—how without anxiety or care the flowers woke into loveliness, how without weaving these leaves were woven, how without toiling; these tissues spun themselves, and how without any effort or friction the whole came ready-made from the loom of God in its more than Solomon-like glory. So, he says, making the application beyond dispute, you care-worn, anxious men must grow. You, too, need "take no thought for your life, what ye shall eat, and what ye shall drink, or what ye shall put on. For if God so clothed the grass of the field, shall he not much more clothe you, O ye of little faith?"

This problem of Christian life is simplified to this—man has but to preserve the right attitude. To abide in Christ, to be in position, that is all. Much work is done on board a ship crossing the Atlantic, yet none of it is spent in making the ship go. The sailor but harnesses his vessel to the wind. He puts his

sail and rudder in position, and lo, the miracle is wrought. So everywhere, God creates, man utilizes. All the work of the world is merely taking advantage of energies already there. God gives the wind, and the water, and the heart; man but puts himself in the way of the wind, fixes the water-wheel in the way of the steam; and so, beholding himself in position before God's Spirit, all the energies of Omnipotence course within his soul. He is like a tree, planted by a river, whose leaf is green, and whose fruits fail not.

Such is the deeper lesson to be learned from considering the lily. It is the voice of Nature echoing the whole Evangel of Jesus, "Come unto me, and I will give you rest."—*Natural Law in the Spiritual World.*

SELF-DENIAL AND THE CROSS.

BY REV. L. MENDENHALL.

While the way to heaven is a way of pleasantness; it is a way of self-denial and the cross. The Son of God while on his mission in this world, knew little else but labor and conflict. Perhaps there was as great a tragedy in Gethsemane as on the cross, when the soul of Jesus was "exceeding sorrowful unto death." The bloody sweat gives us a faint conception of the awful agony of that hour. If we trace all of his footsteps until his death, we find them marked with blood; and truly it may be said of him that he was a man of sorrows and acquainted with grief." We are commanded to "arm" ourselves with the same mind that he possessed "who for the joy that was set before him endured the cross, despising the shame." Jesus as he surveyed his pathway from earth to heaven and saw that "we must through much tribulation enter into the kingdom of God," said, "If

any man will come after me, let him deny himself, and take up his cross and follow me."

The Old Testament saints have gone up to heaven over the same way; they had trials "of cruel mockings and scourgings, yea, moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted and were slain with the sword." The trials and labors connected with the Christian's life, do not destroy his happiness, but like Paul he can say, "I am filled with comfort, I am *exceeding* joyful in all our tribulations."

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. 6:14.

THE HOLY OF HOLIES.

Below a certain depth in the ocean, not a ruffle, nor ripple plays across its placid waters. So down in the great deep of the human soul, "there is a calm and sure retreat" into which the righteous may run and be safe. Here man comes face to face with Jehovah. There the divine Shekinah, the overshadowing presence of God abides. This is the Holy of Holies, of which that of the Tabernacle and Temple was but a feeble type. In this sense a higher and diviner meaning attaches to the familiar and sacred words of Jesus upon the Mount,—*"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which seeth in secret, and thy Father which seeth in secret, shall reward thee openly."* The failure to thus pray, to come where the voice of God can be heard, where "the Spirit of truth" can lead, accounts for the misconceptions, mistakes and oftentimes the sins of many who claim to be guided by God. To live in the divine presence, to feel the pulsations of the great heart of God, to take his thought, and to do his

will, guides, inspires, and regenerates the whole man. In the good, glorious, golden time coming, when humanity, shall have learned this wondrous secret, will be fulfilled universally the words of the beloved disciple, "He that is begotten of God keepeth himself, and that wicked one toucheth him not."—*The Day Star.*

WAIT PATIENTLY FOR HIM.

"Rest in the Lord, and wait patiently for him," is a divine command. The waiting time may seem long and weary, but it is not in vain; and we may be sure that he who bade us wait will not forget us nor abandon us.

There is a story told of Havelock and his son, who were one morning crossing London Bridge. Suddenly Havelock thought of something forgotten, and for which he needed to return. Leaving the boy on the bridge he bade him wait till he should come back. He was detained by business, and his mind being occupied, he forgot the boy and did not return to the bridge at all, but went another way. Reaching home late in the evening his wife inquired where Harry was. In a moment it flashed upon him.

"Why, Harry is on London Bridge!"

And hurrying away to the bridge he found him just where he had left him in the morning. The boy had waited all day, and at last his patience was rewarded. So all who patiently wait their heavenly Father's will will find a reward. But they may be sure, even in their waiting, that they are not overlooked or forgotten; for he that keepeth Israel shall "neither slumber nor sleep."—*"The Common People."*

ABHOR sin and selfishness. Cleave to purity and nobility.—*A. Beach.*

AN APPEAL TO FREE METHODISTS.

BY REV. J. T. MICHAEL.

It is now about six years since the Free Methodist Church permitted me to become one of her ministers. During this time, I have had many satisfactory proofs that the great God has designed for her a future brilliant with spiritual glory and success. I have also seen that Satan is not indifferent concerning her, and that he is determined to do everything in his power to prevent the working out of the divine plan. Of some of his schemes I was entirely ignorant during my previous labors, and I have learned that there is in him a depth of subtlety and deception of which I then had only an imperfect realization. Because we may not fail in some one of the ways in which other churches have failed, it does not follow that we may not fail at all. I believe that our greatest danger lies, not in a disposition to accept some form of popular worldliness, but in receiving one or more of the devil's cunning imitations of essential characteristics of the original Christianity. Without being deemed presumptuous, may I not be allowed to say a few things which are on my mind?

We should not allow ourselves to be influenced by an erroneous view of the Bible ideal of a Christian. Because another denomination may pronounce a man unacceptable or inefficient, and may even expel him, we must not conclude from this alone that he is the man we need, and to whom we can give positions of trust and responsibility. If he is cast out because he is true and straightforward, because he will neither stoop to cowardly and unprincipled trickery, nor condescend to preach the truth without enforcing it, and if he loves Methodist doctrine and discipline, then we may joyfully receive

him; but if he loses his former place because he is an annoying, intruding, boasting sentimentalist, or because he is an irrational fanatic, or because he is a selfish, egotistic aspirant, then his coming among us may be productive of an incalculable harm, provided he is not conducted through a searching and radical reformation.

