

The Earnest Christian

—AND—

GOLDEN RULE.

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SETH M. WOODRUFF.

BY REV. B. T. ROBERTS.

We should learn from the example of others. The successful career of the Christian soldier should inspire us with courage and faith to fight the battles of the Lord.

"The wise, new wisdom from the wise acquire,
And one brave hero fans another's fire."

Seth M. Woodruff was both wise and heroic. His abilities were good, his education common, and he passed his days in the ordinary walks of life. He made choice of the highest good—the glory of God and the salvation of the soul, and he made use of the best means to secure this great end. In all the affairs of life he was governed by the principles of Christian integrity and holy living. He was converted at the age of 20, sanctified wholly to God a few years later; and his life and conversation were ever after consistent with his profession. "He was," said his youngest brother at his funeral, "the good angel of his father's family," generously aiding, after his father lost his property, in their support, and in the education of the younger children. He was prudent in counsel, prompt

and decided in action, firm without being obstinate or self-willed, yielding without ever compromising principles. He was a miller by trade, and carried on the business until, at about the age of fifty, he acquired a moderate competence. He did not expose the means which he had acquired by hard and honest toil to loss by speculation; nor did he wear himself out by trying to gain what he would not need. An opportunity presented itself to make, in a perfectly honorable way, a large amount of money. After praying and thinking over it he became convinced that it would not be for his spiritual good and that of others. He promptly rejected this excellent offer that was pressed upon him, and was rewarded by seeing, shortly after, his father converted at his own family altar. He succeeded at whatever business he undertook.

His integrity in all business matters was of the strictest kind. His honesty was never questioned. The owner of a mill in which he was working wanted to lease it to him for a term of years. He made what he considered a fair offer. The owner accepted it so eagerly that his suspicions were excited.

He carefully looked over the books

and saw that the business would not pay the rent which he had agreed to pay. But he could not honorably get free from the bargain. He said, "If I lose everything I have got, I will lose it like a man, and a Christian." He went to work faithfully, and such was the increase of patronage that he saved a handsome sum from what promised to be a losing bargain.

He retired from business; invested his means safely, and spent his time in doing good. He was a local preacher, always acceptable; but his strongest quality was his power in prayer. He prayed with wonderful earnestness and fervor and faith; and his prayers were answered, often at once, and souls were brought in holy triumph into the kingdom of God. It was no weak, sentimental work that was done under his labors; but the converts were strong, clear, bold and uncompromising. As a prince, he had power with God and prevailed.

Years ago, he and his fellow-laborer, Rev. Amos Hard, visited, in their pastoral work, with a brother in the town of Clarkson. After dinner, as was the custom in those days, they had a season of prayer. The brother of the man of the house was a man of herculean strength and courage — the acknowledged leader of the roughs of all that country. He was in the other room when they began to pray. He was thoroughly converted to God, and William R. Cusick began from that hour his remarkable career of soul-saving.

At another place where they were

laboring in meetings, the wife of a notorious infidel went forward for prayers. Her husband heard of it. He asked her if she was converted. She said "No." "Well," said the infidel husband, "I want every body about my house to carry out what they undertake."

He drove around the neighborhood until he found Bros. Hard and Woodruff. Very much excited, he said,

"How much is your time worth?"

"Why do you ask?"

"Because I want you to go to my house and pray with my wife until she is converted."

They went. She was thoroughly converted, and remained a faithful, devoted Christian. He, too, was converted, and seemed for some years full of fire and zeal; but afterwards backslid.

One day Bro. Woodruff was passing a church edifice that needed painting and repairing. Seeing one of the members whom he knew, he said,

"Why do you not paint your church?"

"We will if you will give us ten dollars."

"I will; go ahead and paint it up."

They did so and after it was completed Bro. Woodruff went there to meeting. The church was very dead; but Bro. Woodruff, as was his wont, waited on the Lord and was a good deal blessed, and shouted. The next day, one of the members who was offended went to a magistrate to get out a warrant against Bro. Woodruff for "disturbing the meeting." The justice, who

was present at the meeting, enjoyed the shouting. So he inquired into the matter.

"Has he not the right to shout? Is he not an officer in the church?"

"No, he does not even belong to it."

"Has he any financial rights? Has he paid any thing towards the church?"

"I believe," said the complainant, "he did pay ten dollars towards painting it."

"Then," said the justice, "you must let him alone. I cannot molest him till he has shouted his ten dollars out."

Though his means were limited to a moderate competence he was always ready for every good work. He assisted in founding the Seminary at Chili; was one of the charter trustees, and left a legacy of five hundred dollars for it, which, however, he paid several years ago, the Seminary paying him the interest while he lived.

Our acquaintance with Bro. Woodruff began in the year 1853 when we were stationed at the M. E. Church at Brockport, N. Y. A powerful revival was in progress. He came from another circuit and contributed greatly to the depth and thoroughness of the work. He used to insist, with great earnestness, that we must all, every few days, break down anew before the Lord, or we should become dry and formal. Some refer to this day to the conviction they felt when he, having just entered the church and walking down the aisle, shouted "Glory to God!"

He contributed much to that work of holiness in the Genesee Conference of the M. E. Church which resulted in the turning out of that church of so many men and women of God. He showed no cowardice when the crisis came; but when the General Conference refused to entertain the appeals of preachers who had been excluded from the church for endeavoring to bring it into that state of holiness which it avowed to be the object of its existence; and the formation of the Free Methodist church became an evident necessity, he identified himself, heart and soul, with the movement. He did not wait to see whether the new church would be a success, but united with it the first opportunity, and remained a faithful member until God called him home.

He was frequently elected a delegate to the Annual Conference. He was a man of positive convictions and always took his stand on what he believed to be the side of right, but was never dogmatic or arrogant.

His life was one uniform, unceasing testimony to the power of Christ to save. He was a happy triumph-Christian. He sought out those who were afflicted, and always had a word in season. As he entered the house of a deeply afflicted sister whose only daughter had died in her absence of a night; with his heart full of sympathy, he exclaimed in the Spirit, "*Glory to God!*" The sister said, it seemed to lift the weight of a mountain from her heart. He generally prayed with the afflicted, whom he visited, and in answer to prayer THE COMFORTER

came to many hearts.

He took an active interest in reform movements that promised to benefit mankind. He was an abolitionist in the days when it cost a man his social and religious standing to espouse the cause of the oppressed. When a fugitive from slavery came along, closely pursued, Bro. Woodruff undertook to see him safely sheltered in Canada. He took eight hundred dollars with him determined, if they were overtaken, to buy the freedom of the man who was longing for liberty. When they reached the St. Lawrence river the ferryman said they could not cross. Bro. Woodruff said they must. They made the effort and succeeded, and his man was safely landed beyond the reach of the oppressor.

Seth M. Woodruff was born in 1810, in Vermont. He removed to Monroe Co., N. Y., when a young man.

He was twice married, and was in both cases happy in his domestic relations. For his first wife he married Miss Mary Gould, who died several years ago. Their two children died in childhood.

For his second wife he married Mrs. Althea A. Wood, widow of the Hon. Abner I. Wood, President of the first Laymen's Convention in Western New York, who survives him, having lived a happy life with him of nine years.

He was divinely warned that his end was approaching, but he had no misgivings, no preparations to make. His whole life had been one long preparatton. Never was a traveler

to a foreign land more fully prepared for his journey than he was to go to his eternal home when the summons came. A short time before he was stricken down, he and his wife awoke together in the night. He said he had but a very short time to live. He was sorry to leave her alone, but the Lord would take care of her.

His sickness was short. He was attacked by apoplexy on Saturday, the 23d of February last, and died the following Tuesday.

He was stricken down while sweeping the snow from his porch and was unable to speak afterwards. He was conscious and knew his friends. Once, when trying to speak, his companion standing over him thought she distinguished the word "Bless!"

