

The Earnest Christian

—AND—

GOLDEN RULE.

VOL. LI.

JANUARY, 1886.

NO. 1.

CHRIST IN YOU.

BY REV. B. T. ROBERTS.

Christianity, when genuine, affects the whole of one's life. It is manifested in all the words and in all the actions. It makes one pure in conversation, just in all business transactions, liberal in his benefactions, and godly in his associations.

But though it is seen in externals, its essence is within. The fruit of a tree may be seen and enjoyed by thousands, but the vigorous, healthy roots, to which the fruit owes its existence, are out of sight. So, in the Christian life the quality of that which is seen depends upon that which is unseen. A person who is healthy shows it in the freshness of his countenance, the vigor of his movements and his ability to do and to endure. But health does not consist of a ruddy complexion and strong muscles; the vital organs, the life-giving currents are all within. So, true piety does not consist in praying, and in doing good; but it does consist in the indwelling Spirit from which everything right proceeds. The devout Psalmist exclaimed, "All my springs are in thee." Ps. 87: 7. And our Lord

says, "The Kingdom of God is within you." Lu. 17: 21.

But it is not everything which is internal that is of vital importance. We must, even when looking within, beware lest we lay undue stress on that which is not essential. What one believes is important; but it is not all important. If Satan can get one to devote his time and energy to defending his creed, he does not care how orthodox that creed may be. Speculation is not sanctity. Ability to interpret prophecy is not piety. King Agrippa believed the prophets; but we have no account that he ever went any farther than to be almost persuaded to be a Christian.

So also, one may be zealous for some of the fruits of piety and yet be destitute of that which is essential to salvation. There can be no question that "godliness" is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4: 8. But one may easily be so taken up with "the life that now is" that while he retains the form, he loses the power of godliness. A holy man is always on the side of moral reform; but one may be active as a reformer and be destitute of true holiness. A

man may think himself to be a saint, when in God's sight, he is nothing but a partisan. He may be wholly devoted to his church, or his doctrines and think that he is an eminent Christian when he is only a self-willed bigot.

There is that in being a true Christian which cannot be learned from men. It cannot be imitated.

The one thing important above all others, that which necessarily implies and carries with it all that is essential in the inward experience, or the external life is, *THE INDWELLING CHRIST*. This the Scriptures very clearly and very strongly teach. Paul calls it "The mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." Col. 1: 27, 28. This is still a mystery to even many professing Christians, *CHRIST IN YOU*. It is not enough to have the doctrines which he taught, and the morals which he inculcated, we must have *Christ himself*. Not merely in the church — but in our hearts. So, when our Lord was miraculously born, it was said, "They shall call his name Emmanuel, which being interpreted is, God with us." Mat. 1: 21. He was God incarnate. When he ascended to glory, he did not forsake his followers, but his assurance to them in all the ages is, "*Lo I am with you always, even unto the end of the world.*" Matt. 28: 20. That this presence is to be real, and with each

faithful believer, is plain from our Lord's words, "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Jno. 14: 23. This denotes a permanent residence, and not an occasional visit.

No matter how highly one may think of his spiritual state he is not right, unless Christ dwells with him. The Apostle is very plain on this point. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9. The minister of the church at Laodicea had a good opinion of his spiritual condition. But Christ was outside of his heart when he should have been inside. As too many do, he took good desires, which were never fulfilled, and a state of worldly prosperity as an evidence that he was right with God. Christ came to him, but was not permitted to dwell in his heart. "*Behold I stand at the door and knock.*" Rev. 3: 20. While an acceptable and prosperous preacher, he was in the road to eternal ruin; though he preached the gospel, Christ said to him, "I will spew thee out of my mouth." Rev. 3: 16.

We too readily take it for granted that if we are in the church, we are in the way to Heaven. In these days when professions are made so positively, even when they are plainly declared by the word of God to be groundless, we have great need of faithfully following the Apostle's directions, "Examine yourselves whether ye be in the faith; prove

your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13 : 5. The examination is for one purpose—to ascertain whether Christ is in us or not. If he is not, we are rejected. All our boasted good works amount to nothing—all our high professions will only make our final ruin the more dreadful. If you are in the church, and are orthodox, and benevolent, and moral that is all right. But it is not enough. You must have Christ formed within—the image of God stamped upon the heart, the indwelling Spirit leading and controlling you.

How may we know whether Christ lives in us or not?

1. We shall be fully conscious of the fact. "He that loveth me shall be loved of my Father and I will love him, and will manifest myself to him." Jno. 14 : 21. A friend may be with us and say nothing, but we are conscious of his presence. Humanly speaking, we may be alone, and yet be conscious of the Divine presence.

2. If Christ lives in us his authority over us is supreme in all matters. We do not, in any particular, rebel against his will. Christ does not live where he cannot reign. He tolerates no rivals. No matter how specious may be the claims of fashion to be followed, if her decrees come in conflict with the express commands of Christ, he is obeyed, and the dominion of fashion renounced. No one in whom Christ lives can stand connected with any voluntary association that, in its or-

ganized capacity, rejects Christ. He cannot go where his Divine Master is not welcome. There are many who would like the company of Christ, but they would compel him to associate with his enemies. This He will never do. So he leaves them, as they go where he cannot go with them. But he who parts with Christ at the door of the lodge does not find him there as he comes out. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." 2 Cor. 6 : 14, 18.

It is no wonder that any church is spiritually dead that will support a preacher who is bound by horrid oaths to the ungodly.

3. Every person in whom Christ lives has victory over sin. He comes into the heart a conquering KING. He delivers it from the power of all its enemies. He is mightier than the mightiest. No armor is so thick that his sword can not penetrate it. No entrenchment

is so secure that he can not drive out the enemy it shields. No fetter with which any captive of Satan has been bound is so strong that Christ can not snap it asunder. Whom he rules he protects. He provides for every one with whom he resides. "But if we walk in the light, as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." 1 Jno. 1: 7. The cleansing and the fellowship go together.

The appearance of a house depends very much upon its occupants. We once asked a man who was walking with God when we saw him last, how he was getting along spiritually. He seemed astonished at the question and replied :

"Can you not see how I am getting along? I am getting on as I look. Do I look like a Christian?"

Let Christ be admitted to the heart, to live in it, and there is a great change in the appearance and in the conduct of any person. No matter how correct he may previously have been in his morals, he is now governed by an entirely different spirit from that which previously controlled him. He no longer lives for himself. He does not seek to gratify pride or ambition, or the bodily appetites, or his literary tastes. As far as he can, he does good to his fellow men. "And if Christ be in you the body is dead because of sin; but the Spirit is life because of righteousness." Rom. 8: 10. That is, the body is no more the instrument of sin than it would be if it

were literally dead. The Spirit has the complete ascendancy over the body and uses it as an instrument of righteousness — to do those things which holiness requires.

The important question then which you should answer in the sight of God is, "Does Christ dwell in your heart? Is he with you when you lie down, and when you rise up, when you eat and when you work, and in your hours of relaxation? Or does your Christianity manifest itself chiefly in observance of sacred rites and of holy days? If so, you have missed the main thing. You are looking in the wrong direction. You are in the condition of the churches to which Paul wrote, "Ye observe days, and months, and times and years, I am afraid of you lest I have bestowed upon you labor in vain." Gal. 4: 10, 11. The aim of the apostle was to get souls through to heaven. This would not be accomplished if the converts laid the principal stress of their religion in the observance of the Sabbath, and other sacred days. If they rested in these, he felt that the labor he had bestowed upon them was lost.

What you need to do, is not to be more scrupulous in these outward observances, but to invite Christ to seat himself upon the throne of your heart. Make a perfect surrender to him. Let your soul mourn over his absence and refuse to be comforted until he comes back to your heart. Seek him by night and by day, and refuse to be comforted only by his presence. *My little children, of whom I travail in birth again until Christ be formed in you.* Gal. 5: 19.

PREACHING BY INSPIRATION.

BY E. P. MARVIN.

Sixty thousand pulpits in the land, all guarded by law;—60,000 men of learning and ability, bringing a "life and death" message from the throne of God, addressing people constantly upon the most tremendous, pending concerns in the universe; concerns of supreme importance to God, angels and men; concerns that after the tragic scenes of Sinai and Calvary, now gather increasing solemnity and grandeur from the approaching nearness of the great Judgment day and Eternity!

"There stands the Legate of the skies;
His office sacred, his credentials clear;
Through him the violated law speaks out
With all its thunders, and through him as
soft
As angel's breath, the gospel whispers peace."

Why not a spiritual power that proclaims "a present Deity?" Why not a moral earthquake breaking asunder the fatal bands that bind the church in the embraces of the world?

Multiply the twelve apostles by 5,000, and how soon they would turn this land of ours upside down. Has not the "tongue of fire," as well as the gift of tongues ceased?

Must there not be some serious defect in the ministry? Although we have more learning, culture and art, is there not a decline in special divine inspiration for preaching? Our standards say, "The reading, but especially the preaching of the word is effectual, etc." Printing the gospel is indeed a useful, million-tongued auxiliary, but if Christ were here now he would say, "Go *preach*," rather than print, the gospel, and if the pulpit wanes before the press it must be for lack of this inspiration. An additional divine unction issues from a living witness. God's word through *preaching* exerts its supreme power. Tit. 1: 3.

Preaching after all, is "the royal

ordinance," and it should be magnified. God does not send us to preach with worldly wisdom, or in cold blood. Inspiration for preaching is the supreme need of the modern pulpit.

1. *What is this inspiration?*

I. It is a supernatural, divine influence, stimulating, clarifying and controlling the ransomed powers of man for gospel preaching.

It is called anointing, endowment, the gift of prophecy, and power from on high. It gives supernatural understanding and utterance for saving impressions. It makes man as God, binding and loosing, because his knowledge is so direct, and his utterance so divine that acting within his instructions, God ratifies his words and acts. This gives authority and boldness which may well make kings tremble. This makes the pulpit an oracle and a thunderer. Acts 4: 13.

Genius indeed boasts a kindred inspiration by which one spirit illuminates, enkindles and controls another, and this inspirational power is a mystery and a glory, but far inferior to the "inspiration of the Almighty." Job 32: 8. 1 Cor. 2: 1—

This is distinguished from all rhetorical arts and worldly wisdom, "that the excellency of the power may be of God and not of man." Weak things confound the mighty, and foolish things the wise. Finney and Moody are not artists. The hiding of their power is in this inspiration for preaching.

Is not this gift declining? Do most of our preachers see and utter truth as the apostles did? Or has the living light faded, and the language which the Holy Ghost deviseth been changed to language which man's wisdom deviseth. 1 Cor. 2: 13.