Here for instance, is one who is constantly thrusting himself upon the attention of others, while, with a womanish voice he talks about "the dear Jesus," "the dear saints," "the sweet, gentle blessing of purity." His religion is dainty, perfumed,—and sickly, and he is almost ready to faint when the grand old gospel in its healthy, vigorous fulness is proclaimed. Here is another who goes to exactly the opposite extreme. "Compromising hypocrites" and "hell-bound deceivers" are expressions delicious to his taste. He impugns the motives of his opponents, is bitter and rabid in his denunciations, and insists that every one who does not go his way is on the road to perdition. He is very ignorant, tyrannical, and conceited, and his own rough and unrefined individuality is the most prominent thing in all his career.

Here we have another who has some strange mental semi-lunacy, which he mistakes for unusual piety; or some absurd, fanatical notion which he supposes to be an indication of an acquaintance with the deep things of God. He receives opposition to his fanaticism with great meekness, and regards it as persecution for righteousness' sake, while he consecrates himself to his own miserable theory which, as a worthless parasite is drawing the life from his soul. Certainly it must be admitted that we do not need such men unless a very decided change takes place in them, and we ought to keep the scriptural ideal burning and blazing before their eyes until they will either be trans-

formed or else see that ours is not a congenial and fruitful field for their labors.

There is a roundness, a symmetry, a real nobility in the full conception of what a Christian should be which ought always to live in the mind of the church even in connection with the humblest profession. Its essence is such that obscure circuits can not take away its royalty, small pay can not destroy its richness, rude and rough surroundings can not blot out its culture and refinement, persecution and hate cannot affect its love and purity, injustice and tyranny cannot overcome its humility and patience, and flattery and exaltation cannot make it proud and oppressive. We should allow nothing under any consideration to draw a curtain over this conception so that it would not be constantly in our view. As Free Methodists, we should be especially watchful on this point. There is so much which we of necessity have to do which would be used by Satan, if we would let him, to make us little, and narrow, and shriveled. We must oppose great and popular evils, and we must oppose them in a manner which may often be denounced as harsh and censorious, and he will gladly take advantage of this to produce sore and bitter feelings within us. We must frequently expose iniquities which hide behind accepted forms of religion, and we may be condemned as prejudiced and bigoted; and the adversary of our souls will rejoice if he can succeed in making us just what we are charged with being. Or, failing in this, he may try to throw us over to another extreme in which we will either become cowardly and compromising in the presence of powers which threaten to overwhelm us if we will not submit to them, or else wild and unreasonable, swayed by our emotions and impressions when they have gone beyond the control of righteousness

and reason. Is there no way in which all these follies may be avoided?

There is hidden in a beautiful garden a loathsome carcass, which, unless removed, must produce disease and death. The gardener searches diligently for it, not because he loves the carcass but because he cares for his garden and for those who walk its paths and sit within its arbors. The buzzard also searches, not because he loves the garden, but because he has a sharp appetite for the putrifying mass.

Can we not be radical and thorough? Can we not uncover sin everywhere? Can we not tear down and destroy every intrenchment of the forces of darkness? Can we not root out and expose every vestige of hidden and secret iniquity without having the buzzard's nature? I know we can. I know we must. I know, too, that without being weak and vacillating, we can be kind, and gentle, and humble, not given to unfounded suspicions, not indulging in cowardly flings and mean insinuations. I know also that our emotions may leap and sparkle in a white heat of religious fervor without our being led astray by strange sounds and dreams and revelations which have no more evidence that they are supernatural than the ravings of a maniac, or the effusions of a gipsy fortune teller. I know there is a way of safety, plain, solid and shining. If we will keep in our thought the Bible ideal of what we are to be, and if we will continually live according to it in our volitions, in our thinking, in our feelings, and in all our outward conduct, we cannot go astray.

Brethren, the work to which God has called you is a grand work. It seems to me that yours is the grandest work outside of heaven; and if you are to be and to do what you ought, you must realize its grandeur. And when I say this, I am not trying to give you a vision of earthly and

material splendor. Indeed, there may be only school-house appointments with long and muddy roads between, over which your own feet must carry you, and small pay in the coin of this world coming from the warm hearts and hard hands of God's poor. You may have a very little parsonage and a very little with which to furnish it. You may have to study your sermons and at the same time to amuse the baby while your wife gets time to read her Bible, or to pray with a sick neighbor. You may be hated, misrepresented, misunderstood, persecuted, shunned. All this, and a hundredfold more, and still the grandeur may be there. Will you see it? Will you feel it? Use oil, use the sword; give the heaviest blows which Omnipotence can strike through you, enter every door which the Master opens, and do every task he gives you, but do not allow anything to shrivel up your nature. The pressure be what it may, never stoop to unprincipled acts of any kind. In every relation in life, be true, be frank, be transparently honest. Dare to be a man—not a sneaking, truckling, two-faced, double-tongued creature, but a large-souled, broad-minded, warm-hearted, Christ-like man. Your sphere is not an insignificant affair suited to a puny, groveling soul, but, no matter how it may appear to the natural gaze, to the spiritual sight the other side of the circle touches the throne.

The servant of the prophet saw only a part of his surroundings, but his master prayed for him, "and the Lord opened the eyes of the young man, and he saw, and, behold, the mountain was full of horses and chariots of fire round about Elisha."