He enjoyed the respect and confidence of the community as a man of unbending integrity, and a Christian of deep, fervent, consistent piety.

Precious in the sight of the Lord is the death of his sainte.—Ps. 116: 15.

Servant of God, well done!

Thy glorious warfare's past;

The battle's fought, the race is won,

And thou art crowned at last.

The eternal world commences at death, the death of every individual person. The moment the breath of man goeth forth he is an inhabitant of eternity.—*John Wesley.*

When men are very strongly inclined to any wicked practice and conscience troubles them about it they will rack their brains to find out arguments to stop the mouth of conscience.—*Edwards.*

THE HOLY SPIRIT.

DIVINITY.

BY REV. W. T. HOGG.

(CONTINUED.)

The Holy Spirit is not only a person, in the sense in which personality is ascribed to created beings, but he is a DIVINE PERSON. This is evident from the following considerations:

First. Divine titles are ascribed to him. In Isaiah 6: 3-9, the prophet, in relating the account of his wonderful vision of God's glory, says: "I heard the voice of the LORD, (*Jehovah* in the original), saying, Whom shall I send, and who will go for us? Then said I, Here am I send me. And he said, Go and tell this people: Hear ye indeed, but understand not, etc." St. Paul, in quoting the latter part of this passage from Isaiah, introduces it with the words: "*Well spake the Holy Ghost by Esaias the prophet saying, Go unto this people, and say, hearing ye shall hear and not understand.*"—Acts 28: 25, 26. The person whom Isaiah called Jehovah, St. Paul declares to have been the Holy Ghost. If we admit the divine inspiration of both Paul and Isaiah we can but conclude that the Holy Ghost is a divine person, and that the name Jehovah—the most expressive title of the Deity—is ascribed to him as well as to the everlasting Father. Again, in the 78th Psalm, Israel is charged with "*provoking the Most High in the wilderness;*" as having "*spoken against God,*" and as having "*tempted God,*" etc." On this account "JEHOVAH was wroth against his people." Referring to the same events, St. Stephen in his defence before the Jewish council, said: "Ye stiff-necked and uncircumcised in heart and ears, *ye do always resist the Holy Ghost: as your fathers did so do ye.*"—Acts 7: 51.

He whom the Psalmist called by the names Jehovah, the Most High, and God, St. Stephen calls the Holy Ghost. And again, in Acts 5: 3, Ananias is said "to lie unto the HOLY GHOST." This is repeated and interpreted in the 4th verse, as follows: "Thou hast not lied unto men, but unto GOD." The same person, the same object of Ananias' blasphemy, is expressed in both places; and hence we conclude that the Holy Ghost is GOD." So also he is called Lord in a sense appropriate to God alone. "Now the Lord is that Spirit; and where the Spirit of the Lord is there is liberty, etc."—2 Cor. 3: 17, 18. Many other instances like the foregoing might be adduced, but they are not necessary here.

Secondly. Divine attributes are ascribed to the Holy Spirit. He is called "the eternal Spirit"—Heb. 9: 14. But eternity is a divine attribute. Therefore "the eternal Spirit" must be a Divine Person. He is omnipresent. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me, etc."—Psalm 139: 7-10. He is omniscient. "For the Spirit searcheth all things, yea, the deep things of God."—1 Cor. 2: 10. He is omnipotent. He is called "the Power of the Highest."—Luke 1: 35. St. Paul declares that Jesus Christ wrought by him "to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God."—Rom. 15: 18, 19. He is the Author and Dispenser of wisdom and knowledge. "For to one is given by the Spirit the word of wisdom: to another the word of knowledge by the same Spirit."—1 Cor. 12: 8. He is also called "the Spirit of

glory and of God."—1 Pet. 4: 14. In these and in numerous other instances; attributes are ascribed to the Holy Ghost, by the inspired writers, which are the attributes of God alone.

Thirdly. Divine actions are ascribed to the Holy Ghost. As we have already seen in the preceding chapter, the creation of all things is ascribed to him. He is also said to have inspired "holy men of God" to write the sacred Scriptures. The raising of Jesus from the dead was performed by the Holy Ghost. "For Christ also suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, *but quickened by the Spirit.*"—1 Pet. 3: 18. He is the author of regeneration, or of the new creation of believers in Christ. They are "born of the Spirit."—John 3: 3. They are saved "by the washing of regeneration and the renewing of the Holy Ghost."—Titus 3: 5. The sanctification of believers is peculiarly his work. "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." (See also Ezek. 37: 28; Rom. 15: 16; and 1 Pet. 1: 2.) These all are actions which it were blasphemy to ascribe to any one but God.

Fourthly. The Holy Spirit is represented in the Scriptures as equal to, and one with, the Father and the Son, as in the baptismal formula, and the apostolic benediction. Moreover, whatever is ascribed to the other Persons is equally ascribed to the Spirit; and whatever is intended by the name of the Father and the Son, equally concerns the Holy Ghost. It is not the name of the Father, and the name of the Son, and the name of the Holy Ghost, but rather the name of God; that is, of the Three in union, that is intended in the baptismal formula. The name of God signifies either his being, or his authority. If it

represents his being, then the being of the Spirit must be identical with that of the Father; if it signifies his authority then the Spirit has the same authority with him; and he who has the name and authority of God, is God—is a divine person.

Fifthly. The Holy Ghost is the subject of blasphemy; and blasphemy against the Spirit is more aggravated than blasphemy against the Father or the Son. "All manner of sin and of blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whoso speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. 12: 31, 32. The Holy Ghost must be a *Person* or he could not be the subject of blasphemy; he must be also a *Divine* person, or blasphemy against him could not be of so malignant a character as to exclude the person committing it from all hope of pardon, while the grant of forgiveness is not denied to any kind or degree of blasphemy against the Father, or the Son.

"As a *DIVINE PERSON*, therefore, our regards are justly due to him as the object of worship and trust, of prayer and blessing; duties to which we are especially called, both by the especial consideration of his divinity, and by the affectingly benevolent and attractive character under which he is presented to us in the whole Scriptures.

"In creation we see him moving upon the face of chaos, and reducing it to beautiful order; in Providence, 'renewing the face of the earth,' 'garnishing the heavens,' and 'giving life' to men. In grace, we behold him expanding the prophetic scene to the vision of the seers of the Old Testament, and making a perfect revelation of the doctrine of

Christ to the apostles of the New. He 'reproves the world of sin,' and works secret conviction of its evil and danger in the heart. He is 'the Spirit of grace and supplication'; the softened heart, the yielding will, all heavenly desires and tendencies are from him. He hastens to the troubled spirits of penitent men, who are led by his influence to Christ, and in whose hearts he has wrought *faith*, with the news of pardon, and 'bears witness' of their sonship 'with their spirit.' He aids their 'infirmities,' 'makes intercession for them,' inspires thoughts of consolation and feelings of peace; plants and perfects them in whatsoever things are pure, and lovely, and honest, and of good report; delights in his own work in the renewed heart; dwells in the soul as in a temple; and, after having rendered the spirit to God, 'without spot, or wrinkle, or any such thing,' sanctified and meet for heaven, finishes his benevolent and glorious work by raising the bodies of the saints in immortal life at the last day. So powerfully does the Spirit of glory and of God claim our love, our praise, and our obedience!"*

"Glory be to the Father, and to the Son, and to the Holy Ghost! as it was in the beginning, is now, and ever shall be, world without end! Amen."

*Watson's Institutes, Vol. 2, p. 640, 641.

FOR WINNERS OF SOULS.