II. This inspiration reveals grace and truth with extraordinary clearness, and supernatural power of utterance.

The Holy Spirit reveals the truth

concerning Christ, to the spiritual man, and makes him a free transmitter. Illuminated and moved himself, he is able to illuminate and move others, so that men who withstand men will not withstand God in men. Gal. 1: 15, 16. 1 Jno. 2: 20. 1 Cor. 2: 14.

III. It reveals the special character, needs and susceptibilities of lost men, and gives wisdom and power to meet these. Knowing what is in man, and inflamed with the blended principle and passion of divine love, the ambassador is clothed with regal power. He speaks

"As though he ne'er might speak again,
A dying man to dying men."

The man and message blended, become a savor of life or death. The panacea kills or cures. Jno. 2: 24. Acts 20: 31. 2 Cor. 2: 15, 16.

No man can adequately reveal God in redemption without this divine inspiration. The Holy Spirit must unfold the divine wonders of the word to him, and from him to the people.

IV. This inspiration interprets the signs of the times as present truth for the salvation of souls. It distinguishes between sunrise and sunset, storms and calm signals, and points out timely duty.

In each succeeding age, from the antediluvian, as apostacy sets in, it detects and warns, points out the masked forms of error, deceit and decay, thunders against formality and worldliness, and denounces priest and caterer who usurp the place of the preacher. Matt. 16: 3. 1 Cor. 1: 17. Jer. 22: 28, 29.

This inspiration is indispensable to true Christian leadership. Without this, lords and leaders are but blind leaders. Matt. 15: 14. Without this no man has understanding of the times to know what Israel ought to do. 1 Chron. 12: 32.

V. It exterminates the relish for other occupations and fills the

preacher with consummate and consuming zeal for the salvation of souls. Jno. 2: 17. 1 Cor. 9: 16. Acts 20: 24.

No man thus called and inspired can be beaten out of service by hardships, or lured away by worldly ambitions. Nothing but a divine command could lead him down from the pulpit to take the presidential chair. He cannot "espouse every good thing." He concentrates himself.

Now, it is clear that our greatest need is not finer culture, a revised creed or another gospel, but this original, divine inspiration for preaching.

2. *How is this to be acquired?*

I. It is a gift bestowed through certain channels and under certain conditions. It is not possible to every saint. God does not put every one into the ministry, and thus make a body of one organ. 1 Tim. 1: 12. Heb. 5: 4. 1 Cor. 12: 17.

II. It does not come by or through collegiate and theological training. It is not originally developed, but infused by the Holy Ghost. Paul went away alone with God to get it. The apostles waited prayerfully for it in an upper room.

Every candidate for the ministry should be examined and tested thoroughly as to his reception of this endowment. No learning, culture or eloquence can compensate for it. Our standards recognize the necessity of being "inwardly moved by the Holy Ghost," and then the duty of "stirring up the grace within." Gal. 1: 1-17. 1 Cor. 12: 1, and 1 Cor. 2: 4.

III. It does not come through or by the "grace of orders" from the apostles. It is indeed an apostolic grace, but from a higher and a direct source. Sacerdotal fingers are not ordained conductors of this gift of prophecy. A horse that can run is a racer with or without pedigree. A man who can preach is a preacher,

with or without his canonical vestments.

Those who attempt to conjure by priestly vestments and weird ceremonies, may expect the response given the seven sons of Sceva; "Jesus I know, and Paul I know, but who are ye?" Acts 19: 15.

This theory of transmission has no proof in the word, the laws of spiritual life, or in actual results. God alone calls and ordains; we only recognize his work. Holy orders and sacraments in themselves make no one holy. Gal. 5: 6. Matt. 27: 5.

IV. Probably some special natural susceptibilities fit us for its reception. Certain mental and moral obstacles may bar this grace. Matt. 25: 15. Rom. 12: 4.

All may be saints and serve in a consecrated life, but all are not called to preach.

V. Finally, it comes into spirits that are separated, consecrated and concentrated. We must accept the Master's instructions in Matt. 10th, and Luke 10th.

Says Irving: "The missionary after the Apostolic school, is a man without a purse, without a scrip, without a change of raiment, without a staff, without the care of making friends or keeping friends, without the hope or desire of any worldly gain, or the fear of worldly loss, without the care of life or fear of death; of no rank, country or condition; a man of one thought and purpose; judged by worldly wisdom,—a fool."

This inspiration abides with a prayerful, holy and active life in harmony with the Holy Spirit. It is increased by exercise. The more a true preacher preaches, the better he will preach. The more he becomes emptied of self, the more he is filled with the fullness of God. All Christians in consecration can put themselves in the way of this wondrous gift, and those on whom it comes, may improve it by constant

fellowship with the Master, and exercise among men. God save the church from a professional, man-made ministry, and give us men with true apostolic inspiration. Let us who are called, "magnify our office," and "pray the Lord of the harvest that he would send forth laborers into his harvest." Luke 10: 2.

Thus let us "Occupy till he come," and,

When comes the King in royal might,
To crush the wrong and crown the right:
When all the saints in glory meet,
No more to die no more to weep;
When thrones are set and crowns are given,
With all the rich rewards of heaven;
Oh, in that glorious bye-and-bye,
What's done for God can never die!

2 Tim. 4: 1-68.

Lockport, N. Y.

THE STARLESS NIGHT.

BY ANNA SHIPTON.

"Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."
—Ps. xxxi: 24.

By ways I know not thou dost guide,
Barren they seem, and shadowed o'er;
Oh, keep me close to thy dear side,
I have not trod this heretofore!
Jesus! though dark the road and rough,
If thou dost share it—'tis enough!

I would believe in thee, my Lord,
And trace thy guiding hand of love,
Relying on thy holy Word
That I shall read it from above.
Now waiting for that heavenly light,
I bless thee for this starless night.

I see not; but thine eye doth run
Still to and fro, my feet to guide;
And he who gave his only Son
Will for his ransomed ones provide.
Jesus! shall one thou lov'st repine?
Thy will be done, O Lord—not mine!

Sweeter, one smile of thy dear face,
Than all earth's treasures here below;
Better, one whisper of thy grace,
Than all the world's wealth e'er to know.
That thou in darkness canst bestow,
Than walk by sight, and fail to see
The hand of love upholding me.

Thou dost uphold me! Clear and bright
Thy promises, like stars, appear.
Thou giv'st me songs to cheer the night,
The mountain pathway to endure.
Welcome the midnight as the day,
Father! it is thy will—thy way!

—Extracted from the Book in the Way.

THE GREAT SECRET.

That word, "mystery," means secret; it is the great secret. And I can tell you to-day, and I can give you, if you will take it from him, not from me—I can give you a secret which has been to me, Oh, so wonderful! A good many years ago I came to him burdened with guilt and fear; I took that simple secret, and it took away all my fear and sin. Years passed on, and I found sin overcame me, and my temptations were too strong for me. I came to him a second time, and he whispered to me, "Christ in you," and I had victory, rest, and such sweet blessing ever since; for more than twelve years it has been so precious.

Then the body broke down in every sort of way. I had always worked hard, and from the age of fourteen I studied and labored in every way, and spared no strength. I took charge of a large congregation at the age of twenty-one; I broke down half a dozen times utterly, and at last my constitution was worn out. Hundreds of times I expected to drop dead in my pulpit. I could not ascend to any height without a sense of suffocation, because of a broken-down heart and exhausted nervous system. I heard of the Lord's healing, but I struggled against it. I was afraid of it. I had been taught in theological seminaries that the age of the supernatural was passed, and I could not go back from my early training; my head was in the way; but at last when I was brought to attend "the funeral of my dogmatics," as Mr. Schrenk says, the Lord whispered to me the little secret, "Christ in you;" and from that hour I received him for my body as I had done for my soul; I was made so strong and well that work has been a perfect delight. For four years I have spent my summer holiday in the hot city of

New York, preaching and working among the masses, as I never did before, besides the work of our Home for Healing in New York, and much besides. But the Lord did not merely remove my sufferings, it was more than simple healing; he so gave me himself that I have not the consciousness of physical organs. That is the best of the health he gives. I used to have a stomach twenty-four hours in a day, so that I studied all sorts of advice upon diet, but I do thank the Lord that he now keeps me from the physical consciousness of digestive organs, or a body that is the object of anxious care, and gives the simple life that is a delight in the service of the Master, a rest and joy.

Then, again, I had a poor sort of mind, heavy and cumbrous, that did not think or work freely. I wanted to write and speak for Christ, to have a ready memory, so as to have the little knowledge I had gained always under command. I went to Christ about it, and asked if he had anything for me on that line. He replied, "Yes, my child, I am made unto you Wisdom." I was always making mistakes, which I regretted, and then thinking I would not make them again; but he then said that he was made unto me Wisdom, that we have the mind of Christ, that he could cast down imaginations and bring into captivity every thought to the obedience of Christ, that he could make the brain and head right. I took him for all that. And since then I have been kept free from this mental disability, and it has been rest. I used to write two sermons a week, and it took me three days to complete one. But now, in connection with my literary work, I have thousands and thousands of pages of matter to write monthly, besides the conduct of very many meetings a week, and all is delightfully easy to me. The Lord has helped me in mind, and I find

that he is our mind as well as our spirit.

Well, then, I had an irresolute will. I said to him, "Cannot you be a will to me?" He said, "Yes, my child, it is God who worketh in you to will and to do." Then he made me to learn how and when to be firm, and how and when to yield. Many people have a decided will, but they do not know how to hold on just at the proper moment. So too, I came to him for faith for his work, and all the resources for his service, and he has not failed me.

And so I would say, if this precious little secret of "Christ in you" will help you, you can have it. You can have it and make more use of it than I. I feel I have only begun to learn how well it can work. It is a little thing that works on every side, and on all parts of your life. Take it, and go on working it out, for I believe you will be working it out through time and eternity. Christ in all — grace for grace — from strength to strength, from glory to glory, and from this time forth for evermore. — *A. B. Simpson, from "Thy Healer."*

MRS. EUNICE COBB.

BY SARAH A. COOKE.

"The righteous shall be in everlasting remembrance," are the words of the living God. Shining now as the brightness of the firmament, or as the stars forever and ever, methinks is the beloved sister whose memory I love to dwell on, and a few incidents of whose life I would record, to help others on their way to glory.

"Lives of great ones all remind us
We may make our lives sublime,
And departing leave behind us,
Footprints on the sands of time."