In this Free Methodist work, it is of great importance that you keep your spiritual eyes open so that you may see the glory—not merely the glory which shines upon you from heaven, or from some mighty one of whose fame you have heard, but the

glory which is a part of your own pure, true life. When you are in the shop, or out upon the farm, or down in the mine, or away with your team in the forest, do you ever stand still when there are no jealousies stretching toward the fortunes of others, when God opens your eyes upon the present realities in your own life? Do you then see anything worth admiring? Is your heart thrilled with gratitude for the innumerable blessings which are yours? And does your soul sing a psalm of thanksgiving for the place which has been chosen for you? Mothers, when you are busy in your own secluded homes, are you feverish and restless because you cannot go up and down the land with the messages of salvation? When you hear the cries of your children, do you grumble and worry because you must spend much of your time in supplying their wants? Or, with your spiritual sight open, and looking down into the depths of their souls, do you realize the sublime task which has been intrusted to you? Appreciating the high honor of being a mother, do you train your children for eternity? Do you see that your home with all its round of daily cares is a royal home in which the royal Christ is not ashamed to live with you?

If each one will gladly stand where God puts him, if each one will earnestly do the work which God chooses for him, if each one with a soul warm, and bright with pure feeling, with minds stored with true, clean thoughts, will live here the same life which is to flow on forever, then we will be a host whose step is always steady, whose march is always onward, whose victory is always complete; a host before which the armies of hell must scatter and flee away. These are the kind of people who can be trusted to stand against popular sin, to expose iniquity, to insist upon thorough work, and to carry on radical, aggressive

effort. They have the internal, eternal, essential life inside of them, and under the proper conditions it can not fail to manifest itself. I admit that a seed may have sunlight and rain and the best soil, that every process of nature may be perfectly performed, and still there may be only a loathsome, poisonous weed; the trouble, however, is not in the soil, or in the rain, or in the sunlight, but it is in the seed. The possibilities of beauty and nourishment are not in it, and no amount of favorable conditions can make it different.

But take another seed, or suppose God should regenerate this one so that in it would be wrapped up beauty, fragrance, and health. Now, you do not say that because the first seed was bitter and poisonous that therefore the soil and sunshine and rain are of no use, and that you must keep the good seed away from them; but you plant it in the same soil under the same sunlight and showers, and with the operation of exactly the same set of laws, what a difference appears! We are not to shut out sunlight, or to try to improve the laws of nature, but to be sure that our seeds have the right kind of life. We are not to make our gospel light less searching, or our principles less exacting. On proper occasions, and with correct methods, we are not to fail to expose and to rebuke any system of evil. God commands us to go with unsheathed swords into the devil's strongest fortifications. He commands us to tear away the coverings and to let in the light upon every hidden abomination. He requires us to do a tremendous amount of shattering to pieces and tearing to shreds the popular and gilded shams presented in the name of Jesus Christ. We must not listen to the sickly whine which tells us that this is not our business. We must not go in the direction in which the skel-

eton finger points, while the hollow voice of fear warns us by the failures of the past. It is not for us to shun the tasks which God lays upon us, but to have the internal strength, and vigor, and life, by which we shall be able to successfully grapple with every foe.

More of this vitality, I believe is one of our greatest needs as a church. A personal, healthy, tenacious life of a high order by which we can shake off into the fire, as Paul did the viper, every delusion which tries to fasten itself upon us; a strong inherent life by which we can strike a blow at the most powerful organization where sin may be covered, without even being made to tremble by the rebound; a wise, common sense, constructive life which enables us to both labor for the saving of individual souls, and to overturn the systems of sin without one work interfering with or destroying the other; a life like the life the disciples had on and after Pentecost, before which Romans and Greeks and Jews trembled, and their massive defenses crumbled into dust.

We must not allow anything to take from us the Saviour's ideal. We must not allow any one of its elements to be lost, and something else to take its place. It seems to me we ought to read the four gospels more than we do. We ought to read and assimilate until we are much more like the pure, and thorough Christ. His piety may not be incomprehensible, it may not be subtle and mysterious, it may not be vague and indefinite, but it is clear, and genuine, and practical, and glorious throughout. Here we find the divine example, the divine pattern, and if the devil cannot succeed in getting us to throw it all away, he tries to persuade us to give up some one of its attributes, and to receive one or more of his many substitutes. These substitutes are made to appear very attractive; they

may be called by Bible names, and are often prepared especially for Free Methodists. We ought to remember that the devil is as willing to get up a theory of holiness as a theory of atheism when he can accomplish his purpose thereby; and we ought not to forget that there is just such a theory in the land. Its doctrinal statements, as far as they go, may be generally correct, but it is weak, unhealthy, and unscriptural; and when the Free Methodist Church adopts it and will not give it up, the best thing for her to do will be to go out of existence. And so there are many other substitutes, some of them so detestable that when the gilded Bible verses are torn from their hideous forms, the mind instinctively turns away. Satan knows that even by pasting them over with illuminated texts he cannot get any considerable number of sane persons to receive them, but his hope is upon the reaction, and he is content. Let us obey God, and then we need not fear. We have the necessary truth, the sound philosophy, the requisite polity, the holy enthusiasm, the sanctified mind and heart,—and now with an increased baptism of divine life and power, why may we not march on without failure, without apostacy, on and on, from conquest to conquest, saving souls and destroying the kingdom of darkness, spreading righteousness and love, peace and glory, until the heavens reveal the coming of the Lord, and we go in through the gates triumphant and safe forever?

I am convinced that we have reached a crucial period in our history. We stand upon an elevation from which two views open upon us. On the left, for a narrow space, are the dismal swamps of fanaticism into which a few sink to rise no more; but the vast majority have reached the barren fields of formalism beyond, and are spending their lives in vain attempts to improve the

sterile soil. Here and there are a few tottering thrones upon which a few worldly ecclesiastics rule over a church rent by contentions, over a faith which was never delivered to the saints. Masses of untempered mortar may be seen in every direction.