1. Accept the responsibility as one common to all believers (Luke ix: 60; Acts viii: 4; xi: 19.) 2. Abide in your calling with God, not necessary to change your honest, honorable work, but take Jesus into partnership. 3. Abandon all faith in your own wisdom or plans; rely on divine guidance. Only God knows the heart. 4. Acquire power in handling the word. That is the weapon of the servant of God—the fire, hammer, sword, seed, bread, lamp, laver, mirror; use one Bible always, for the

sake of locality of texts fixing itself on your mind; where you forget chapter and verse, you will not forget the place on the page. 5. Aim to lead to immediate decision: first strike for conviction, then arouse conscience, then press the will to a choice. 6. Ask God for a passion for souls. (Jer. xx: 9). Love must constrain, rather than duty. 7. Attain facility of approach, by habit. Winning souls is not the result of spasmodic, but of constant activity. It must be a law of daily life. 8. All depends on prayer. Prevail with God, then you will, with men. Conversion is a supernatural work. 9. Act as agent of the Holy Spirit. The grand encouragement is that, while He is leading you to seek souls, He is working on the souls you seek. (Comp. Philip and the Eunuch, Acts viii; Peter and Cornelius, Acts x, etc.) Keep in fellowship with the Spirit, and get His anointing. What is there in all this, which is not open to every true believer?—*Ex.*

It is not enough to receive Jesus into our homes and into our lives;— this we must do before anything else — but we need to sit at His feet, to gaze on His spiritual beauty, to hear His words, to yield ourselves wholly to His influence. Thus, and only thus, shall we find ourselves possessed of the one thing needful; and while hands, feet or brain are busy, or while all are busy together, there shall be a great calm within; there will be speed without feverish haste, and activity without bustle, and our work will become Sabbath, and our lives an unbroken sanctity. Whatever happens, let us not be too busy to sit at Jesus' feet.—*Aitken.*

Men are very apt to bring principles to their practices and not their practices to their principles, as they ought to do.—*Edwards.*

IDENTITY.

BY. R. GILBERT.

Dr. Young is correct, that there is not a greater mystery to man, than man himself.

Dr. Webster defines *consciousness*—"The knowledge of sensations, and mental operations." He defines identity—"The state or quality of being identical, or the same; sameness."

Our meaning, then, is, that man could not be a proper subject of reward or punishment in a future state, unless his mental conceptions are fully satisfied that he is the same being in eternity that he was on earth; and that hence his condition in a future state is the just award of a probationary life which he lived on earth. His memory must daguerreotype the whole of his earth-life; and consciousness must certify that he is the same identical man, amid all the vicissitudes and changes of time and place.

This identity is not material, but spiritual;—not the identity of the body, but the sameness of the soul, or deathless spirit. Man's body has no physical identity any consecutive two minutes. The body is constantly wasting away, and as constantly being repaired by food and surrounding gases. During fifty years a man probably throws off five or six old bodies, and receives as many new ones. A man commits a crime; and ten years later he is detected and brought to trial. His lawyer never makes a plea that the body of his client has, since the crime was committed, wholly changed; and that hence, it is unjust to hold the new body responsible for a crime done by an arm, that has been entirely eliminated. Why not? Because the unanimous common sense of all ages, and of all nations, places identity in the soul of man, which is the only real man—the body being

merely the shell, or tabernacle of the spirit. If the soul preserves intact the identity of man, the old mooted question—whether in the resurrection the old grave-body is the exact resurrection body—does not affect the identity of the soul, nor its moral accountability in the eternal future.

If, at death, man loses all remembrance of probationary life on earth, we cannot "Justify the ways of God with man." Viewed from a philosophical stand point, memory, or a consciousness of past existence, is a constitutional element of the soul. Sleep, disease and death, may temporarily obscure memory; but the great map of life is ineffaceable.

Some good men have feared, that the memory of sin committed in this life, may mar the bliss of heaven. If John had entertained an idea like this, he doubtless changed his mind when he heard the enraptured, blood-redeemed millions of heaven sing, "Thou wast slain, and hast redeemed us to God by thy blood." They were not celebrating something that transpired in heaven. Their memory looked back to the earth-side of Jordan. They well remembered that, while on earth, they were sinners so morally unclean, that nothing but the blood of Jesus could wash away the deep stains of sin. Without the memory of past sin this heavenly chorus would be a meaningless symphony. Doubtless, heaven seldom witnesses an episode more heart-thrilling, than the ecstatic greeting—at the threshold of heaven—of Paul, when he met the proto-martyr Stephen and others, in whose martyrdom Paul had assisted.

A far more difficult thing, is to conceive that the bliss of heaven is made compatible with the remembrance of lost friends, that have forever missed heaven. We are not required to understand this. The Bible commands us to *believe* doctrines and facts—not to *comprehend*

them. Several considerations may help us in harmonizing the apparent incongruity.

1. Friends who die unsaved cease to be our friends—the friends of the holy in heaven. Friendship is based on similarity of character, similarity of tastes, passions and worldly interests. But these moral ligaments cannot bind together the finally lost in eternal perdition, and the everlastingly saved in heaven. The two worlds are antipodes in character, tastes and passions.

2. God's wisdom requires the separation. The redeemed in heaven have a perfect acquiescence in the will of God.

3. Friendships based on mere consanguinity, or physical relationships, must finally cease, when these earthly relationships are severed; I mean when death removes both parties—the holy and the unholy, placing one in heaven, the other in hell. Brutes instinctively love their young, but gradually become weaned away, and finally neglect them. Parental fondness is primarily a mere instinct. This instinct gradually lessens as children grow up; and parental love is founded gradually on the mental and moral characteristics of relatives. Devout parents love pious relations more than their wicked friends. The more holy Christians become, the more animal instincts must die out; and love of the pure and holy become strengthened, and heaven will consummate the development.

4. The great law of affinity is as universal—as far-reaching as the universe of mind and of matter. Like cleaves to like as thoroughly in the moral world, as in the domain of nature. The All-wise Creator has stamped the law of affinity upon every beast, bird and insect; each associates only with its own kind. Oil does not repel water more naturally, than the holy in heaven shrink from the association of those who

have sinned out their probation.

Some good and ingenious writers have half hoped, that the saints in light will, in some way, forget their lost friends. But we cannot indorse such an opinion; because the award of eternal life implies the distinct recollection of the past; and the very constitution of our mental nature cannot permit the memory of the good and the forgetfulness of the bad.

Council Bluffs, Iowa.

SPEAK FOR CHRIST.

Speak for your lord and master. You tell me you are nervous; never mind your nervousness. Try once. If you break down a dozen times, try again; you shall find your talents increase. It is wonderful how these break-downs do more good than one keeping on. Just deliver your soul of what is in it. Get your heart red hot, and then, like some volcano that is heaving in its inner bowels, let the hot lava of your speech run streaming down. You need not care for the graces of oratory, nor for refinement of eloquence, but speak what you do know; show them your Saviour's wounds; bid his sorrows speak to them and it shall be marvelous how your stammering tongue shall be all the better an instrument because it does stammer, for that God "hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."—*Spurgeon.*

The more a man lives in a way of covetousness, or the more inordinately he desires the profits of the world, the more will he think himself excusable for so doing, and the more will he think that he has a necessity of those things and cannot do without them.—*Edwards.*

THE ALTAR THEORY.

BY REV. JOHN GLEN.

By a quotation from a printed sermon by Rev. M. L. Vorheis, may be seen what is meant by the altar theory as a sample of much that passes current for holiness work. Take the following: "I was present, a few months ago, in a protracted holiness meeting, (just where I will not now say) when, in answer to an invitation, a number of persons came forward as seekers. Among them was a rather hard, rough looking man. After a little praying and very much talking around the altar, the one in charge of the service began a kind of inquiry meeting, calling on each one to stand up and speak. In most cases, before the individual had proceeded very far, the leader would interrupt the testimony by asking some question. If the person was seeking sanctification, he would tell them that God said in his word that "the altar sanctifies the gift," and that Christ is the Christian's altar. Then, by a series of artfully put questions as to whether he put his gift on the altar, and as to whether he believed God's word, he usually succeeded in getting him, before he realized it, into a position where he must say that the altar sanctified his gift, or say he did not believe the word of God. Of course the seeker would say that he believed God's word. Then he was urged to say that the altar sanctified his gift, meaning himself. After a number of cases were disposed of in this way, the leader came to the hard looking case referred to above. As usual, after the man had spoken about a dozen words, he was interrupted by being asked what he was seeking. The man said he was seeking the forgiveness of his sins. Then, by a few questions about "believing the word" he was persuaded to say that he believed God, for

Christ's sake, forgave his sins. All this time there was a self-complacent smile on the man's countenance, and little or no conviction manifested. Then, while he still remained on his feet, the leader began to question him about holiness. In a few minutes the man found himself "cornered," and claimed to be sanctified because God in his word says that "the altar sanctifies the gift." All this inside of five minutes from the time the leader took him in hand!"