My first acquaintance with Mrs. Cobb, or, as she was mostly called, Mother Cobb, was on the St. Charles

Camp Ground some fourteen years ago. I recall her now, a small, slender form clad in blue calico, a face wrinkled with age, but on it legible as on the brow of the high priest of old, was engraven "Holiness unto the Lord." You could not be in her company without feeling the hallowed influence of one who walked with God. "The first time," said a dear brother, "I heard her pray it seemed like a streak of fire." How came she here with an experience so far above that of most Christians? She walked in the light just as God revealed it to her, by a consecration entire, complete to all the will of God. Forty years before, living much like the Christians around her, she awoke to the painful consciousness of having only "a name to live." Then began the struggle for a clearer light, the hungering and thirsting after righteousness. The Holy Spirit showed the idols in her heart, "The love of the world," "The pride of life."

She had dressed as the world dressed and those of her station. All costly apparel, all jewelry were to be laid aside, and the dress she wore for forty years, plain blue calico, was shown to her while it was impressed on her heart. She was to deny herself. No riding where able to walk, no needless self indulgence.

Like the apostle, she was not disobedient to the heavenly vision, and her path became like his, shining "more and more unto the perfect day." Then followed the joy unspeakable and full of glory, wondrous power in her exhortations, sinners would tremble and turn to God, and professors see their worldliness. The hundredfold had come, but with it the persecution.

Walking one day on the street, soon after all the worldly trappings had been laid aside, Mrs. Cobb met a lady who had been quite a familiar acquaintance. In seeing her changed appearance, with a look of proud

disdain she passed by without deigning to recognize her. "And have I," was the painful thought, "so entirely separated myself from my friends?" Another minute and she saw above her a dazzling robe and crown, while the words came from above, "You shall come and wear this soon."

We journeyed together, a company of us, to a camp meeting in Lawrence, Michigan. The weather was exceedingly hot. The road to the camp ground was rough, and large pieces of timber had been thrown down to fill the hollow places. As we rode on in a wagon, when jolted more than usual the words of praise alone fell from her lips. Not one word of complaining. So she passed on through life, blessed and a blessing everywhere.

The Sabbath morning dawned on the camp ground. A large company had gathered. The prayers had gone up to the throne, the last of the hymn sung, when the whole grove seemed to be lit up with the presence of God, and the words were spoken, "Behold the Lamb of God" 'stand forth and say,' "Behold the Lamb of God." I stopped to reason with the enemy as he told how presumptuous it would look. The preacher stood there with the Bible open, and I shrank back; it seemed as though the darkness of Egypt had settled on my soul. The service over, I sought for Mother Cobb, told her all. "Well," she said, "you must not keep under condemnation, confess it all to the Lord and tell him you will never disobey him again." Blessed counsel! The meeting moved on and many souls were saved. The last morning had come, and alone I had wandered when she joined me, and we mingled our last prayers together on earth.

"And yet once more I trust to have
Full sight of her in heaven."

A little longer and then the summons came to her to join the innumerable company.

A friend who was with her when she passed through "the valley" said, "Mother Cobb, you have made yourself very peculiar for Jesus' sake, and now does it pay;" stretching forth her dying hands, and with a look of exceeding joy, she answered, "It pays, it pays! Eternal glory! Eternal glory!"

Where rests the slumbering dust, her son has placed a memorial stone with this inscription "Many daughters have done virtuously, but thou excellest them all" Oh, that her mantle of exceeding faithfulness to God and his cause might fall on many of us!

DIVERSITY OF SERVICE.

No follower of Christ should condemn another because the other's spiritual life is not of the same stamp as his own. Let not Martha, weary with her much serving, running everywhere to missionary meetings, or to visit the sick and the poor, find fault with Mary in her quiet devotion, peaceful, thoughtful, gentle, loving, because she does not abound in the same activities. Nor let Mary in her turn, judge Martha, and call her piety superficial. Let each of these follow the Master closely, see as much as possible of the infinite loveliness of his character, and copy all she can see into her own life.

But let her not imagine that she has seen or copied all of Christ, and let her look at every other believer's life with reverence, as bearing another little fragment of the same divine likeness. Let every man do earnestly and well the particular work which he is fitted and called to do, but let him not imagine that he is doing the only kind of work which Christ wants to have done in this world. Rather, let him look upon every other faithful servant who does a different work as doing a part equally im-

portant and equally acceptable to the Master.

The bird praises God by singing. The flower pays its tribute in fragrant incense as its censer swings in the breeze. The tree shakes down the fruit from its bending boughs. The star pours out its silver beams to gladden the earth. The clouds give their blessing in gentle rain. Yet all with equal faithfulness fulfill their mission.

So among Christ's redeemed servants, one serves by incessant toil in the home, caring for a large family; another by silent example as a sufferer, patient and uncomplaining; another with pen, sending forth words that inspire, help, cheer and bless; another by the living voice, whose eloquence moves men and starts impulses to better, grander living; another by the ministry of sweet song; and by sitting in quiet peace at Jesus' feet, drinking in his spirit, and then shining as a gentle and shining light, or pouring out the fragrance of love like a lowly and unconscious flower. Yet each and all these may be serving Christ acceptably, hearing at the close of each day the whispered words, "Well done."—*Selected.*

Do not wade far out into the dangerous sea of this world's comfort. Take what the good God provides you, but says of it, "It passeth away, for indeed it is but a temporary supply for a temporary need." Never suffer your goods to become your God.—*Spurgeon.*

WHATEVER is the matter of God's promise must be the matter with our prayers; for promises are given, not only to be the ground of our hope, but also to be the guide of our desire in prayer.

THE Mohammedans have ninety-nine names for God, but among them all they have not "Our Father."

BELIEVING JUST NOW.

BY DR. G. D. WATSON.

There is only one little point of time at which any one can receive salvation, and that is the point now. We are justified only by a present faith that God does now, for Jesus' sake; forgive us all our past sins of every sort. In like manner, we are sanctified only when we believe now, that Jesus does cleanse us from all indwelling and heart sin. The territory on which saving faith must firmly stand is indeed a narrow neck of land 'twixt two unbounded seas of past and future yet it is as deep and sure as it is narrow. If you want to get free from inbred sin and enter into deep soul rest, you must utterly drop the entire past out of your hands, and let it fall just as it is, into the hand of God. You have nothing left but the space of a moment—now. On that little narrow now, you must fix the foot of faith and claim Jesus just now, just as you are, as your full salvation.

Are you sure you have given up everything to the will of God? Faith is very easy when perfect submission has taken everything out of its way. Believing is the last thing to be done. Do not struggle for faith, do not try to believe. You have tried a hundred times and never succeeded. Faith comes in the very absence of effort.

Believing is that thing you do when you quit doing everything else, and you can never believe until you actually quit doing all else. So that, if you have submitted your all to God, what else can you do? Why not calmly, firmly settle your soul down on the rock of God's promise that the blood of Jesus actually cleanseth you from all sin? You say, "How can I say that, how dare I believe that, when I feel the presence of sin in my heart! It looks like a gross absurdity, and contra-

diction for me to believe that Jesus cleanseth now, when, at the same time, I now feel the root of evil in me." Yes, it seems like an absurdity, but the seeming is only a witchery of Satan. Open your eyes and look at this now cleansing a little closer. How long will you have this root of sin in you? Just as long as you doubt. How long will you have unbelief? Until the very moment you believe. Doubt is the seed of all sin, and nothing can remove your doubt but your faith; and do you not see that your unbelief—the seed of all sin—must, in the nature of things, remain in you up to the very instant that you quit doubting and believe that Jesus cleanseth? At the very moment you fully trust, at that moment doubt and sin are removed. The very fact that you doubt is the very reason why you ought to believe right now, and thereby get rid of doubt.

The very fact that you now have sin in your heart is the very reason why you ought, right now, just as you are, just where you are, to reckon yourself dead to sin, and claim Jesus to cleanse you now from sin. You say, "Oh! It is all so dark I do not see a step before me, my mind is so confused and my heart is in a sea of commotion." Well, I have been in that position. The clear light will never come till you believe. Your heart can never sink into a sweet tranquility till you believe. God pushes us into a narrow place. Sooner or later we must every one make the alternative either to believe or to be damned. Suppose you keep refusing to believe that Jesus cleanseth you, will it do you any good? You have tried nearly everything except faith; now quit all else and believe. Why not do it now? In spite of your feelings and all things, just believe God now, and leave results to him. After you have read, and prayed, and wept, and struggled, and done a thousand

good works, at last you will be absolutely compelled to quit all your own works and settle down on the naked word of God, and by simple trust assert that he cleanseth. God can not make you holy so long as you keep attempting to do it yourself. He is only waiting for you to quit the task in order that he may do it. Why not let him do it now?

—*Christian Standard.*

SUBMIT AND COMMIT.

I read in a friend's book not long ago, an extract which commenced with the following words: "The longer I live, the more profoundly am I convicted that the all in all of Christianity may be summed up in two words—'submit and commit.'" Truer words have seldom passed from human pen; and this is the great lesson that grace by her gentle discipline teaches, and that the will of man has to learn.

Submit—cease first from thy rebellious self-assertions, and next from thy proud efforts to correct and amend thyself; and then *commit*—cast thyself into the hands of omnipotent love. Claim it of the new Adam that he dwell within thee, accomplish, as he has undertaken, what thou canst not do, and regulate in peace and harmony, under his sceptre, the once jarring and conflicting forces of nature. So shall there indeed be a great calm, a stillness, a rest within thy consecrated heart, and thou shalt be in position to make proof of all the wealth of thy promised land—the land that flows with milk and honey—as thou proceedest to live, not only soberly, but righteously and godly. Only let us take heed lest it should be said of thee or of me, "We see that they could not enter in because of unbelief."—*Selected.*

CHARITY suffereth long and is kind.

CONCERNING PERFECTION.

From an old book entitled "An Apology for the True Christian Divinity"—as the same is held forth and preached by the people called in scorn "Quakers," presented unto Charles II, King of Great Britain, A. D. 1701, and copied by J. B. Corey, Braddocks, Pa., Nov. 17, 1885.

PROPOSITION.

"In whom this pure and holy birth is fully brought forth, the body of death and sin comes to be crucified and removed, and their hearts united and subjected to the truth, so as not to obey any suggestions or temptations of the evil One, and so as to be free from actual sinning and transgression of the law of God,—and in that respect perfect. Yet doth this perfection still admit of a growth, and there remaineth always in some part a possibility of sinning, where the mind doth not most diligently and watchfully attend unto the Lord.