In the dilapidated houses of worship are heard the monotonous repetition of vows which are never kept; and the mechanical worshipers are glad when their passionless services are ended. The scene is indeed a very unattractive one. It lacks even the earthly pomp and greatness, for the world has at last refused to be imposed upon, and has turned away in disgust. Beyond all, stretching out into the starless night, is the lake of despair from which comes the wail of woe and warning. On the right lies the country through which the faithful of all ages have traveled. Thorns, burning sands, and battle fields are there, but the feet of the travelers are still shod so that they can walk with the same unflinching tread. Well directed darts, doubts, delusions, and discouragements are still abundant, but there is a girdle, a helmet, a shield, a sword for every warrior, and an armor as strong and as bright as the ones the apostles wore, and above, a living, listening God ready to help. The mountains ring, and the valleys echo the celestial music mingled with the cry of the real penitent and the shout of the new-born child, while the whole land is radiant with the inextinguishable light from the lives of the sons and daughters of the King, and far up in the dome of the sky strike the rays from the eternal home. Which way will we take? See the men who labored and sacrificed a hundred years ago to give to us the Methodism we claim to love. What would they say? See the men who fought against ignorance and superstition, and tyranny, to give an open Bible

to the nations. What would they say? See the men who toiled, and bled, and died to establish the Christianity which we are called to perpetuate. What would they say? The dark records of the past, and the dumb, expectant silence of the future plead with us. The innumerable company of angels, intensely interested in our decision, pleads with us. Urging us to follow him, and entreating in the name of those for whom he has suffered, the Saviour pleads with us. The immortal God, bringing his inexhaustible resources of wisdom and of power, pleads with us. Will we take the way of the cross, the way of righteousness, the way of battle, the way of victory, and the way of the throne? May the Lord help us to decide.

South Oil City, Pa.

LUTHER ON PREACHING.

For moving eloquence in the pulpit no one excelled Luther. He not only knew how to preach, but he could tell the secret to others. One defect, he observes, may eclipse numerous gifts in a preacher. "Dr. Justus Jonas has all the good virtues and qualities a man may have; yet merely because he hums and spits, the people cannot bear that good and honest man."

Let a preacher stick to his text, and not ramble: "A preacher that will speak everything that comes in his mind is like a maid that goes to market, and, meeting another maid, makes a stand, and they hold a goose market." He despised the hunger for applause. "Ambition is the rankest poison to the church, when it possesses the preachers." "Cursed are all preachers that in the church aim at high and loud things, and neglecting the saving health of the poor, unlearned people, seek their own honor and praise, and therewith to please one or two am-

bitious persons. When I preach, I sink myself deep down. I regard neither doctors nor magistrates, of whom are here in this church above forty; but I have an eye to the multitude of young people, children, and servants, of whom are more than two thousand. I preach to these, directing myself to them that have need thereof. Will not the rest hear me? The door stands open unto them; they may begone." "An upright, godly, and true preacher should direct his preaching to the poor, simple sort of people, like a mother that stills her child, dandles, and plays with it." "When they come to me, to Melancthon, to Dr. Pommer, etc., let them show their cunning, how learned they be: they shall be well put to their trumps. But to sprinkle out Hebrew, Greek and Latin in their public sermons savors merely of show."—*The Christian.*

A straw will make an impression on the virgin snow, but let the snow remain but a short time and a horse's hoof can hardly penetrate it. So it is with the youthful mind. A trifling word may make an impression on it, but after a few years the most powerful appeals may cease to influence it. Think of this, ye who have the training of the infant mind and leave such impressions thereon as will be safe for it to carry amid the follies and temptations of this world.—*Christian Standard, (Ohio).*

Faithful prayer always implies correlative exertion; and no man can ask honestly and hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*John Ruskin.*

God does not delay to hear our prayers because he has no mind to give, but that, by enlarging our desires, he may give us more largely.—*Anselm.*

CHURCH DESECRATION.

BY CLARA LEFFINGWELL.

God's house, the holy temple, was subject to pollution, even when Jesus was upon earth. Jesus once found it in a very bad state. If Christ had not entered the temple that day, and the only account handed down to us had been gathered from the lips of the people, we might have thought the Church to be in a very prosperous condition; for very likely the house was well filled, and there may have been a large number of offerings. But the size of the congregation was a matter of secondary importance to Jesus. Holiness and purity must be established, without which all is mockery. Not even the thought that less revenue would come if worldliness was not allowed, would make him look upon their proceedings with any degree of toleration. No! the temple must be kept pure, the services conducted in a manner pleasing to God, that those who did come might receive a blessing. This was of the utmost importance.

"Ye have made it a den of thieves" is indeed a terrible accusation, yet it came from the lips of one who could not err; for Jesus was "God manifested in the flesh." He and the Father were one. Here we see the proneness of mankind to mingle with holy devotions that worldliness which makes it abominable in the sight of the Lord.

If he had not entered the temple, must this desecration have continued as long as sacrifices were offered? The words Jesus quoted: "My house shall be called a house of prayer," were doubtless familiar to them. Why was anything unholy allowed? Could not any one see the wrong that was being done?

If not, they were in a most deplorable state of blindness. If we look for an answer, we will have

three classes to consider. 1. Those who could not condemn any thing which was done in the temple, thinking it would be disloyal to the priests and congregation, and also uncharitable. They strove rather to justify it, saying "The end sanctifies the means." 2. Those who saw it was wrong, yet felt too weak and timid to use their influence against it, or went on upholding it for the sake of peace, dreading nothing so much as a disturbance. 3. Those who seeing God was being mocked withdrew without protest.

"If any man have not the spirit of Christ he is none of his," and "If any man say he has the spirit of Christ he ought so to walk even as he walked."

But what did Jesus do? Differing from the first; he regarded sin with no more favor in the temple than he would among them who made no pretensions to serve God. From the second, although he was the Prince of Peace, he could lift up his voice against sin even if people were disturbed. He did not attempt to give peace and rest until he had taken away their sins; then the peace that none could take away would be given. He never lulled people to slumber when they were in a dangerous condition. Unlike the third, he shrank not from those who had made the house of God a den of thieves, but told them their sins, showing them where they stood in the sight of God. We have not the power and authority Christ had, but may we not in his name, in the spirit of love and meekness present the subject of Church desecration at Christmas to the public?