It is strange that any sensible man who was ever himself saved could be honest in thus dealing with blood-bought souls. This theory is preached as though it found abundant proof in the word of God. In Matt. 23: 19, we read: "For whether is greater, the gift, or the altar that sanctifieth the gift," and this is the only passage they have in support of this theory. Adam Clarke in his comments on Exodus 29: 37, says, "To this our Lord refers, Matt. 23: 19, where he says the altar sanctifies the gift, and this may be understood as implying, that whatever was laid on the altar became the Lord's property, and must be wholly devoted to sacred uses, for in no other sense could such things be sanctified by touching the altar." Christ was talking to blind guides, the Pharisees, who said, "Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor." (The oath is binding). "Whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is guilty." These Pharisees devoured widow's houses, were after gain, thought more of the gold brought into the treasury of the temple, of the gifts brought to the altar than they did of temple and altar. Christ was rebuking them and giving them to know, that it was God's holy temple that sanctified the gold, and the holy altar that sanctified the gift. The

temple or altar did not change the nature of the gold or gift, but it was accounted holy, because set apart to God.

God blessed the seventh day and sanctified it. Joshua was commanded to sanctify the people, and they were commanded to sanctify themselves, to set themselves apart for God. A man who, in the light of the Holy Ghost, sets himself apart for God, consecrates all his soul and body's powers, all his goods and all his hours, to be the Lord's forever. He may be said to be sanctified, in the sense that he is set apart to God for holy use and work, but he is not scripturally, personally, fully sanctified till the cleansing blood has reached him, till the fire has fallen. To urge souls, because they have, as they think, consecrated all, to claim they are sanctified, and cleansed from all sin, and to wait for the witness, we fully believe to be unscriptural and full of danger, and a sure way to fill the church with those who have the profession, but lack the old-time power. Some honest, longing souls are urged to thus claim it, and wait for the witness, and sooner or later the power comes upon them, and they call it the witness, when in fact they have just been sanctified. God did not withhold the blessing because of their false theory. But while some get truly sanctified on this line, others wait for the witness and never get it, only the witness of the word, and they go on dry and dead. When the work is done, the Holy Ghost will notify us of this fact.

Isaiah was not cleansed till the fire reached him. The disciples were not sanctified till the fire fell. Cornelius did not receive it till the Holy Ghost fell on him. Wherever the Scripture gives us an example it is after this manner. We sing:

"Come Holy Ghost, for thee I call,
Spirit of burning come."

What for? To burn out sin.
And again,

"Oh, that it now from heaven might fall,
And all my sins consume!"

We should not rest till the fire falls, the cleansing blood reaches us. We close this by a quotation from the editor of the *Banner of Holiness*.

"Gifts and sacrifices, under the law, were sanctified, made sacred, (not purified, nor changed in nature), by the sacredness of the altars. Not by faith, nor by the truth, nor by the Holy Spirit, but *by the altar*. This Jesus asserted and all Jews were supposed to know it. "The altar sanctifieth the gift." "The temple sanctifieth the gold." But where is the proof of the identity of the sanctification of gifts under the law, and of Christians under the gospel? We look for it in vain in the Bible. It does not teach it. And it is manifest everywhere that this erroneous teaching is the chief cause of the alarming excess of professions of holiness, over the actual experience of it, and the practical life of it. We are as certain, as knowledge of facts justify us in being, that thousands are kept from entering because of this error being kept before them, and that many are thus claiming it that know nothing of it by experience."

Dr. Cuyler says: "A living, lovable Christian is the best reply to infidelity—the most powerful argument for the Gospel." Let Church respond to infidel attacks by more consecrated lives, greater love, deeper humility, more active benevolence, and her victory will be both speedy and permanent. When the Church exhibits Christ in all her conduct, the world will be drawn to him.

Love bears the burden without feeling it, and gives sweetness and relish to the bitterest things.—*Kempis*.

GOD SEES ALL.

BY A. GRENELL.

Hell and destruction are open before the Lord. How much more then are the hearts of the children of men.

You have smiled at hearing of heathen bowing before idols of wood and stone. May I ask you a question, your God can see and hear. How much different would be your conduct if you had such a god as the heathen? Suppose for one moment Jehovah to be blind, and that He could not know your thoughts. Would you be more careless than you are now? The mass of mankind forget God and live as if they had no God. Merchants and farmers, wives and mothers live as if there were no God, no eye to see, no ear to listen, no eternal mind treasuring up their acts. The mass are practical atheists; all but those that have been born again. May we be helped to set before them a God that can see all our ways, and who knows all our thoughts; "Hell and destruction are before him, how much more then our hearts." When men die they pass beyond our comprehension, but God knows all the secrets of death. He knows where all the saints are buried. The tombless as well as those over whom a mighty mausoleum has been raised. *Moses* sleeps in some spot that eye has never seen, but God knows where *Moses* sleeps. You cannot tell where the tomb of Adam is, neither where Abel sleeps. We know not where the great and mighty of the past are buried, but God knows; for Death and Hell are open before Him. He knows where every particle of dust has gone; He has death so open to his view that He can bring all these together again. The disembodied spirits are within the gaze of the Most High, *whether* they have mounted Elysian fields, or have been plunged into hell. All are before Him. Where hell is, and what

are its miseries, we do not know, but God has put it somewhere far away on the edge of His domain, a fearful lake that burns with fire and brimstone. Into that He cast the rebellious angels, that kept not their first estate, but lifted their rebellious arms against Him. While these things are mercifully covered from us, they are known to Him. He looks upon them, yes, His looks makes hell what it is. His eyes flash the lightnings that scathe His enemies, His lips full of dreadful thunder, now affright the wicked. O, could they escape the eye of God, or shut out that dreary vision of the incensed Majesty of Heaven! But there they live in their chains, and see that fearful vision of the Most High, and the dreadful eyes that flash the flames that burn their souls with horror, deeper than despair. Yes, hell is veiled in many clouds to us, but naked before the Lord, and so also are the hearts of men.

Death is an old monarch—the only king whose kingdom has stood ever since Adam. His ebony sceptre has swept away generations after generations, his scythe has mowed the fields of earth a hundred times, and is as sharp to mow us down, and will be till time shall cease. Death is old, his pillars of black granite are ancient as the hills, old as the first sin. In that day, when Satan led away the third part of the angels then hell was digged. The fires of hell are not the kindlings of yesterday. Tophet is prepared of old.

If these ancient things are known by God, how much more the hearts of the children of men! He knows how many times you have resolved to repent, and did not. Thy resolves are filed in heaven; thy broken promises shall be all brought out in their order as witnesses against you, for they are all known to God. The night does not hide us; He looks from heaven through rocks and stones; yes, to the very center His

eyes do pierce, and in the darkness
He beholds our deeds.

If God can read the hearts, what a sorry thing pretense must be! Oh! what a change will come over some. This world is a masquerade; you wear the mask of saints, but how changed you will be, when at the door of eternity, you must drop it. False ministers, how you will look when your surplice is off, no sermon to others now, it will be preached to you, "Depart ye cursed."