Since we have placed justification in the revelation of Jesus Christ, formed and brought forth in the heart, there working his works of righteousness, and bringing forth the fruits of the Spirit, the question is how far he may prevail in us while in this life, or we over our soul's enemies, in and by his strength. Those that plead for justification wholly without them, merely by imputative righteousness denying the necessity of being clothed with real and inward righteousness do consequently affirm, that it is impossible for a man, even the best of men, to be free from sin in this life, which they say no man ever was; but on the contrary that none can, neither of himself, nor by any grace received in this life, (Oh, wicked saying against the power of God's grace), keep the commandments of God perfectly, but that every man doth break the commandments in thought, word and deed. Whence they do also affirm, as was a little before ob-

served, "That the very best actions of the saints, their prayers their worships are impure and polluted." On the contrary, though we freely acknowledge this of the natural man, in his first state whatever his profession or pretence may be, so long as he is unconverted and unregenerated; yet we do believe that those in whom Christ comes to be formed and the new man brought forth, and born of the incorruptible seed, as that birth, and man in union therewith, naturally doeth the will of God.

So it is possible so far to keep to it as not to be found daily transgressors of the law of God. And for the more clear stating of the controversy, let it be considered—1st. That we place not this possibility in man's own will and capacity as he is a man, the son of fallen Adam, or as he is in his natural state, however wise or knowing, or however much endued with a notional and literal knowledge of Christ, thereby endeavoring a conformity to the letter of the law as it is outward.

2nd. That we attribute it wholly to man as he is born again, renewed in his mind, raised by Christ, knowing Christ alive, reigning and ruling in him and guiding and leading him by his Spirit, and revealing in him the law of the Spirit of Life, which not only reproves sin, but also gives power to come out of it.

3rd. That we understand not such a perfection as may not daily admit of growth, and consequently mean not as if we were to be as pure, holy and perfect as God, in his divine attributes of wisdom, knowledge, and purity, but only a perfection proportionable and answerable to man's measure, whereby we are kept from transgressing the law of God, and are enabled to answer what he requires of us; even as he that improved the two talents so as to make four of them, perfected his work, and was so accepted of his Lord as to be called a good and faithful ser-

vant, nothing less than he that made four of them, perfected his work, and was so accepted of his Lord as to be called a good and faithful servant, nothing less than he that made his five, ten. Even as little gold is perfect gold in its kind, as well as a great mass, and a child hath a perfect body as well as a man, though it daily grow more and more. Thus Christ is said to have *increased in wisdom and stature and in favor with God and man though before that time he had never sinned, and was (no doubt) perfect in a true and proper sense.*

4th. Though a man may witness this for a season, and therefore all ought to press after it, yet we do not affirm but those that have attained it in a measure may, by the wiles and temptations of the enemy fall into iniquity and lose it sometimes, if they be not and do not diligently attend to that of God in the heart. And we doubt not but many good and holy men who have not arrived to everlasting life, have had divers ebblings and flowings of this kind. For though every sin weakens a man in his spiritual condition, yet it doth not so as to destroy him altogether or render him incapable of rising again.

Lastly. Though I affirm that after a man hath arrived to such a condition in which man may not sin, I will, nevertheless, not deny but there may be a state attainable in this life in which to do righteousness may become so natural to the regenerate soul that in the stability of this condition they cannot sin. Others may perhaps speak more certainly of this state as having arrived to it. For me *I will speak modestly*, as acknowledging myself not to have arrived at it, yet I dare not deny it, for that seems so positively to be asserted in these words, "He that is born of God sinneth not neither can he, because the seed of God remaineth in him."—1 John 3: 9.

PART SECOND

The controversy being thus stated, which will serve to obviate objections, I shall proceed first to show the absurdity of that doctrine that pleads for sin for the term of life even in the saints. Second, prove this doctrine of perfection from many pregnant testimonies of the Holy Scriptures, and lastly, answer the arguments and objections of our opposers. Sect. 1.—First, then, this doctrine, viz., "That the saints nor can, nor ever will be free of sinning in this life" is inconsistent with the wisdom of God, and with his glorious power and majesty, who is of purer eyes than to behold iniquity; who having purposed in himself to gather to him those that should worship him, and be witnesses for him on earth, a chosen people; doth also, no doubt, sanctify and purify them. For God hath no delight in iniquity, but abhors transgression; and though he regards man in transgression so far as to pity him and afford him means to come out of it, yet he loves him not, neither delights in him, as he is joined thereunto. Wherefore, if men must be always joined to sin, then God should always be at a distance with them as it is written, "Your iniquities have separated between you and your God, and your sins have hid his face from you."—Isa. 50-2. Whereas, on the contrary the saints are said to partake even here of the divine nature, (2 Peter 1-4) and to be one spirit with the Lord. (1 Cor. 6: 17). Now no unclean thing can be so.

It is expressly written that there is no communion betwixt light and darkness, (2 Cor. 6: 14). But God is light and every sin is darkness in a measure. What greater stain then can there be than this upon God's wisdom, as if he had been wanting to prepare a means whereby his children might perfectly serve and wor-

ship him; or had not provided a way whereby they might *serve him in any thing, but that they must withal still serve the devil—no less—yea, more than himself.* "For he that sinneth is the servant of sin."—Rom. 6: 16. And every sin is an act of service and obedience to the devil. So then if the saints sin daily in thought, word and deed, yea, if the very service they offer to God be sin, surely they *serve the devil more than they do God.* For besides that, they give the devil many entire services without mixture of the least grain to God; they give not God the least service in which the devil has not a large share, and if the prayers and spiritual performances be sinful, the devil is as much served by them as God, and in most of them much more, since they confess that many of them are performed without the leadings and influence of God's Spirit. Now who would not account him a foolish master among men, who, being able to do it and also desirous it might be so, yet would not provide a way whereby his children and servants might serve him more entirely than his avowed enemy, or would not guard against their serving of him, but be so imprudent and unadvised in his contrivance that whatever way his servants and children served him they should no less, yea often, much more serve his enemy.

What may we think then of that doctrine that would infer this folly upon the omnipotent and only wise God?

Second. It is inconsistent with the justice of God. For since he requires purity from his children, and commands them to abstain from every iniquity, so frequently and precisely as shall hereafter appear; and since his wrath is revealed against all ungodliness and unrighteousness, if men must needs follow that he has capacitated man to answer his will, or else he requires

more than he has given power to perform which is to declare him openly unjust, and, with the slothful servant, a hard master. We have elsewhere spoken of the injustice these men ascribe to God, in making him damn the wicked, to whom they allege he had never offered any means of being good. But this is yet an aggravation more irrational and inconsistent to say that God will not afford to those whom he has chosen to be his own, (whom they confess he loveth) the means to please him. What then can follow from so strange a doctrine.

This imperfection of saints either proceeds from God or from themselves. If it proceeds from them, or making use of the power given them whereby they are capable to obey, and so it is a thing possible to them, (as indeed it is by the help of that power) but this our adversaries deny. They are not, then, to be blamed for their imperfections and continuing in sin, since it is not possible for them to do otherwise. If it be not themselves it must be God who hath not seen meet to allow them grace in that degree to produce that effect. And what is this but to attribute to God the height of injustice to make him require his children to forsake sin, and yet not give them sufficient means for so doing. Surely this makes God more unrighteous than wicked men, who, if (as Christ saith) their children requires bread of them will not give them a stone, or instead of a fish a serpent.

But these men confess we ought to seek of God power to redeem us from sin, and yet believe they are never to receive such power. Such prayers cannot be in faith, and are all vain. Is not this to make God as unjust to his children as Pharaoh was to the Israelites, in requiring brick and not giving them straw? But, blessed be God, he deals not so with those that trust him and wait upon him; for his faithful ones find

of a truth that his grace is sufficient for them, and know how, by his power and his Spirit, to overcome the evil one.

MORE THAN ONE FIEND.

BY REV. A. SMITH.

Some talk and act as if the use of alcoholic beverages was the whole of intemperance, but intemperance is more than one fiend, it is a whole litter of fiends, each of whom is naturally the friend and ally of every other.

The word intemperance has a wide range of meaning, but is generally used in reference to the appetites.

The natural appetites are those cravings of the animal nature that have for their object the well being of the body, and the continuance of the race. The principal natural appetites commonly mentioned are those of hunger, thirst and sex.

Temperance is the lawful and healthful indulgence of the natural appetites. Intemperance is either the excessive or injurious gratification of the natural appetites, or any indulgence of artificial appetites. In other words, intemperance is the unhealthful use of the good, or any use of those poisons which, justly speaking, are neither food, nor drink nor medicine.

There are many forms of intemperance. First, gluttony, the immoderate use of food, or the use of food known to be injurious; second, the habitual use of tea, coffee, and their numerous adulterations when these are either useless or harmful. Third, the use of narcotic poisons such as, eating, snuffing, chewing and smoking tobacco, the use of opium in its various forms when not needed as a medicine. Opium smoking, and the habitual use of morphine and laudanum, are among the worst forms of intemperance. Fourth, alcoholic

beverages and their many and poisonous imitations and adulterations. Fifth, lascivious forms of intemperance, those unreportable excesses and violations of nature, whether secret and solitary, or private and social, which are so shamefully prevalent among both the married and the unmarried.

There is a sense in which following useless and health destroying fashions may be called intemperance. For example, the eating of arsenic, or painting the face with poisonous cosmetics, corseting, etc. These various forms of intemperance are so closely related to each other that each milder form, naturally tempts to an increasing indulgence of itself and to other and worse forms of intemperance. The glutton, by habit, becomes more gluttonous and easily and naturally becomes a drunkard and a libertine. Those who habitually drink tea and coffee, naturally use these beverages in constantly increasing strength. Many of them use tobacco, hard cider, lager, wine, etc. Those who use tobacco generally use tea, coffee and alcohol in some of its forms and sometimes opium. Moderate drinkers and drunkards, with few exceptions, use tobacco in some form, strong tea and coffee, and in not a few instances opium. Drunkenness and licentiousness are generally associated together, and often occasion each other.

Those who practice the worst forms of intemperance generally indulge in those less harmful, while those who practice the milder forms are in danger of indulging in the worst forms of intemperance. Alcohol, cigars and tobacco are usually sold at the same counter in the bar-rooms and saloons. Cigars and morphine are generally sold at the same place, and where tobacco is sold there you may buy tea and coffee. If, then, each form of intemperance is usually and naturally

associated with many others, if each form constantly demands increased gratification and naturally leads to worse forms of intemperance, how then can the mighty river of alcohol intemperance be dried up, without destroying its numerous tributaries,—the less prominent and milder forms of intemperance?

How can people, guilty of intemperance in many ways, expect success in their efforts to destroy the rum fiend? It is inconsistent to pound one fiend while we feed and pet a number of others.

SCRIPTURES ON SECRET SOCIETIES.

SELECTED BY MRS. H. E. HAYDEN.