At the time of Christmas, a large portion of those who believe in Christ assemble in his house. The pulpit, where the warnings of God should be proclaimed, is changed into a temporary stage; curtains are hung, costumes are obtained, a wig, whiskers etc.; for whatever the programme

may be, a large portion of the honors of the evening are bestowed upon St. Nicholas. He is said to be the Patron Saint of France, as St. George is of England, and St. Patrick of Ireland. Free Protestant America never honors the last two in the house of the Lord, why do they speak of St. Nicholas? O friends! if Jesus should come into the Churches on Christmas eve, would he not find them in a worse condition than was the holy temple? Would he find them as houses of prayer; or as dens of amusements? Some console themselves with the thought that part of the programme is good, and Jesus is so merciful, they say. Yes, he is very merciful to those who will give up their sins. But the fact that the sacrifices were duly offered, did not prevent him from saying they had made God's house a den of thieves. Part of what was done there was in accordance with God's will. They might with better logic have reasoned, that the sacrifices would atone for the buying and selling. Teaching children to sing the holiest praises to Jesus will not atone for teaching them to act what they know to be false, for instilling a love in their young hearts for being actors and actresses, and for witnessing stage plays. This love will grow with their growth, and tend to make them regard church gatherings as dull, and lead them to the drama, unmixed with religion.

But some people think we must have amusements to keep up the Sabbath-school. Is the Sunday-school then built on amusements for a foundation? If so it will fall away when the call is made for self-denial and taking up crosses.

What did Jesus do? He was tempted in all points like as we are, yet he never resorted to giving entertainments to draw a crowd, or induce those who had come to come again. He taught that none would come and be saved except the Spirit

of God drew them. He fed with plain, substantial food, multitudes who had lingered, listening to him until they needed food, but when the people returned, and he perceived why they came, he did not say within himself, "I'm glad I've discovered a way to make people come again; with the help of harmless entertainments, I shall convert more." No, he never entertained worldly policy. He dealt faithfully with them. How ashamed we would have felt had we been told to our faces as they were, "Ye came not because of the miracle, but because ye did eat of the loaves and were filled."

It is no worse to come ourselves from wrong motives, than to hold them up to others. Jesus gave the rebuke and advice they most needed. Yet it is sadly unheeded now. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life."

How shall we prepare for commemorating the day on which he was born? To him the presents belong. Shall we not consult his tastes and strive to bring him the gifts he values most highly, the hearts of those he died to save? It will cost efforts, but think what the gift he offers to all, cost him. He gave himself for us, the costliest, most valuable gift which could be imagined. Do not pollute the Church by making it a place of amusement. Keep it a holy place where hearts are offered up to God. Labor not that others may be amused but that they may receive the gift of eternal life. Lean not on entertainments, but seek to be baptized with the Holy Spirit. Jesus' promise of success is linked to the command to follow him.

If clouds begin to darken the light of hope, drop deeper the anchor of faith. There is always rock below for those who trust in the Lord.

THE LOST BLESSING.

BY H. M. DUDLEY.

There is a class of people who believe, once in grace always in grace. We live in grace just as long as we follow Christ and no longer. Let us not deceive ourselves and hang on to an old hope unless we are living godly in Christ Jesus, for it will avail us nothing. Present grace and present salvation are our only safety. It is essential that our bodies should receive nourishment from earth's storehouse every day, or they would become languid; and how can the soul live just before God, without spiritual food from its Author? How necessary it is then that we keep open the avenues of the soul, through prayer, that Christ may have free access, so that we may glorify him in our bodies and spirits which are his. Some hold to the belief that if we once had a change of heart, we can not be lost. This is not the teaching of the Scriptures. We become negligent in duty and lose our trust in God through worldly-mindedness, then we are drawn into sin through the tempter. There is danger, if we backslide, of going so far and becoming so corrupt and heartless as to blaspheme against the Holy Ghost, "Which shall not be forgiven him in this world neither in the world to come." Matt. 12:32. "There is a sin unto death." John 5:16, and there is a sin not unto death." verse 17.

Ananias and Sapphira lied to the Holy Ghost and fell dead at the apostle's feet. Let us be admonished lest we fall into condemnation and miss heaven.

Several years ago, a gentleman related a singular circumstance of which he was personally knowing. A man experienced religion, joined the church, was a thorough worker and lived a godly life. When the

war broke out he enlisted. In camp life he lost his hope in Christ. After the war he came home and began to repair his house. While on the roof at work, something went wrong, and he, like Peter, began to curse and swear. The carpenter, a man of no religious profession, reproved him for such awful swearing. Said he, "Suppose you should fall from this building and break your neck, what would become of you?" He replied with another awful oath, "He did not care." Soon after, he made a misstep and fell to the ground and was taken up for dead. The doctor was summoned and he rallied for a short time before his death. His past life loomed up before him. He saw his awful situation. Said he "I once knew what it was to love God, and know my sins forgiven and it was the happiest period of my life. But oh, how I have changed! Can it be possible my doom is sealed and I am lost? Lost to all eternity? The devils around my bed are waiting to bear my soul down to perdition. This awful remorse of conscience, how can I endure it? Once I might have been saved, but now the door is shut. No entrance there, and I am lost, banished from the presence of God, and yet forbidden to die. I with Dives must wail in dark despair where no ray of hope or light can ever reach me." His last words were, "Doomed to all eternity."

Let us therefore, dear friends, fear lest a promise being left us of entering into his rest, any of you should seem to come short of it. Hebrews 4:1.

We are not necessarily lost forever if we lose the blessing of justification. If we truly and heartily repent of our sins with a godly sorrow, Christ will meet us, as the prodigal son was met and rejoice that the lost is found, the spiritually dead is made alive Glory to God! We have the promise in Jeremiah 3:22. "Return ye backsliding children and

I will heal your backslidings." Again in Hosea 6: 1, "Come and let us return unto the Lord, for he hath torn and he will heal us, he hath smitten and he will bind us up." O what precious promises! If we are lost it is not God's fault. He has done all that could be done to save the lost race. It is God's will to save us. Our own wills bring condemnation. I remember with sorrow the time when I lost the blessing of justification. I did not even think that I would ever backslide. But oh, the tempter dragged my soul away from God before I was hardly aware of it. I was perfectly happy when first converted and enjoyed the love of God for nearly a year, before the Devil got hold of me. While engaged at work one day, I became very angry and could not contain myself; I took the name of God in vain. It seemed to me as though Satan forced the language out of my mouth and made me believe right there that I had lost all hope of salvation. Still I tried to struggle on, to watch and pray for a while. Finally I began to neglect some duties and my closet for prayer became less frequented; yet I hardly realized that I was so nearly over the dam.