Sinners, take this to your hearts, when you eat, and when you drink, when you rise, and when you lie upon your beds, when you walk the streets, or sit at home. His eye is always fixed upon you. Sinners that have followed sin turn to Christ and live. The same God that is your horror now, shall be your pleasure then. Sinner, if you pray, He sees you; if you weep, He hears you: for your hearts are open before Him.

—*Clyde.*

GOD CAN DELIVER.

BY MATTIE FLAGG CAMPBELL.

Father, I know that thou would'st be
First in my human heart, I see
In fear and shame, enthroned within,
Where thou would'st be, where thou hast been,
An idol—human pitying Son
Help me to say, "Thy will be done."

Helpless—hold up my feeble hands;
And thou thyself must weld the bands
To stay my tott'ring. Oh, fulfil,
Though undesired, thy holy will;
And pitying Father—human Son,
Help me to will, "Thy will be done."

'Tis vain I dread the heated breath,
The sinner's hell which follows death;
Weak nature wills not to unseat
The Dagon face and hands and feet,
Atonement shield, or blessed Son,
Will thou in me "Thy will be done."

True, true. Thou art a God who can
Provide escape for tempted man,
And standards raise when floods come in
To drown the good and tempt to sin,
Thou canst deliver—blessed Son
And Father God—"Thy will be done."

For thou dost work in me to will
And do of thy good pleasure still;
The false and tempting honey sips
Of sin, are bitter to my lips.
I shout for joy—the work is done,
My soul is saved, "Thy will be done."

SEVEN MONTHS IN HELL.

BY MRS. MARTHA J. HUNT.

Thirty one years ago last January, I gave my heart to God, and enrolled my name in the M. E. Church, in the state of Pennsylvania. I knew I had passed from death unto life, because I felt God's Spirit witnessing with mine that I was a child of God. I had never heard holiness preached, so I thought I had all there was for me. I thought I must live as near right as I could, and somehow God would do the rest. The subject of dress had never been preached definitely, and so I thought I was quite plain in my apparel even more so than many others around me that were making quite a high profession, although I usually wore from two to four ruffles on my dress and some flowers on my bonnet, but yet I did not feel exactly right in my heart about these things. During the fall of 1883, I came to Stanton, Mich., and while there I heard the subject of holiness preached as a definite experience that should be attained to by all believers. To dress like the world and to conform to its maxims and customs were set forth as evidences of a proud heart, and proofs of the absence of a Bible experience. At this point I failed to walk in the light that God shed upon me, and brought upon myself an experience which I shudder at even attempting to relate—an *experience of seven months in hell*. For a while I seemed to be left entirely void of feeling, but within a short time such an agony of soul took hold on me that words cannot describe. I said that I wanted to know my destiny here on earth. At this time, I was stopping with my sister, Mrs. Gladden, in Stanton, and when the feeling came over me, a voice spoke to me, as it were, audibly, in these words, "*You are damned.*" I woke my sister and told her what

had taken place, and we both arose and knelt in prayer, but no relief came. Some of the neighbors were called in, and some said one thing and some another. Some thought it was conviction for holiness, and others for justification, and still others that it was nervousness; but finally the doctor was called, and Sister Fisher employed as nurse; the brethren and sisters in the church came in and labored with me; other physicians were employed, but I found no relief from this terrible feeling. My husband was advised to take me to a doctor in Greenville of this state who bore a very high reputation, but I kept telling them I was not sick. I remained under treatment here for about two weeks bearing a heavy expense for medical aid and board, but all the time I grew more miserable. After I came home I was advised to attend a Holiness Convention at Crystal, conducted by S. B. Shaw, of Grand Rapids, and special meetings were appointed for my benefit and all the brethren and sisters made my case a special subject of prayer, but all seemed to me like casting pearls before swine. I had no feelings other than a terrible distress of soul and body. I thought if I could only be annihilated, or anything to get rid of this dreadful suffering I would be thankful. So I began to pray God to take me out of the world; but my prayer did not seem to rise higher than my head; and it seemed to me that it was perfect mockery to pray to God. After he had said that I was lost. But I felt that whatever God did with me would be just, since I had sinned against the Holy Ghost. Finally, I thought that since I was in such awful suffering, and was such a trouble to those around me, and since God had already assigned my portion with the lost in hell, I would put an end to my existence here below. Then the thought would come, no self-murderer could enter heaven;

and also the thought of leaving husband and the children, both of whom were then away at work, and how hard it would be for them to receive the news of their mother's death. I told my husband it was so hard to live without God; no one to pray to; all was so shut up, so desolate to me. Under these circumstances and with these feelings, I took a dose of strychnine, but God interposed and saved me from the effects of even this. A physician was sent for, but had it not been for the mercy of God I would have been dead long before he arrived. After I had purchased the awful dose, it was full three days before I could decide to take it, and such an awful struggle as went on in my mind during this time no language can express. It seemed that the Lord kept saying I was trying to do his work. I was next persuaded to go to a campmeeting near Grand Rapids, and while there it was suggested to me that if I would be baptized I would get help, so I went into the water and was baptized by Brother Whitaker, but even there the devil tried to overpower me. This meeting also gave me no relief, but it seemed as though the fire of hell had taken hold of me. I could neither eat nor sleep with any degree of satisfaction. My weight was reduced about thirty pounds. I would sometimes walk the floor twenty-three hours out of twenty-four without either sitting or lying down, often times sleeping only fifteen or twenty minutes out of twenty-four hours. At times I would think if my agonies were so great here, what would they be when I got into the pit surrounded with all the fiends of hell. I had a great anxiety for sinners, especially if I heard any make use of profane or rough language. I could not keep from admonishing and entreating them to seek God while they might. I felt as the rich man of the parable who did not want any of his brethren to

come to this place of torment. I was finally prevailed upon by my friends to attend a tent meeting at McBrides, Mich., conducted by Bros. Wendal and Whitaker. Here again special efforts were put forth in my behalf; prayer was offered for me without ceasing. I went forward to the altar at every opportunity. But it seemed like the whole matter was a mockery in the sight of God, and that I was adding sin to sin. It seemed that all the prayers, the whole Bible, and every sermon, were either directly against me or at least afforded no relief. How often would this passage of Scripture come to my mind! "I also will laugh at your calamity; I will mock when your fear cometh."—Prov. 1: 26. But during all this time I was just as rational as I ever was; could talk on any topic; or could engage in any kind of labor just as I formerly did. There was a firm conviction that God was handling me for some divine purpose. Finally, while pleading at the altar on the 14th day of Sept. 1884, God saw fit to lead me out into a wide place and grant unto me a gracious deliverance from such awful torture. I tell you, dear reader, seven months is a long time to be ground to dust under the tread of an Almighty God, and I pity those who are running their chances for an eternity of God's wrath to be poured out upon them. Since that day I have been walking in the light of God, and have felt his presence in my heart continually. Such in brief is a dim picture of God's dealing with me for a few years in the past, and by this he has taught me a lesson that I never shall forget.

Sumner, Mich.

There are many in and around Stanton who stand ready to testify to the truthfulness of the above statement. C. S. LAMBERSON.

If thou art not born again, all thy outward reformation is nought; thou hast shut the door, but the thief is still in the house.

KEOPUOLANI, QUEEN.