The testimony of the Saviour himself is sufficient to keep every Christian out of every lodge in the world. When questioned by the high priest, he said, "I spake openly to the world — and in secret have I said nothing." John 18 : 20. Again he says, in Matt. 24 : 23, 26, "If any man shall say unto you; behold, he is in the secret chambers, believe it not." Here Jesus refers directly to the heathenish secret societies which were so common in his day; and if those idolaters who worshipped Baal, or the sun, in the secret chambers had heard him utter that sentence they would have understood very well what he meant; and perhaps they would have been as angry as some lodgemen are now when anything is said derogatory to the lodge which they prize so highly. Jesus says, "*Secret chambers.*" Yes, who ever heard of a lodge meeting on the first floor? And he says he is not there. Then, have his followers any right to go where he says he is not? In the written prayers of the lodges Christ is excluded. We have never seen a single written prayer of any lodge that ends by saying,

"This we ask for Christ's sake." A lady who once belonged to the grange, told me that she left it because she found there was no Christ in the written prayer. From such Christless institutions may the Lord deliver his people!

Again he says in John 3 : 19, 21, "And this is the condemnation, that light is come into the world and men loved darkness rather than light because their deeds were evil. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Every society that has for its only object the public good, will hold its meetings in public and not hide itself away in a secret chamber. Selfishness and the love of money is at the root of secret societies. Those men who organize lodges would not have the people know that they wish to line their own pockets and the pockets of the members of the grand lodge with the lower degree men's money; but nevertheless it is a fact. God says in Isa. 29 : 15. "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, 'who seeth us' and who knoweth us?" The Saviour answered these questions when he said, "For nothing is secret that shall not be made manifest; neither anything hid that shall not be known and come abroad." Luke 8 : 17. The words of the Saviour have proved true. The ceremonies of nearly every secret society in the world have been published. The murders committed by Masons have come to light. The people are beginning to learn that justice is perverted in our courts through the influence of secret societies; and the churches are waking up to the fact that they are destroying the spirituality of the children of God. The Lord says in Isa. 45 : 19, "I have not spoken in secret, in a dark place of the earth. I the Lord speak righteousness, I declare

things that are right." And the prophet Isaiah says, "Hear ye this, I have not spoken in secret from the beginning and now the Lord God and his Spirit hath sent me." Isa. 48: 16. Paul says in Eph. 5: 11, 12, "And have no fellowship with the unfruitful works of darkness but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Here Paul, like the Saviour, refers directly to the ceremonies of the idolatrous secret societies of his day. And he commands the church of Christ to have no fellowship with them. And farther they should reprove them, and expose the evils connected with them.

All through the Bible we have the united testimony of God, the Father; of Jesus, the Saviour; of prophets and apostles against the works of secrecy and darkness. Paul says, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate saith the Lord, and I will receive you, and will be a Father unto you and ye shall be my sons and daughters saith the Lord almighty." 2 Cor. 6: 14, 18.

If a Christian is in a secret society he must be yoked together with unbelievers. If he does not have a part with infidels in them, it would be hard to tell where he does; and when he goes through with some of the ceremonies of masonry which are patterned after the ceremonies of the secret societies in which the

Babylonians and Egyptians worshipped the sun, does he not try to make the temple of God agree with idols? The Apostle James says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." James 4: 4. Hear it! Hear that declaration of God's word, ye Christians who are spending both time and money in worldly societies. The above text refers alone, to improper intercourse and communion with the world.

Christ says, "Ye are the light of the world. A city that is set on a hill cannot be hid." Does a man set his light on a hill when he hides it away in some lodge-room? Again Jesus says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 14, 16. Does a man let his light shine before the world when he goes into a lodge and the door is shut? Paul says in Phil. 2: 15. "That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Can a Christian be blameless and harmless, when he joins some lodge and causes grief and sorrow in the heart of every sanctified child of God?

The Bible says, "Thou shalt not foreswear thyself." But every man does foreswear himself when he promises in the ante-room of a lodge not to tell anything relating to secret ceremonies not yet revealed to him. The Prophet Ezekiel says, "Then said he unto me, son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say the Lord seeth us not; the Lord has forsaken the earth." Ezek. 8: 12. In this verse we are taught that the leaders of the Israelitish church did partici-

pate in the abominable ceremonies of the Babylonish secret societies who were worshippers of the sun. Just so to day; many bishops and elders, deacons and class leaders of our land go into the Masonic lodge and participate in its heathenish ceremonies. One would suppose by the horrid, murderous oaths that they dare take and the blasphemous ceremonies they dare go through with, that they thought the Lord had forsaken the earth. Ezekiel farther says, "And he brought me into the inner court of the Lord's house and behold at the door of the temple of the Lord between the porch and the altar were about five and twenty men with their backs towards the temple of the Lord and their faces toward the east; and they worshipped the sun towards the east." Ezek. 8: 16.

That is just what every professed Christian does, who goes into a Masonic lodge. He virtually turns his back upon the church of Christ, and his face towards the east, in the attitude of a worshiper of the sun. Every intelligent mason knows that every masonic lodge is supposed to face the east. A short time ago I was conversing with a man who professed to be a Lutheran. He said he had once been a member of the Sons of Temperance and he now belonged to the Grand Army of the Republic. But he had never joined the Masons. I stated to him the awful death of William Morgan at the hands of Masons. I said he died a martyr to save his country; for he learned that the southern lodges were plotting treason against our government. "Well," said he, "Morgan knew that the penalty of revealing the secrets was death, did he not? Then if he took the oath he should expect to suffer the penalty." We see by this circumstance what a baneful influence even the smallest secret society may have upon a man's heart and conscience.

By such associations a man's reason and judgment are often so warped that it seems as though he had not a particle of common sense left. He comes to feel that his oath to such a society is of such wonderful importance (?) that it is paramount to the law of the land, or the law of God. In Jer. 5: 4, 5 a man is commanded to break every wicked oath.

WHAT SHALL WE CALL THEM?

BY REV. E. P. MARVIN.

The newspapers commonly call them "Amusements," classing them in column, with those of the World, the Flesh, and the Devil.

Let us see if we can truly characterize them in the light of God's truth.

1. The conversion of the Church into a "Bureau of Amusements," creating "lovers of pleasures," and eager patrons of the real thing in the world. Acts 20: 28. 2 Tim. 3: 4.

2. Worship by "prayers and alms" transformed into acts of carnal revelry and ungodly mirth. Acts 10: 4. 1 Cor. 10: 7.

3. The whole side of the church open for Club and Play-house fellowship with the world. 2 Cor. 6: 14-18.

4. An Ecclesiastical Vanity Fair, professedly for the glory of God. 1 Cor. 10: 31. Rev. 18: 12, 13.

5. A display of female vanity and male susceptibility, dickering over rag dolls and other trumpery, "for the good of the church." 1 Tim. 2: 9. Isa. 3: 16-24.

6. Taking Satan's offer, refused by Christ, of the world for a bow. Luke 4: 6-8.

7. The children begging crumbs from the dogs. Matt. 15: 26.

8. Begging sinners for fun, feasting and frippery, to help out the stinginess of the saints, so that "we

can run the thing." Gen. 14:22, 23. Ezra 4:1-13.

9. Putting Him to an open shame who sits watching over against the treasury. Mark 12:41.

10. Giving made easy, without self-denial, and the gradual extinction of the spirit of pure benevolence. Matt. 16:24. Mat. 10:8.

11. Crooked counterfeit, bogus giving. Rom. 12:8. Luke 6:35.

12. Yoking the ox and ass together, and milking the goats. Deut. 22:10. Matt. 25:32, 33.

13. A corruption and violation of every principle of gospel benevolence as laid down in God's word. Ex. 35:5, 21, 29. 2 Cor. 8th and 9th chapters.

14. A crop of thorns and thistles in the vineyard of the Lord, that is nigh unto cursing and judgment fire. Heb. 6:7, 8.

15. An occasion for "a scourge of small cords," calling far more loudly than that of 1800 years ago. John 2:14-17.

LOCKPORT, N. Y.

WHY IS IT DIFFICULT TO MAINTAIN A CLOSE WALK WITH GOD?

We think an answer to the above question is found in the fact that it is not so much that we want to walk with God as it is that we want God to walk with *us*. We are fond of our own way, even when it is not pleasing to God. We are not willing to give it up. But to walk in our own way, which, at the same time, is not God's way, is to lose his company. But to lose companionship with God is to fill our souls with darkness and trouble. Our souls cry out for God, for the living God; but God will not walk with us when our way is not his way. If, therefore, we would resume our walk with God, we must abandon our way and go over to his way again. The whole trouble is in

our indisposition to leave our way and always walk in God's way. "This is to fear the Lord, to walk in his way." It is not that God ever parts company with us, but that we part company with him. It is not said that God walked with Enoch, but that "Enoch walked with God." God has his walk in this world; it is open and plain to any one who chooses to walk in it. "He is not far from any one of us." Whosoever will, may come and walk with him. "Master, where dwellest thou?" was asked by two of the disciples of Jesus. His answer was, "Come and see." When he was on earth he was easily found. In the highway; in the temple; by the well; in the house of the Pharisees; eating with publicans and sinners; by the seashore; everywhere the need of a man called him. If we have never found him, he is within hearing of our call. If we already know him, and are walking with him in the way of his commandments, he is with us; for to such he says, "Lo, I am with you alway;" "If any man will be my disciple, let him take up his cross and come after me." This is the way to walk with God. But to do this we must deny ourselves; and this is where the pinch comes. We would be glad to have God walk with us in our way, and so endorse and sanctify it, but are not anxious to walk in his way, even for the sake of walking with him. A close walk with God is easy and practical to those who want God's way rather than their own. If in all our ways we will acknowledge him, he will direct our paths, and thus we shall "walk with God."—*The Independent*.

THE GREAT TRUTHS of the spiritual world are opened to our view through the illumination of the Spirit of God: we seem to see with new eyes and to have a new world of spiritual objects around us.—*Finney*.

THE CHICAGO CONVENTION.

BY REV. C. B. EBEL.

This conference for Holiness, Divine Healing, and Christian Work, was held in the First M. E. church, Chicago, Ill., Dec. 1-3, 1885. A number of prominent workers were present. Rev. A. B. Simpson of New York, had charge, associated with him were Rev. John E. Cookman, of New York, Mrs. M. Baxter, of London, Eng., Mrs. E. E. Stroud Smith, of London, Eng., and Miss Carrie F. Judd, of Buffalo, N. Y.

I was not permitted to be present during the entire sessions, but was there enough to catch the spirit of the occasion.

As the work of Dr. Chas. Cullis is somewhat widely known, I will say these brethren and sisters are in full sympathy and fellowship with him and his work. The first impression made upon me was that the audience realized that they were in the presence of God; a blessed holy awe rested upon the people.