One day I was out hunting with a companion, he asked me to play cards. I refused, still he urged his request and said there was no harm in playing for fun—they were nothing but pasteboards with pictures on them and could do no harm. The Devil worked so artfully through this friend that I began to think there was no harm in it. Therefore I yielded to the temptation, but no sooner had I taken the cards into my hands than I felt condemned. Sorrow and remorse followed. But these convictions gradually wore away and I became more sinful.

Not long after this I was accused of playing cards by one of the mem-

bers of the church. I felt guilty, denied the fact, and it aroused the old Adam in my nature. I left off watching and ceased to pray; I became openly rebellious. For two years the Devil had complete control over me. I hated the sight of a professor and would not meet one for fear he would talk to me about my soul, which I could not bear. Seven other spirits, more wicked than the first had entered in. Oh, what depravity in the human heart! What has done all this and made us wretched? It is sin. Unknown to my parents, I sought the pastor and asked for a letter from the church. Once in my possession I would destroy it. But my sainted Mother soon found me out and she plead so hard, with tears, that I let my name remain, to please her, not that I thought it right to belong to a church and live a wicked life. One day while she was reproving me for irreligious conduct I said to her that I could not live religion in that place but when I settled down in life I would try and be a Christian.

I was in the backslidden state about nine years, sinning against light and knowledge. After marriage, I moved into another county. One day I took my wife and went home on a visit. Mother took me one side and said to me, "Do you remember that promise you made to me to again seek the Saviour." I was still unreconciled to God; therefore I was speechless. But the appeal stirred up a guilty conscience. Through infinite mercy I found my way back to God. Several years have now passed since that sainted Mother finished her pilgrimage here below and her spirit took its flight across the river to the Paradise of God. I hope, with her to strike the golden harp in glory.

I BELIEVE the promises of God enough to venture an eternity upon them.

EDITORIAL.

SEVENTH OF ROMANS.

Paul was a converted Jew. In this chapter he addresses, more particularly, the converted Jews. "I speak to them that know the law,"—verse 1. That is to those who were brought up Jews and had been educated in the law of Moses. He shows in verses 1-4 that by the coming of Christ, the law of Moses, the ceremonial law, was no longer in force. As the wife, by the death of her husband, is free to marry, so they, the Jews, by the abrogation of the ceremonial law, are free to promise allegiance to Christ. In the fifth verse, and on from that, he shows the inability of the law to save us. We are depraved; the law does not give us any power over corruption, but makes it the more manifest by showing us how we ought to live. By drawing the straight line by which men ought to walk, it shows the crookedness of their ways.

Then, such is the nature of sin, that when men know a thing is wrong, they the more ardently desire it. "But sin taking occasion by the commandment, wrought in me all manner of concupiscence."—verse 8. A French actress, on taking a drink of pure, cold water said, "How good it would taste if it was wicked to drink it." Ovid, a celebrated Latin poet wrote,

Audax omnia perpeti

Gens humana ruit, per vetitum nefas.

"The daring, human race rushes through wickedness forbidden, to bear all things."

That the apostle, in showing the inability of the law to save men, might make himself less offensive to the Jews, who, while they lived in constant violation of the law, were yet zealous for it, speaks of the effects of the law upon himself personally, while he was yet unconverted. This he is careful to explain in

the eighteenth verse, "For I know that in me, (*that is, in my flesh*) dwelleth no good thing." So that by "I" and "me" in this chapter he means himself in his unregenerate state.

How any intelligent man can suppose that he is speaking in this chapter of himself after his conversion, we cannot imagine.

President Johnathan Edwards was a man of great talent, of profound learning, and of deep piety, and a Calvinist. He says, in speaking of the 7th of Romans, "Every one of mankind *is carnal, sold under sin*, in his first state, and till delivered by Christ. For it is plain, that the apostle's design is to show the insufficiency of the law to give life to any one whatever."

Again, "The Apostle Paul speaking of what he was naturally, says, 'I am carnal, sold under sin.'—Rom. 7: 14. — Edward's Works v. 3, p. 433.

President Finney, a Congregationalist, says, "The sinner is a sinner just and only because he knows his duty and does it not. He apprehends the law of the intelligence, but minds the impulses of his sensibility. This is the very character which the apostle is so graphically portraying in the seventh chapter of Romans. He could not possibly have given a more graphic picture of a sinner when he is enlightened, and yet enslaved by his propensities. It is a full length portrait of a sinner enlightened and struggling for liberty, and yet continually falling and floundering under the galling bondage of his own lusts. And that this should be considered the experience of a regenerate heart, Oh, horrible! How many thousands of souls have been blinded by this delusion and gone down to hell! And, what is worse still, commentators and many ministers, because this is their own experience, are still holding fast to and inculcating this delusion.

Now let it be remembered that just the difference between saints and sin-

ners and especially deceived professors, is expressed and clearly illustrated in the seventh and eighth chapters of Romans; and to do this was the very design of the writer of the epistle. The difference consists in just this: They both see what they ought to do; the one does it in fact, while the other only resolves to do it, but does it not. They both have bodies and both have all the constitutional propensities. But the saint overcomes them all. He has the victory through our Lord Jesus Christ. Through him he is delivered from the body of sin and of death and made free from the law of sin in his members. He is a conqueror and more than a conqueror." — *Finney's Theology* page 569.

Dr. Adam Clarke says, "I believe it is agreed on all hands that the apostle is here demonstrating the insufficiency of the law, in opposition to the Gospel. That by the *former*, is the knowledge; by the latter, *the cure of sin*. Therefore, by *I* here he cannot mean *himself*, nor any Christian believer; if the contrary could be proved, the argument of the apostle would go to demonstrate the insufficiency of the *gospel*, as well as of the *law*."