When our American missionaries first landed at the Sandwich Islands, in 1820, they found the people without any religion. The very year before, the highpriest of Hawaii had expressed his wish to give up their system of idolatry. The chiefs had confessed their dissatisfaction with it, and it had been abolished by general consent. It was a set of senseless and cruel practices, the most inconvenient and annoying of which was the *tabu*, or prohibition. For instance, at certain times, nobody except a priest or a chief must presume to eat a cocoanut, no fishing-canoe must be seen in the water, nor any man out of his house; men and women must not eat together, nor even from the same dish. The penalty for breaking *tabu* was death. Human sacrifices were offered to the gods, when no criminal could be found, a new *tabu* was imposed; and perhaps it was done secretly, so that some one might break it unawares. Men on the watch would then seize the victim and hurry him away to be slain at the idol-shrine. A foreign resident told the missionaries that on one of the days of prohibition he "saw a canoe sailing out in front of some houses on the shore and upset by the surf. One of the men afterward appeared to be drowning. An old man of tender feelings sprang from his house to save the sinking man. In an instant he was seized by the servants of the priests, hurried to the idol-temple, and there sacrificed. Meantime, the man apparently drowning jumped into his canoe and rowed away."

In that entangling network of observances a prominent part was a superstitious reverence for the persons of the chiefs. Queen Keopuolani was the mother of the king reigning over the islands at the time when our missionaries arrived. She had always been considered partic-

ularly sacred. Her family had governed the island of Hawaii for many generations. She was herself born in 1778,—the year after Captain Cook was murdered there,—and was brought up by her grandmother, as it was not customary for chiefs to bring up their own children. From her birth she had a train of attendants wherever she went: a nurse, a man carrying a fly-brush, another man a fan, another an umbrella, and another a pipe; besides a great company of other servants, all of whom anxiously waited the nod of the child. When she was twelve years old she had become a celebrated beauty. At that time Kamehameha, a warlike chief who had made himself king of all the ten islands, took her captive, and afterward made her his queen. She reigned with him from 1791 until his death, in 1819. In her childhood she had been held so sacred that a part of the time no one must see her. She never walked out except at evening, and then every one who looked at her prostrated himself to the earth. As queen, she went with her husband into all his battles, because her sacred presence did much to awe the enemy. At one time ten men were bound, in order to be slain at the idol-temple, because she was sick. She rallied quickly, and only three were really put to death.

According to the heathen custom, Keopuolani had three husbands, so that she was not left alone at the king's death. Her son, Riho-riho, became king, but she was still high in authority. Riho-riho had reigned a year when the missionaries appeared at the islands. They had left America without knowing anything about the wonderful way in which God had prepared for their coming. They were kindly welcomed, as there were now no idol-worshippers to oppose them. Keopuolani was friendly, but it was two years before she devoted herself to

learning the truth. She then asked to have a teacher to remain with her household, and soon accepted the good news of a Saviour, with the simplicity of a child. A high chief to whom she was greatly attached, tried to hinder her, saying, "Let us two drink wine together again, as formerly. Enough of this new word. Let us cast it away and attend to it no more." But Keopuolani turned to her teacher and said: "My heart is much afraid I shall never be a Christian." He replied: "Why, what is in the way? Do you not love God?" She answered: "Oh, yes! I love—I love him very much." The teacher then explained more fully the way of salvation, and Keopuolani said, at the close of the conversation: "Your word, I know, is true. It is a good word, and now I have found, I have obtained a Saviour and a good King, Jesus Christ."

She soon asked her teacher what she should do about her two husbands. He told her that Christian women never have more than one husband. She said: "I have followed the custom of my country, but we have been a people of dark hearts. I wish now to obey Jesus Christ and to walk in the good way Hoapiri is my husband—my only husband. The other man I will cast off." She then called him and said: "I have renounced our old religion—the religion of wooden gods. I have embraced the religion of Jesus Christ. He is my King and Saviour, and him I desire to obey. Hereafter I must have one husband only. I wish you to live with me no longer. In future you must neither eat with my people nor lodge in my house."

So decided was her stand in favor of Christianity that many of the chiefs and people were displeased. "The new teachers are not good," said they, "they bind us too close." "Our old religion is good for nothing," replied Keopuolani. "The

missionaries' ways are good and ours are bad. I will follow their instructions, and will never again take my dark heart."

The chiefs argued with her. "We find," they said, "that a part of what the missionaries tell us is true. It is well to attend to reading and writing; but prayer and preaching and Sabbaths are of no consequence. These will never increase our riches."

Keopuolani answered them with spirit: "If you wish to be heathens and live like the people of Satan, then live so, and give up the Sabbath and prayer, and when you die go to Satan and the world of misery; but trouble me no longer."

She showed constant attention and kindness to the missionaries, seeking and obeying their instructions as to prayer and Christian duty, and ripening fast for the world of light, whither she was soon to go. She became slightly ill, and vessels were sent to all the islands, that the chiefs might gather, according to their custom, and wait the result. The missionaries came too, and Keopuolani received them with a smile, saying, "I love the great God. I love Jesus Christ. I have given myself to him to be his. When I die, let none of the evil customs of this country be practised; let not my body be disturbed. Let my burial be after the manner of Christ's people. I hope he has loved me and will receive me."

As she grew worse, the king—her son—desired that she should be baptized, saying, "I know that this is only an external sign, but my mother gave herself away to Christ before her sickness." She, too, requested it; and when it was done, the king said: "Surely she is no longer ours. . . . We believe she is Christ's, and will go to dwell with him."

Keopuolani was the first Hawaiian convert who received this sacred rite, and after it was administered

she fell asleep in Jesus. It was the sixteenth of September, 1823. The people collected from every quarter to join their tears and cries. Over three thousand—some said five thousand—people assembled at the funeral, and ceased their wailing while a Christian service was conducted. They listened with deep interest while Rev. Mr. Ellis preached from the words: "Blessed are the dead who die in the Lord." Blessed, indeed, was Keopuolani, the first-fruits of Hawaii unto Christ.

EVIL SPEAKING.

BY MATTIE FLAGG CAMPBELL.

It was believed by the rabbins that no one not an atheist could speak evil of a brother. They considered Satan as the originator of detraction, that he calumniated God when he used the words "He doth know that in the day in which ye eat of it, your eyes shall be opened, and ye shall be like God knowing good and evil." As if God prohibited the use of the tree purely from envy. The law condemned all evil speaking and detraction. The law of love does not tolerate evil speaking; for "Love worketh *no* ill to his neighbor."

How unpleasant to have a pin pierce the flesh! How annoying the smart! Human hearts are susceptible to hurts, and lips that soothe one suffering from a physical wound, often deal the soul a harsher one. Do not speak harsh words. Suppress them before they are spoken. A word, a sentence, or an impression unspoken is yours. Uttered, it belongs to the world. Reach forth your hand and gather it in; view it. The world is viewing it, and it is your likeness. How do you like your picture? Do not call it poor, it is perfectly natural. Where is God's stamp? Is it discernible in your utterances? "Speak evil of no

man." God's words! Introduce no subject for conversation, encourage none which will lead others through prejudice or inclination to speak evil of the absent.

Have you been thus warned before? Yes, times without number, by your best friend, the faithful and long suffering Holy Spirit. Would you see God's kingdom come? Do not incapacitate yourself for this work. Let your lips be so free from unkind criticism, and your very heart from evil imagination, that by love unfeigned you will have earned the precious right to warn, comfort, or rebuke, as the case may demand. "From the abundance of the heart the mouth speaketh;" almost as truly by the words we speak will our heart's tenderness towards others be governed. Perhaps, Christian, you may think of all others, you least need this admonition. Note for one day the words you speak. Enumerate all those which bear unfavorably upon the looks, actions, words or character of another, and unless your experience differs from mine, the result will astonish you. You may occasionally be obliged to warn others for their safety, but it will be rarely. Do you think such a course will encourage compromise and therefore apostasy? Keep where the Holy Ghost can, with his renewing influence, rest upon you from time to time, and you will be safe. Let us not go about defeating our own ends. Should one, high in the esteem of all, seem to you, to be palming off a counterfeit, for the genuine, let grace so illumine your life that honest inquiring souls may take knowledge of the fact. Truth will shine out.

"For where the sun her liberal light may throw,
The heat comes with it and the grass will grow."