Brother Simpson was speaking upon divine healing as I entered. Touching upon the thought of "resting in the will of God" so much spoken of by those who do not fully endorse "Divine healing," he remarked, "But must we not keep in sweet submission to the will of God? Certainly, but are you not spending a good deal of money in order to get out of the will of God?" He then showed quite conclusively that it is God's will that we should be well soul and body.

I had a letter a few days since from an afflicted, devoted man of God, he praised God for his affliction, said he was resting in God's will, and in another part of the letter said he was taking seven kinds of medicine. You can draw your own conclusions.

Following Brother Simpson, Sister Carrie Judd gave a Bible reading

on the subject of "Divine healing as taught in the Old Testament Scriptures." She earnestly enforced the strong passages of the Bible with clear, pointed comments, and with references to her own miraculous deliverance from the power of disease. As she passed from Exodus through Leviticus, tarrying in Deuteronomy, on to Job and the Prophets; Oh, how clearly was it shown that God is willing to heal our bodies and to keep sickness from us!

As I glanced over the persons seated upon the platform, I noticed one remarkable looking man, physically speaking. I thought, that man looks as though he had never heard of disease. The leader said, "Rev. Brother Brown will tell you some of his experience." To my surprise the large, stout looking man arose. He told of general debility, of almost total deafness, of curvature of the spine, etc., and of the failure of the physicians, (the old story, "all her money,") and how God had healed him of all. His lips said it, his eyes looked it, his legs walked it, his whole body said, "'twas so," and I believed it.

At the afternoon meeting Mrs. Baxter, for an hour, answered questions relating to Divine healing. Then followed an address by Bro. Simpson covering the Bible view of bodily healing. The Lord drew precious near, hearts within diseased bodies sobbed for deliverance, it was a melting time; about one hundred arose desiring healing. They retired to the prayer room of the church, and were carefully appealed to as to their motives, their condition of heart, their consecration to God, their faith in his willingness and ability to heal, etc. afterward they were anointed with oil in the name of the Lord Jesus. (See James 5: 14) Some remarkable cures were testified to.

At night the subject was Christian Work. Brother Simpson gave

a short address, and was followed by a number of others; however, the address of the evening was by Mrs. M. Baxter, who is evidently one of God's own saints. She is an elderly lady, a member of the Episcopal Church, dressed just as plainly as the Bible requires, the entire absence of anything superfluous; and yet she was adorned from head to foot. Oh, how good she looked! Yes, good! heavenly! just as a woman of God should; there are saints in the world that you are unacquainted with.

She related some of God's dealings with her in his work. She urged upon us in tenderness to do what God wanted us to do, when and where he wanted us, to be just as willing to give up the work in one place and go to another, as to remain, to remember that it is the Lord's work, and not ours. She told us that she was once preaching in France. "The Lord said to me, 'I want you to go to Germany and work for me there,' I went at once, without questioning. After being there about a month, I was thinking, this is a little strange; all I can do for the people is to pray for them. During the day I went up on the house top to pray (a flat roof house) the Lord said to me, 'I want you to go to such a village to-night and preach to the people!' I said, 'Yes Lord, I will.' I went down and told friends with whom I boarded. They laughed at me and said, 'why, you cannot make your wishes known at the table.' I replied, 'I am going, I am not responsible for the results; the Lord will take care of that.' I went out on the street and met a woman who proved to be a teacher in the village where I was to go. I told her I was coming, she said she would get out a congregation for me. I did not try to talk German on the way. I found the congregation waiting. I arose to speak, sounds came to me, I uttered them, they

were German, the people understood. I continued to preach from that time on, but could speak German only in the pulpit. I would have to take some one with me when I went to make a purchase. About a year after this, the Lord said to me, 'My child, I taught you to speak German, why don't you ask me to teach you to read German also?' I said 'Just so, Lord, teach me!' and he did, and I could read German instantly."

Well pilgrims, I said, Amen! why not? Pentecost! Glory to God! He can do wonders. Foreign missionaries look up! God can help you quick. Praise his most excellent name. Away with pills and powders, plasters and pains. Amen!

Yours for all there is in the atonement.
Aurora, Ill,

RELIGION MADE EASY.

There are many short cuts nowadays of learning and culture. One teaches French in "six easy lessons." Another gives a tour of Europe by lantern pictures on a screen. Men are converted by hand shaking. The "body of this death"—the corpse of sin—is shaken off with a nimble crook of the elbow by the pastor. David tells of the bitterness of his repentance. Peter was in agony over his backsliding. Let Methodists insist upon thorough contrition and genuine conversion—not a hop, skip and jump into the kingdom. Beware of building of untempered mortar. Let priests pretend to rub holiness into the heads of men by a sort of sacred shampooing, but let us have no part in such prelatical folly. It is the Spirit, not the will of the flesh, that brings salvation.—*Richmond Christian Advocate.*

THINK nothing, do nothing which will in any way compromise your purity, your nobility, your trueness or your righteousness.—*A. Beach.*

JUSTIFICATION.

BY REV. LEVI KELLY.

To be justified or accounted righteous in the Bible sense, is to attain to a feeling of innocence. The record of past sins may remain, but an abiding conviction that they are forgiven can be enjoyed.

To claim this state without previous repentance, is as absurd as to suppose a superstructure can be foundationless.

1. The moral law requires perfect obedience, which none can render in a fallen state. "Before the fall, we suppose that law was met, which may properly be termed the law of works, or legal justification. The law could not be adapted to our fallen condition, but remains the same. It neither justifies sinning, nor pities ignorance. The fact is stated by Moses and confirmed by Paul.—Lev. 18:5. "Which if a man do he shall live in them."—Rom. 10:5. "For Moses describeth the righteousness of the law, That the man that doeth these things shall live by them. James states it a little differently, 2:10, and says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Here the perfection of the law is admitted in contrast with human sinfulness. In my view it is the clearest statement of total depravity found in the Bible. It confronts every man with utter helplessness of a legal righteousness.

I am fully aware that a few suppose human nature retained some inherent good after the fall, but it seems to me such a ground is as dangerous as self-originated claims independent of the atonement. To mingle human and divine merit is contesting the ground of unmerited redemption; a position that transforms grace into debt. Paul in Rom. 3:20, puts an end to any claim of this kind. He says, "Therefore by

the deeds of the law no flesh shall be justified in his sight, for by the law is the knowledge of sin."

2. Neither is it works in whole or in part. While we teach that the atonement is a necessity, we must not forget that another fact is of almost equal importance, namely: that we are bankrupt and have no capital to fall back on but the fragments of the fall, which at the bank of heaven is nothing but the *fig leaves*,—a goodness of our own invention. In Rom. 8:3, "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh;" by *sacrifice* for sin. Again, Rom. 3:28, "Therefore, we conclude that a man is justified by faith without the deeds of the law."

To discredit one's good deeds and accept another's, crosses human pride and selfishness. Here lies the root of all unholy ambition. To be counted out and some other counted in, and our fine works negated, mortifies unregenerate human nature. This is the real stumbling block which goes under many names, which Satan turns to his own advantage. The finely spun theories of humanitarianism, negatives the grace of God and puts Satan in the throne. Again Paul says, Rom. 11:6, "And if by grace, it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more of grace: otherwise work is no more work."

3. But we may console ourselves with the fact that the Bible mentions the condition of justification. It calls on us to believe; *not how* to believe. That *how* is left for this back-slidden age to define. It simply commands us to believe, which implies such a possibility; but the *exercise* of believing, the doctors of divinity must explain, it is beyond my depth. The promise that Abraham should have a son, was said to be a natural impossibility, because he and Sarah

were respectively ninety-nine and ninety; but I doubt whether almightiness is limited by impossibilities; and what are commonly called the laws of nature, are simply manifestations of God in a greater or less degree in his marvellous workings. At last it is said: "He staggered not at the promise of God through unbelief; but was strong in the faith, giving glory to God; and being fully persuaded, that what he had promised he was also able to perform. And therefore it was imputed to him for righteousness." Again in Gen. 15:6, "And he believed in the Lord; and he counted it to him for righteousness." Again, Rom. 4:5, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Saving faith in God can not be had until all claims are abandoned to self-righteousness. It is "counted," "reckoned," "imputed," which is the instrumental means of justification. Faith is taken as a consideration for that righteousness which we have not; spiritual insolvency leaves us nothing but faith—"naked faith," as Wesley calls it, in contradistinction to the idea among some of his societies, that good works must be so connected with faith that either could not be received as conditional to justification.

4. That justification is a blessed state all do admit who have passed from death unto life. He who is justified is "freed from sin." Here is pardon, peace, and love, yea, all the fruit of the Spirit. He keeps all the commands, and bears his cross patiently. He loses his enemies, and does good to them who hate him. Some who profess holiness never seem to get as far as this. The second blessing in many cases ought not to be insisted on as much as to seek the "*first love*," which they have "*left*." We must never suppose the second state can be obtained without having the first. He is truly blessed

whose sins are forgiven. Psa. 32:1, 2,—"*Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile*" Again, Rom. 8:33, "*Who shall lay anything to the charge of God's elect? It is God who justifieth. Who is he that condemneth?*" Again, Titus 5:7, "*That being justified by his grace, we should be made heirs according to the hope of eternal life.*"

Justification also frees us from condemnation, "for there is now no condemnation to them who are in Christ Jesus." Yet we do not suppose a person is fit for eternal life unless he is also wholly sanctified. This work must be wrought before leaving the body. If a soul walks in the light it will experience this blessing before it go hence, even if departure should occur shortly after pardon. It may be voluntary or involuntary, as the case may be.

LET REASON do all that reason can; employ it as far as it will go. But, at the same time acknowledge it is utterly incapable of giving either faith, or hope, or love; and consequently of producing either real virtue, or substantial happiness. Expect these from a higher source, even from the Father of the spirits of all flesh. Seek and receive them not as your own acquirement, but as the gift of God,—*J. Wesley*.

THE SAINT has made the will of God his law, and asks for no other reason to influence his decisions and actions, than that such is the will of God. He has received the will of God as the unfailing index pointing always to the path of duty.—*Finney*.

Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it.—*Dr. Holland*.

LOVING GOD PERFECTLY.

REPORT OF A SERMON BY REV. C. W.
L. CHRISTIEN.

"And Jesus answered him, The first of all the commandments is: Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment, (Mark 12; 29, 30).

The two points dwelt upon were:

I. What is it to love God in this fashion?

II. How is it the first commandment?

In reply to the first question.

Whatever else may be included, the commandment certainly means three things.