It is difficult to conceive how the opinion could have crept into the church, or prevailed there, that the apostle here speaks of his *regenerate state*; and that what was, in such a state true of himself, must be true of all others. This opinion has most pitifully, and most shamefully, not only lowered the standard of Christianity, but destroyed its influence and disgraced its character. It requires but little knowledge of the spirit of the gospel, and of the scope of this epistle, to see that the apostle is here either personating a Jew, under the law and without the gospel, or showing what his own state was, when he was deeply convinced that by the deeds of the law no man could be justified; and had not as yet heard those blessed words, "*Brother Saul, the Lord Jesus that appeared un-*

to thee in the way, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. Acts 9: 17.

To be *in the flesh*, or to be *carnally minded* solely respects the unregenerated." — Com. on Rom. 7: 14.

STAND FIRM.

Some years ago we were in a holiness meeting in New York. There were several preachers of different denominations present. Some of them were pastors of popular churches, and had large salaries. One preacher serving a little mission on the outskirts of the city, said with emphasis, "Brethren I am so thankful I have a congregation of poor people to preach to, *They will let me preach the truth.*"

It is a great privilege to preach the truth as we see it in the Bible, and as it is revealed to us by the Spirit. No amount of salary can compensate for the loss of this privilege.

A very dear conscientious brother, who left us for reasons which he thought at the time satisfactory, was written to for advice by some others who contemplated taking the same step. He replied as follows:

Aug. 29, 1885.

Rev. — — —

DEAR BROTHER: — Yours of the 9th inst received. You have written freely, and in reply I shall do the same. I believe the Lord put it into your heart to write me, and I shall be honest with you and tell you my candid opinion.

You are contemplating taking a step similar to the one I have taken, and which I have felt determined never to retrace, or to let any one know I had regrets for so doing.

But as you are seeking advice in a matter of the greatest importance, I will speak out plainly, the more mature convictions of my heart.

Really, with the experience I am having, I am made to believe that, that step was the *mistake of my life*. And I pray that you may be spared the mental suffering, that I have endured in conse-

quence of having left the church in which I was converted and brought up, to connect myself with one in every way so different.

I am not blind to the faults and failures of some ministers and people who have "a zeal of God, but not according to knowledge" and thus tear down the work that others build.

And this with me as with yourself, was one of the most discouraging features that I met with. I came to believe, just as you are inclined to, that I might do more effective work, and that my usefulness would be increased if I were out from behind the bars of prejudice, etc.

But, my dear brother, it is not so, for just as soon as Free Methodist preachers step over to other denominations they are obliged to adopt their methods and present the truth from their standpoint. The tide of worldliness will be too strong for them; and although they may endeavor to preach a full gospel and do thorough work, yet their labors will be crushed under the pressure of formality and death, and the preacher will, after a time, find that, almost unconsciously to himself, he is conforming in spirit to the prevailing worldliness about him; losing his power, and freshness of religious experience. *Sad* is such a state. Men who have been reared in other bodies may be able to remain there with clear consciences. But, is it not true, that even these when they begin to insist upon having their people conform to discipline, meet with such opposition that some of them have gone to the Free Methodist Church as a place of refuge?

I had an idea that the discipline was too rigid and exacting, but I now see what an advantage it is to head off worldliness and sinful practices at the beginning, and kill the flowers of pride by nipping them in the bud.

As you request, I send you a copy of my reasons for withdrawing from the F. M. church, but, really, I am ashamed of them, and was as soon as they came from the printer, and have never given away but a few.

Now, dear brother, your better way is to go straight forward in your work. If, as you say, you have been reared by Free Methodist parents, you will not feel at home in any other church that you may join, and you will not better your spiritual state thereby. Well, I think I hear you saying, "All this is against yourself." Yes it is,

but it is true. I have written thus freely that you may be prevented from making the mistake that I have made. I have a pleasant parsonage home, among a kind-hearted people, a congregation larger than any I ever served in the Free Methodist church. Salary promptly paid. But I must confess that all is unsatisfactory to me, because it seems to stop short of the line of salvation. I often come from my pulpit, throw myself on the couch and weep, because I am sick at heart. O may you never have such an experience!

My sheet is full and I must close for the present, but let me hear from you again.

Your Brother in Christ.—

"MY NATURE."

It is difficult to distinguish in ourselves the difference between nature and grace. Some appear to be incapable of making the distinction. They act out their natural disposition and attribute it to the Spirit of God. If they are close and penurious they take great delight in denouncing extravagance. If they are self-willed and contentious, they seem to say, "See how bold and courageous I am in standing for the truth." But few have the frankness of a brother who testified at one of the Conferences we attended. Said he, "I am going on just as usual. I cut and slash, and intend to; for I love to do it. It is my nature."

This was honest. But it was by no means a Christian testimony. "If ye live after the flesh ye shall die." But to "live after the flesh" is to live according to one's natural disposition. The less grace some have, the easier it is for them to "cut and slash." The spirit of love does not work in this way. It makes one firm and uncompromising, but gentle and peaceable. The Spirit of God removes the old, carnal nature. It transforms one in whom it dwells.

Peter after he was filled with the Spirit, never denied Christ, and never used carnal weapons. He was bold, but never malignant.

FROM AFRICA.

We have an excellent letter from W. W. Kelley dated Sept. 25th. He had a slight fever every day, but was about all the while, building a log house and getting settled. They were all in good spirits, full of gratitude to God for his special help and protection.

They have purchased a piece of land, 40 or 50 acres, part of which is under cultivation.

The mode of purchasing was so interesting that we give Brother Kelley's words. On his arrival he secured the friendship of a fine appearing man, named, Sak-wa-ri,—son of the chief.