Suppose misguided persons should obstinately and blindly persist in calling an artist's manufacture the handiwork of God, would you ex-

claim against the artificial flower, batter and bruise it? No, you could afford to be cool and collected, for truth is on your side, and will not corrode; simply place beside it the natural flower, fragrant and dewy, and sweet.

"Not by might, nor by power," saith the Lord. Not by prolonged Athenian outcry, but by lowly self-abasement and humility, God's work is carried on. Then at any time, low in the dust, you may hear a voice, "Now speak!" "Free, not using your liberty as a cloak of maliciousness, but as the servants of God." And you may arise—and his word will go forth out of your mouth, and it will not return void. Is my meaning hidden? Not to one who has felt the power of God burning in his heart. Oh, may his dear redeemed, like true servants, seek less to do their own, and more fully to perform the will of him who doeth all things well.

Do not dream that all is well, because thou art "highly esteemed among men;" because thou doest no harm, or doest much good, or attendest all the ordinances of God. What is all this if thy soul cleaves to the dust? If thy heart is in the world; if thou lovest the creature more than the Creator?—*John Wesley.*

The same love which fills a man with zeal for God, makes him little, and poor, and vile in his own eyes. As is the degree of zeal, such is the degree of humility; they must rise and fall together.—*John Wesley.*

"God cannot make me happy, except he make me holy. Angels find all their happiness in their holiness. Holiness is not the cause of salvation, but it is the invariable effect of salvation."

"Pray without ceasing."—*Bible.*

BURIAL FRIENDS OF JESUS.

BY R. GILBERT.

"Ye are my friends."—JESUS.1. *The surrounding circumstances.*

The tragic scene of Calvary had closed. From the dawn of creation, earth had never seen a day so fraught with important events. It never will again, until the Son of God shall make his final descension in uncreated majesty and glory—accompanied by his holy angels, and the blood-redeemed of earth—to judge the world. The sun that refused to shed light on the crucifixion-scene, is now sinking in the bosom of the Mediterranean Sea. The reckless mob, from peasant to priest, that demanded the life blood of Jesus, have slunk away with hearts still throbbing with perturbation, caused by the terrific accompaniments of the wonderful crucifixion. The darkness of midday, the rending of rocks, and the convulsive earthquake, are followed by the quiet of twilight. The Roman sentinels—the night guards of Jerusalem—with spear and battle-axe perambulate upon the massive walls.

2. *Disinterested Love.*

Moral action seems necessarily to involve either weal or woe as a final result. However this may be, it is quite certain, that the burial friends of Jesus never for one moment paused to make a cool calculation, how much reward here or hereafter would be awarded to them for their labor of love, that prompted them to perform the last sad act—the burial of Jesus. Their act was the simple, spontaneous outgushing of deathless affection. Had they formulated it in words, they would have said, "We love Jesus, and therefore we bury him."

3. *Love in trying circumstances.*

The little heaven-devoted band were surrounded on all sides by blood-thirsty enemies. Even Peter

—naturally the boldest of the twelve—had quailed before the enemies of Jesus; and others "forsook him and fled." Contemplated from a human stand-point, the body of Jesus was the corpse of a state criminal, held as the property of his most inveterate enemies. Under the circumstances, to tender burial service was a virtual avowal of belief in the innocence of Jesus; and also that they were his ardent disciples.

4. *Love tested by obstacles to faith.*

Those who became disciples of Christ—previous to the day of pentecost—had imbibed the common Jewish error—that the Messianic Kingdom would be a splendid, earthly monarchy. The two disciples, traveling to Emmaus, expressed great disappointment that the death of Jesus had blighted their fondly-cherished hope, that he would redeem the Jewish nation from their subjugation to the Roman empire. Peter and others seemed to entertain the idea that the death of Jesus had subverted his claims to Messiahship, and left them free to resume their former occupation as fishermen. But love—resistless love—surmounted all these difficulties in faith. At the hazard of life and reputation, the burial friends of Jesus unhesitatingly determined that their loved Master should have the rights of suitable sepulture. Their love prompted an honorable burial—their faith waited for God to vindicate the Messiahship of Jesus in his own way during the coming future.

5. *Love in heart-rending sympathy.*

Even when men die peacefully, surrounded by sympathizing friends, the white marble brow, the glazed eye, and the pallid cheek, are a sad sight. The utmost stretch of the mind fails to grasp an adequate conception of the heart-perturbation, and nerve-trembling of the weeping group, that slowly and solemnly approached the corpse of Jesus, as

he hung covered with blood—hung between heaven and earth, as if he was unfit to be in either world. Amid the convulsive throes of nature, Jesus had hung “three dreadful hours in pain”—a thrilling spectacle to three worlds—sympathetic angels, hissing devils, and sneering, mocking men. As the burial band approach, they see the feet that walked three years to relieve the wants and woes of the world; but these feet are now spiked fast to the standing beam of the cross. Here are the hands that were so often lifted in intercessory prayer, even for his enemies, or ministered food to famishing thousands; but they are now nailed to the transverse beam of the cross. Here are the eyes that flashed rebuke for sin—that beamed complacently on heart-felt penitence, and wept over impenitent Jerusalem; but they are now sightless, and glazed in death. Here is the heart that throbbed in sympathy for both friends and foes; but its life-blood lies clotted on the ground, as poured out by the soldier’s spear.

6. *Mary Magdalene.*

No one of the burial party can awaken more heartfelt sympathy than Mary Magdalene. Romish tradition has attempted to tarnish the early reputation of this most enthusiastic lover of Jesus and his cause. Dr. Clarke indignantly repels this aspersion. Of her a poet has truly said:

“She,—while apostles shrank—
Could danger brave—
Last at his cross,
And earliest at his grave.”

7. *We, too, may join the burial party.*

Moral law knows no vice—no virtue in an action, independent of the foundation motive. Probably untold thousands have virtually made themselves murderers of Wm. Morgan, by indorsing the manner and the deed of his death. All along down through the ages, millions have appeared before Pilate, and

sworn falsely against Jesus, and then wielded the Roman hammer in driving the nails and spikes that fastened him to the gory cross;—done this by denouncing him as an impostor. So also every true lover of Christ assists in taking down the cross, in drawing out the nails, in preparing the corpse for burial, and in bearing it to the sepulcher. In the great day of final awards, when Christ shall say, “I was naked and ye clothed me,” etc., he will truly say, “I was a corpse, hanging abandoned on a cross, and ye took me and buried me.”

Council Bluffs, Iowa.

There is a state of heart which makes truth credible the moment it is uttered. It is credible to some men because of what they are. Love is credible to a loving heart; purity is credible to a pure mind; life is credible to a spirit in which life ever beats strongly—it is incredible to other men. Because of that, men believe. It is of such a state—a state of love and hope, which makes the divine truth credible and natural at once—that Jesus speaks: “Blessed are they that have not seen, and yet have believed.”—*F. W. Robertson.*

A celebrated Scotch divine said: “The world we inhabit must have an origin must have consisted in a cause; that cause must have been intelligent; that intelligence must have been supreme; and that supreme, which always was and is supreme, we know by the name of God.”

There are some persons who never succeed, from being too indolent to attempt any thing; and others who regularly fail, because the instant they find success in their power they grow indifferent, and give over the attempt.—*Haslitt.*

THE BODY OF CHRIST.

BY L. MENDENHALL.

"Now ye are the body of Christ, and members in particular."—1 Cor., 12: 27.

The Word of God is replete with figures of speech, that are of easy interpretation. As a rule, these figures have a limited application. Their force has often been destroyed, and their meaning misunderstood, by a profuse interpretation. The music, the dancing, and the ring, referred to in the parable of the prodigal son, give no authority for such things, but are only a part of the story, the application of which is generally understood. The metaphor of the text is one, as we shall see, that does not come under this general rule, but the Spirit of God seems to apply it in nearly all of its possible bearings. A human body stands as a representative of the church. Christ is the head, and the church is "the body of Christ." We place before you this living body for a spiritual anatomy. Let us note its organization:

1. Christ "is the head of the body, the church."

The head exercises control over all the other members of the body. Every member moves or acts as it is directed from this executive chamber. The church is commanded to be subject to Christ. It is by obedience, to his commands that it recognizes him as its head. He says, "Ye are my friends, if ye do whatsoever I command you."