1. That the love of God shall be the ruling passion in the believer's heart. Every heart is governed by some supreme motive or balance of motives. It may be love of wealth, fame, power, pleasure, knowledge, art. When the first commandment is obeyed, love to God is the dominant principle, the master power. Not that the heart has no other love. Far from it. There are many beautiful human affections, which, so far from being destroyed by grace, are elevated and intensified. Divine love always quickens human love. But all lawful affections occupy their proper subordinate position. Love to God is on the throne.

2. Not only so, the heart loves God with all its power to love. Some have more heart-power as well as more mental power than others. For an angel to love God perfectly is one thing; for a child to do so, another. And love power can develop as intellectual power can. It is possible however really to love God, and to love Him more than any other is loved, and yet not to have all the love power brought into play. The troops of the line may be in action, while the reserve forces are not call-

ed. But to fulfil the first commandment is to love God with all the present powers; not with a love-power that belonged to the past, nor with that fuller maturity which can only come in the future, but with the full love-power of the present moment, "be it as small as a dew-drop or as big as a world."

3. The love is one that is endorsed by the understanding. When the Spirit of God comes with light and conviction to the sinner, he shows him that the ruling affection of his godless heart has been a folly and a sin; and there begins at once a civil war between the enlightened reason and the dominant passion. Supposing him to have been a money worshiper, the Spirit shows him that the golden god is not worth the affection he has lavished upon it. His understanding condemns his heart. And so with every governing affection in a godless heart. The understanding, under the Divine teaching, at once impeaches as a usurper any one who fills the throne on which only God himself should take his place. But love to God is endorsed by the understanding. God ought to be loved for what he is, for what he does. And just as the more we study nature the more we see in it to admire, so the more we know of God the greater the reason for loving him. Nothing can ever be more absolutely reasonable than perfect love.

Passing to the second point, How is this the first commandment? The following points were noticed:

1. Because only when we love God in this fashion do we fulfil our loftiest duty. The highest relationship we occupy is that in which we stand to God; and love is the highest duty that we owe to God. The gift of the heart is the most precious of all gifts, either to God or man. Service to God without the heart is empty and vain, and will never be accepted. But the perfect love which God asks is the completest fulfilment

of the highest duty which man owes in this his loftiest relationship.

2. Because never until the love is perfect is the heart in that holy condition in which God wishes it to be. A heart without any love to God is an unholy heart. When the love is partial the heart is sanctified, but not wholly: the inward enemies remain, and have to be fought and conquered; the light is mingled with darkness, and the love with that which is contrary to it. But when the love is perfect, all the darkness has vanish'd, the roots of evil are gone, the inward enemies are cast out, there is nothing opposed to love within the heart. Perfect love is the negation of sin: It is not a partial love to a partial good, nor a perfect love to a partial good, nor a partial love to a perfect good; but a perfect love and devotion to the all-perfect One. And in this the heart attains its most godlike character.

3. Because only when God is thus loved is there the guarantee of the holy life which God wishes us to live. The test of love is obedience, and our obedience will be in proportion to our love. We love as much as we obey; we obey as much as we love. But the heart will have its way. In all walks of life success is despaired of unless the heart is in the enterprise. And the same holds good in religion. Let the love be partial, and although a stern conscientiousness, a sense of self-interest, or even fear, may lead a believer to obey, there will be much of the task element in the experience, and too often the way of life will be trodden with faltering steps. But let the love be perfect, and the obedience will be full and constant. Duty will be lost in delight, and law eclipsed by love; and so far as the limitation of his life and powers will permit, the man will be a hero for Christ, the whole manhood given up joyously to God, spending its energies as God directs.

In conclusion, the binding nature

of the commandment was enforced, and it was showed how the entire dedication of the heart to Christ, for Him to "work in" it that inner life which He wishes it to enjoy and a simple trust for the fulfilment of His saving purposes, will lead the soul into the definite enjoyment of perfect love.—"*Kings Highway*."

EGYPT AND BABYLON.

The ultimate fates of Egypt and Babylon, as represented to us in the Scriptures, offer a remarkable contrast. Babylon is to "become heaps," Jer. 51: 37; to be "wholly desolate" (*Ib.* 50: 13); "not to be inhabited," Isa 13: 20, Egypt is to be a "base kingdom" Ezek. 29: 14; "the basest of the kingdoms" (*Ib.* 5, 15); but still to remain a kingdom. "It is not "to exalt itself any more above the nations"; it is to be "diminished"; it is no more to have any rule over the nations, (*Ib.*) or to be "the confidence of the house of Israel." But it is to maintain a certain position among the powers of the earth, a certain separateness, a certain low consideration. Now this is exactly what has been the general position of Egypt from her conquest by Cambyes until the present day . . . A veil hangs over the future; but so far as human sagacity can forecast, there seems to be but little likelihood of any vital change in her condition. With peculiar characteristics and an isolated position, she must almost of necessity maintain her separate and distinct individuality, even though she becomes a dependency on a European power. On the other hand, she has exhibited under recent circumstances no elements of greatness, and remains emphatically "a base kingdom"—if not "the basest of kingdoms." There seems to be no elements out of which her revival and reconstruction as a great kingdom could be possible.—*Rawlinson*.

SERMON.

BY THE LATE DR. REDFIELD.

"The joy of the Lord is our strength."

I am convinced of the truthfulness of this text.

Strength is the power to overcome difficulties. A scholar's strength is his ability to overcome the difficulties in his lessons. A lawyer's strength is his power to overcome difficulties of a legal character. We may have strength in one direction, but not in another. A lawyer may be strong and victorious in professional life, but easily overcome in social life,—by friendship, or by his appetites and passions.

"The devil goes about as a roaring lion, seeking whom he may devour." It will not do for you to grapple directly with him. You need a long range weapon. Joy is a long range weapon. It will help you to conquer the world. If you are filled with joy, you can get along with little of this world's goods. It will save you from covetousness—you will not desire the world.

It will help you to conquer the flesh. The joy of the Lord and carnality, are antagonistic. People who keep filled with joy are not sensual.

It will help you to conquer the devil in temptation.

This will enable you to conquer all and have strength left. You will be stronger for the effort.

2. It is our duty to be strong. The Scripture commands it. Rippling in a stream tell where the stones lie. So in society, they that are strong part the current and make a ripple. Some Christians, of long standing, are children still, in spiritual strength. Spiritual joy would make them strong. Where strength is demanded, strength is developed. "As thy day is so shall thy strength be. Stretch forth the withered arm and strength will be given." Try God. You don't need strength to

lay abed and have the preacher sing.

"Hush, my dear, lie still and slumber."

"A dead fish can float down stream," but it takes a live one to go up stream. "A floating steamer needs something strong to tie up to." So do those who are easily swept by the current of life.

God wants strong men. The church is not a place for repose to those who have no vigor.

3. Joy is happiness running over. God can impart it in spite of circumstances. A rich old farmer lately attempted suicide. His money failed to make him happy. Men don't need need religion to get rich. Many have got rich without it. I asked a man who used to get wonderfully blessed but does not now,

"How are you getting along?"

"O, very well," said he, "I am getting established."

He used to be a terror to evil doers, but now he is a Mason.

The preacher in the prison at Phillippi, found that,

"Prisons would palaces prove."

Knowledge is not necessary to happiness, but this is. The want is salvation. You may have joy unspeakable and full of glory."

4. The reason why "The joy of the Lord is strength." It can't be had without all the rest. It is like the bolts of a bridge, or the keystone of an arch.

It comes from God. Joy is a fruit of the Spirit.

It will make you strong—as a person—as a society.

Powder is all the stronger for resistance. The more you try to confine it, the more tremendous will be the result; spread around loose and its effect is small. Let God fill you with joy and then shout when it's in order to shout, even if others say groan.

Joy is all the capital we have to do business on. We have not wealth, nor learning, nor position, nor influence. But we can get happy. "The joy of the Lord is your strength."

EDITORIAL.

ENDURE.

A genuine Christian character is manifested in the ability to do whatever God requires of us, and to endure whatever trials and conflicts we may meet in the path of duty. The power to *do*, may receive the greater admiration from men; but the ability to *endure* secures the approval of God. He who talks or writes in eloquent strains, or gives large sums for religious purposes, may be popular among his fellows; but he who patiently bears reproach and persecution for the sake of Christ, stands recorded as an heir of heaven. The sea-worthiness of a vessel is tested, not merely by the speed with which it can move over a smooth sea with a favorable wind, but by its capacity to outride the storms and tempests which it may encounter. So the depths of one's religious experience cannot be measured by the fluency and fervency with which he prays, or the boldness with which he testifies in a lively meeting, but by the firmness with which he resists temptations, and the patient love with which he presses on in the narrow way, when misunderstood and misrepresented.

The Bible has much to say about the endurance of the saints. It is not to those who start with zeal, but to those that hold out to the end, that eternal life is promised. "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."—Matt. 10: 22. Our eternal salvation does not depend upon our taking a course that will make the world speak well of us, but in our patiently bearing the odium that comes upon us for our fidelity to God.

It is quite necessary that we be able to endure:

1. *Persecutions.* It is simply impossible for one to live a life of godliness without meeting persecution in some form,

and, as a rule, it comes from those who are, to some extent, religious. Those who are indifferent may rob Christians for the sake of the plunder; but they are not likely to persecute them for Christ's sake. But no matter from whom, or in what form it comes, we must patiently endure persecutions. Be quiet under them. Go steadily forward, and do not turn aside even to defend yourself. Look to the Lord alone for deliverance.

2. *Ingratitude and neglect.* He who labors for the good of others, must not look to those whom he benefits for his reward. Instead of being thankful for what he has done, they will often complain because he does not do more. Out of ten lepers whom Jesus cleansed, but one returned to give thanks, and he was a stranger.—Luke 17: 17. This was a representative case. It was a fair exhibition of the average of human nature. But Jesus did not, on that account relax, in the least, his efforts to do good. So we must not be disheartened by the thoughtlessness of those for whose welfare we labor. Noah did not have one to thank him for preaching the truth; but he kept on preaching all the same until he entered the ark. He preached righteousness a hundred and twenty years, but never saw a single soul converted.

3. *Trials and afflictions.* They are a part of our heritage. Some come in the order of nature. They fall to the lot of both saints and sinners, often when least expected. We must endure them in a spirit of resignation and faith. We must not fasten our attention upon the visible cause of our suffering; but upon the invisible God, who permits them and who has promised that all things shall work together for good to them that love him.

The cure for lack of ability to bear, in a proper manner, whatever in God's providence comes upon us, is the fullness of love shed abroad in our hearts by the Holy Ghost. We can, if we will, get the love

which beareth all things and endureth all things.

THE SABBATH.