"I told Sak-wa-ri I wanted to buy a seema—i.e., a field, and asked him to have the chief come. He did so, and with him his Indunas, (or lieutenants they might be called,) as they represent the chief at their different places of abode. After some conversation they all left, and in an hour they sent for me. I found them in a dense wood a few hundred yards from our tent. They had hunted Brother Agnew up and had him with them. They explained to me that I should have sole right to the land, and all on it with the exception of a nut tree, and a tree from the bark of which they make cloth. These were reserved for the chief, as a sort of tax, I suppose. We would have no use for the cloth tree, but the nuts of the other are very fine. We use oil made from them which is superior to lard for cooking purposes. After these explanations, two of the under chiefs took me with them to "gim-be-la"—walk the land. I had fever that day, but looked to the Lord to give me strength. They passed on before and showed me the line, and as I marked the trees I put the print of the cross on them. When we returned to the rest of the company, I unfolded a bolt of cotton and cut it into

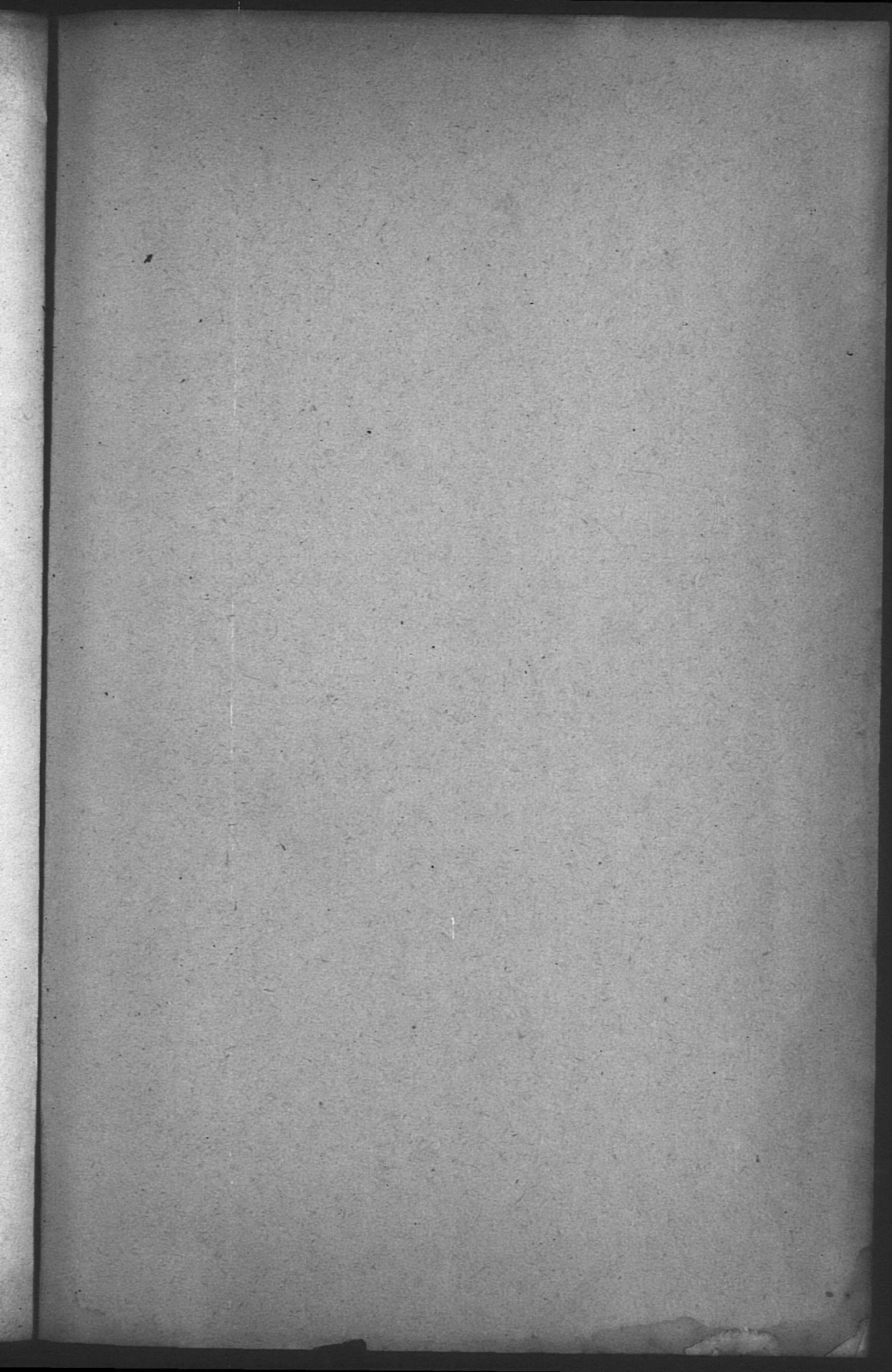
"maneas"—eight yard pieces. They asked ten pieces. I had a bolt that measured exactly eighty yards. So I cut it up and gave it to them. We all sat around in a circle. The chief clapped his hands together gently; the rest did the same, and I followed the example. We then shook hands, and such a feeling of solemnity, and of deep gratitude to God, came over me that I proposed prayer. They all knelt, and acted in a very reverent manner. I gave Sak-wa-ri a "bassli"—present of a shirt worth one dollar, for his assistance in the matter. Now I feel as secure in my title, as far as the natives are concerned, as though the deed was recorded."

The prospects for a work of grace, as soon as the missionaries learn the language sufficiently to preach to the people are good. Brother Kelley says:

"We expect to see souls saved before they know any thing about books, and before they understand all the doctrines of the Bible. I know the Spirit of God will work, if we keep filled with the Spirit, and declare the truth as it is in Jesus. I feel satisfied that we are already having an influence on the people. We have a very poor translation of the hymn,

"There is a happy land
"Far, far away,"

which we sing frequently, and we always feel the presence of the Spirit while singing, especially the last verse. A week ago last Sabbath we sang it and had a blessed time at prayer, and several of the natives said "chamba"—good, and came up to shake hands with us. We are endeavoring to preach by our lives before we are able to preach with our lips. I cannot doubt but God will own and bless our feeble efforts—for he knows that our lives are entirely given up to this work of saving men. Oh! there is such deep satisfaction in following the Lord in all things."



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