To make one's religion consist mainly of the observance of Saturday as the Sabbath is unscriptural and absurd. We call a certain day Sunday, because those who discovered this continent happened, when they did it, to travel west instead of east. Had the west side of this continent been settled first, and by people who to reach it went east, then the day we now call Sunday, we should have called Saturday. Because of a mere accidental circumstance, to introduce confusion in society, and, by trying to undermine the Christian Sabbath, to prepare the way for having none, is an exceedingly irrational course for any professed follower of Christ to pursue.

That the early Christians; nay, that the apostles themselves observed, as a day of worship, the day which they called the first day of the week, there is the clearest proof. Nothing can be plainer than the following:

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow."—Acts 20: 6, 7.

Paul reached Troas on Tuesday, and left the following Monday. He was there then, over Saturday. Why, then, did he not preach to the disciples on Saturday? Evidently because they did not come together for worship on that day. But they did *come together on the first day of the week*. They were not *especially* called together to hear Paul preach—but it was evidently *their custom* to hold their meetings on that day. And these were religious meetings. "To break bread"

was to celebrate the Lord's supper, and, also perhaps, hold the love feast. This shows, then, plainly, that in the apostle's day, the Christians observed the first day of the week as their day of worship. This is also implied in the apostle's direction. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 1, 2.

The collections were taken up on the first day of the week, because on that day the Christians met together for worship.

It was doubtless to the first day of the week that the revelator refers. "I was in the Spirit on the Lord's day."—Rev. 1: 10. Sunday was called "the Lord's day" because Jesus rose from the dead on that day.

Ignatius was bishop of Antioch in Syria. Eusebius, in his Ecclesiastical history, places his ordination A. D. 69. St. Chrysostome says that Ignatius "conversed familiarly with the apostles, and was perfectly acquainted with their doctrine," and had the hands of the apostles laid on him." This primitive witness says. "Let us no longer Sabbatize, but keep the Lord's day, on which our life arose." Lardner vol. 4. p. 217.*

Justin Martyr, who flourished about A. D. 140, says, "And on the day called Sunday, is an assembly of all who live either in the city or the country, and the memoirs of the apostles, and the writings of the prophets are read." Ibid. p. 218.

Eusebius was born in Caesarea, in Palestine, about A. D., 270. He was made Bishop of Caesarea about A. D., 315. He was of great learning and wonderful industry. He wrote many works, among them an Ecclesiastical History in ten volumes, which has come down to us.

He says that Christ "Hath commanded

them who inhabit this vast element of the Earth, as well those in the continent, as them that live in the isles, that meeting together (every week), they should observe that termed the Lord's day, and celebrate it as a festival; and that they should not feed fat their own bodies, but should make it their business to enliven and cherish their souls with divine instructions."—*Eccl. Hist.*, p 700, Cambridge edition, A. D., 1692. Here the institution of the observance of the first day of the week is ascribed by this oldest of Church historians to Christ himself.

We see then that there is no truth in the assertion that the Christian Sabbath was not kept till the days of Constantine, and was instituted by him. The fact is, Constantine was converted from heathenism to Christianity. He *adopted* the Christian Sabbath, and directed its observance by people who previously *had not kept any day as the Sabbath*. The language of Eusebius is:

The Emperor delivered them, his subjects, "moreover, that they should esteem of a day, as convenient and fit for prayers, to wit: that day which really is the chief and first of other days, and which is truly the Lord's, and the Salutary Day, and which has its name from Light, Life, Immortality, and from every thing that is good."—*Ibid* p 678. This is a very different thing from changing the Sabbath from Saturday to Sunday as some recklessly affirm that Constantine did.

Then, beloveds, do not allow yourselves to be led into the observance of the Jewish Sabbath, as though that could save you. Let neither essays, nor lectures on this subject disturb you. Hold fast your allegiance to Christ. Seek to become more and more filled with humble love. Let not your religion consist in the observance of days or in any outward forms, or ceremonies, but ever *follow peace with all men and holiness, without which no man can see the Lord*.

CONVERTED.

A brother asks, "Were the disciples converted before Pentecost?"

That they were, appears plainly to us for the following reasons:

1. From the very fact that they were the disciples of Jesus. Upon meeting the conditions necessary to become the disciples of Jesus they were converted. These conditions our Lord laid down frequently and plainly. "If any man come to me and hate not" (that is in comparison) "his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."—Luke 14:26. Whoever loves Christ more than he does his dearest earthly friend is converted. This is implied in the words of the Apostles, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls."—1 Peter 1:8, 9. Here those who love Jesus and believe in Him, which one must do to become his disciple, are said to *receive* the salvation of their souls. It is not something promised in the future, but something that they receive *now*. But those who *receive* the salvation of their souls *are* converted:

2. The promises made to the disciples are such as belong only to the converted. It was before Pentecost that Christ said to His disciples, "Whatsoever ye shall ask the Father in my name, He will give it you."—John 16:23. Can unconverted people ask what they will, and have their prayer answered?

"In my Father's house are many mansions: I go to prepare a place for you." But Christ nowhere promises mansions in Heaven to the unconverted.

3. It is not said that the disciples were converted on the day of Pentecost. "They were all filled with the Holy Ghost."—Acts 2:4. But this takes place *after* men

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are converted. If any deny that Peter was not converted till the day of Pentecost, they can hardly deny that he was converted then. Yet, afterwards, it was said of him, "Then Peter, filled with the Holy Ghost."—Acts 4:8. After Paul's miraculous conversion, it is said that he was "filled with the Holy Ghost."—Acts 13:9.

There is then, no doubt but that the disciples who were filled with the Holy Ghost at Pentecost were converted before that. They then received the gift of power.

Are you converted? Do not rest in that. Get *filled* with the Spirit. Seek for it earnestly, make a business of it as the disciples did before the baptism of the Holy Ghost fell on them.

Get this, and you can *witness* for Jesus. Now you can criticise others. But this results in but little good either to you or to them. But get baptized with the Holy Ghost and wherever you go you will spread the Holy Fire.

INTOLERANCE.

Men who reject Christianity in a Christian land, call themselves liberal. Yet, as a rule, they are very intolerant. Let one of their family become a Christian, and this follower of Jesus has need of a martyr spirit to obey his convictions. Those who decry persecution are often the worst persecutors. Let one of the members of a "Liberal Club," really think for himself, and come to the Light, and he will arouse a storm of persecution. The *N. Y. Tribune* gives a recent and instructive example: "Leo Taxil, who has been one of the chief organizers of atheistic societies in France, the author of many anti-christian textbooks and the champion of the anti-clerical movement, recently published a recantation. His followers were furious and summoned him to appear for judgment

before the Free Thought Societies. His recantation was denounced as an infamy and a crime; the hall rang with cries of 'traitor!' and 'coward!' and he was expelled by a unanimous vote, leaving the platform amid tumultuous uproar and displays of passionate resentment. The free-thinkers denied him the privilege of thinking soberly on religious questions, and revising his opinions when he found himself to be in the wrong."

DEDICATION.—At Norwich, Chenango Co., N. Y., we dedicated a church to the worship of God, on Saturday, the 19th of December. The building is neat and comfortable, and in a good location. About three hundred dollars was needed to finish paying for the church and lot, which amount was readily raised. Dr. Curry was holding a General Quarterly Meeting at the time, and the meeting was one of interest and profit. The Spirit was poured upon the people in awakening power, and we trust that the pastor, Bro. L. S. King, who has labored here faithfully, will see a good revival of religion.

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REVIVALS.

From Orleans, Neb., Brother J. W. Edwards writes: "We are in a glorious revival here now. From ten to fifteen are at the altar every night. Some from the town have been saved, which is making a stir."

BROTHER F. H. ASHCRAFT, chairman in the Central Illinois Conference, reports souls saved in nearly all the quarterly meetings held thus far this year on his work. He is looking for a fruitful year.

BRO GEORGE MCCULLOCK, Chairman, writes us encouragingly of the work in Texas. There is a good revival interest in Corsicana and other places.

OBITUARY.

My father, WESLEY ZUCK, departed this life, October 15, 1885, after an illness of eight months, of lung disease. He never murmured or complained, but bore it patiently. The saints came to see him for miles and many a shout of praise came from him and the people. He died as he lived, a true man of God. Aged 51. He has gone to be forever with the Lord, and those who remain of the family, are pressing after. The life which he lived stands before the people.—*J. Zuck.*

LOVE-FEAST.

MRS. ETTIE PATTIE.—I want to say to the glory of God that I am saved and sanctified by the blood of Christ. I have been having more of the real power of God in my soul of late than I have ever enjoyed before. Glory to God! "I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, shall be able to separate me from the love of Christ." For two years I have been suffering from a very afflicting malady. The pain in my head had become almost unbearable at times, and I had told my husband I really did think I should lose my reason. I had suffered intensely and expended a great deal of money on doctors, but could only procure a slight relief for a short time.

Last Tuesday morning I got the impression that I ought to look to the Lord for a cure. The hope was almost more than I could grasp, but I knew I must have help from some source soon. When I thought of consulting a doctor it seemed so faithless on my part, that I could trust myself in the hand of poor humanity, and could not trust my God. I went to the Lord in prayer, crying, "Lord if thou wilt, thou canst make me whole." I opened my Bible, and my eyes fell on the words

"Daughter, be of good comfort, thy faith hath made thee whole." I read in James 14: 15. I knew I could not come in the Lord's own appointed way, for my husband and myself are the only believers in holiness, or in the power of God in this town, but I knew God is not confined to any one way of working, so I trusted myself to him and asked that he would show me in some way if it was his will to heal me. I went to bed expecting to dream something that should throw light on my particular case. I did not dream, but the Lord came and spoke to me in an audible voice, saying, "I will, be thou made whole." I heard the voice just as plain as I ever heard the voice of any earthly friend. And, Oh, such a world of tenderness was in the voice! I shall never forget it. I arose the next morning with a feeling of perfect soundness about me, such as I have not had for years before. Glory to God! I went to my work, the pain had entirely left me. And I did a large washing and did not feel scarcely tired. Praise the Lord! I am healed. Satan tries to make me doubt, suggesting it will come back. But I am trusting in Jesus to keep me healed, and I know he is able to do it. Praise his name forever! We attended the Manton Camp Meeting in August, it was a soul-refreshing time. We had some glorious manifestations of the Holy Ghost, and saw of a truth that God is with his people.

The EARNEST CHRISTIAN is ever a welcome visitor. I feel to thank God that there are a few books and papers that dare speak forth the truth.

Wetzell, Mich.

MRS. RUFINA LEMON.—I praise the Lord to-day, that he ever let his light shine upon me. He has taken the love of the world all out of my heart, and I am content to serve him, for I know his precious promises are true. He not only hears our prayers, but answers them. Glory to his name!