Christ as the head of the church is vitally joined to it. "He that is joined to the Lord is one Spirit." His life is not dependent upon his connection with the church; but the church can have life only by being united to him. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

There may be motion where there is no life. The church of Laodicea

kept its church machinery going after it was disconnected from Christ. The Spirit said to it, "I know thy works." Jesus had withdrawn from this church but he returned again and said, "Behold I stand at the door and knock." He offered to unite himself again to it and bestow upon it all the blessings of spiritual life.

2. The church "is the body of Christ."

What an intimate relationship do we sustain to our Lord!—"members of his body, of his flesh, and of his bones." What an immeasurable love must he have for the members of his body!—"For no man ever yet hated his own flesh, but nourisheth and cherisheth it, EVEN AS THE LORD THE CHURCH." Can one of the members suffer and the head not know it? Can one of them be misguided when infinite wisdom directs? Can the labor of the church, having a Divine Head directing and sustaining all its movements, prove a failure? "O, thou of little faith, wherefore didst thou doubt?"

3. "Now hath God set the members, every one of them in the body, as it hath pleased him."

The divine arrangement of this mystical body has, perhaps, been overlooked by some. The truth taught is that "every one" of the members is "set" in its place by the Lord "as it hath pleased him." This is as plainly declared as anything in the Word of God. It is not the office alone that has been appointed, but the persons to the office. "Are all apostles? are all prophets? are all teachers?" "Now there are diversities of gifts, but the same Spirit. . . . But the manifestation of the Spirit is given to EVERY MAN to profit withal." The phrase "every man" proves that each individual is called by the Spirit to a certain place in the body of Christ. This truth cannot be ignored without hindering the work

of the church. Each member has certain God-given qualifications that determine what function it should perform. An improper arrangement of the members may destroy the symmetry of the whole body and throw its movements into confusion. We would call a human body a monstrosity that had feet where there should be hands, and hands where there should be feet. The church may be as great a monstrosity if in its organization the divine order is not observed. It has occurred that persons with the gift of exhortation have been set to preaching; evangelists settled on circuits as pastors, and pastors or teachers sent out into the work as evangelists. These different gifts and callings are not interchangeable and ephemeral. The Apostle says, "Having, then, gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation." The word "wait," as used by the Apostle in this connection, implies that the persons possessing these different gifts are to continue in the use of them, and not endeavor to exercise themselves outside of their calling.

4. The members "which seem to be most feeble are necessary,"

There is nothing superfluous in the body of Christ. "The eye cannot say unto the hand, I have no need of thee, nor again the head to the foot, I have no need of thee." While it was not the intention of the Spirit to make the different members of the body represent the work each individual is called upon to perform in the church of Christ, yet by contrast we observe in some a striking analogy. Dr. Clarke remarks, "We could call one an eye, because of his *acute observation* of men and things, and *penetration*

into cases of conscience and divine mysteries. Another *hand*, from his laborious exertions in the church. Another *foot*, from his industrious travels to spread abroad the knowledge of Christ crucified; and so of others."

In the church of Christ there is a danger of overlooking the necessity of the "feeble" members. The need of the stronger ones, no one will question. A minister's success depends largely upon getting every member of his charge to work. However feeble some of these members may be, if they are truly saved, they are a part of Christ's mystical body, and have some necessary work to perform.

5. The members are so united that if one suffer, "they all suffer with it; or one member be honored, all the members rejoice with it." A common sympathy and unselfish love pervades every member of the body. The primitive Christians sold their possessions and put the money into a common fund, and all received "as every man had need." The persecution of the church at this time, no doubt dictated such a course as being best; but the moving cause was the love they had for each other. No man stood by and saw a brother in need, if it were in his power to help him. This would have been unnatural. When one member suffers "they all suffer with it." The members never inflict suffering upon each other, as all "have the same care one for another." "False brethren" may persecute, but they are not a part of the body of Christ. Nothing is done "through strife or vain glory; but in lowliness of mind," each member "esteems others better than themselves." There is no room for jealousy here. If "one member be honored, all the other member rejoice with it."

6. God hath . . . given more abundant honor to that part which lacketh." More grace is bestowed

upon the "less honorable" members, and in this way "God hath tempered the body together." A humble member may be raised to a high standard of usefulness through an "abundance of grace." Carvosso was one of the "less honorable" members in the body of Christ in respect to talent and literary qualifications, but being "strong in the grace that is in Christ Jesus" he obtained "more abundant honor" than many did who were otherwise much his superior. An Apostle has said that, "God is able to make all grace abound toward you; that ye, always having ALL SUFFICIENCY in all things, may abound in every good work."

7. "By one Spirit are we all baptized into one body."

While there are many members in the body of Christ, there is but "one Spirit." The Bible test of being a member of Christ's mystical body, is the possession of his Spirit. "Now if any man have not the Spirit of Christ, he is none of his." All the members are kept in "the unity of the Spirit, in the bond of peace," so that there is "no schism [division] in the body."

In conclusion we exhort each member of the body of Christ, "Henceforth [to] be no more children" . . . but "grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

We have certain work to do for our bread, and that is to be done strenuously; other work to be done for our delight, and that is to be done heartily; neither is to be done by halves or shifts, but with a will, and what is not worth this effort is not to be done at all.—*Ruskin*.

CONSECRATION.

BY S. B. MERRILL.

Is the following the language of your heart? "Jesus, thou wast rich, but for my sake became poor and made thyself of no reputation; so I am willing to be poor or rich, reproached or honored, cast off or taken on, received or rejected, approved or reproved, scorned or crowned, smiled or frowned upon, little and unknown, loved and prized by thee alone."—Comp. 2 Cor 6: 8-10, 4-7. I will "go forth with him without the camp, bearing his reproach. My cattle, houses, stores, lands, friends, children and wife are thine. If thou wantest an ox, ten acres of land, or a house for camp or other holiness meetings, to print books or papers, or advance other parts of the work, I will and *do say*, take now all I have, and I promise thee all I shall have as thine, to be used as thou seest and thinkest best; and I will not complain, murmur, feel it too much or think it to be too much.

We read of Israel's princes doing a princely act. Twelve of them sent "a wagon for two, and each one an ox, or six covered wagons" in all to be used in the service of God.

Many would be richer spiritually if they would do likewise. Num. 7:3. Read what sacrificing means—Lev. 1: 15; 2: 11; 3: 1; 5: 7; 6: 13; Num. 7: 3, 4; 8: 17; Deu. 16: 17, 10; Josh. 9: 24, 25; Ex. 29: 15. Do you say, "this son I give Jesus for a missionary, that for a home minister, the other to make money to pay the traveling, clothing and boarding expenses of the other two; or all three of them to work to supply other servants of his?" I will not object to working a month, a year or ten years, and paying it in a large part or the whole for my master's use. (Matt. 19: 29.) If called to preach, or do an unpleasant thing I will not do as Jonah did? Jesus preached to an

ungrateful, rebellious and opposing people, and died for them. Are you willing to follow this, his example? 1 Pet. 2: 21, 22. He was not in one place, even invited to a home for food or shelter. "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head." God requires a yielding of yourself and all of yours to him." "Consecrate yourselves *this day* unto the Lord"—Rom. 12:2. You do no do as well as some of the Jews who did give the first-born child, and the first-born of the various kinds of stock; and the first of the vegetables and grain, and other produce, called by the Bible, "first fruits." The things which are highly approved among men, are an abomination in the sight of God." Are you willing *now* to be counted the "filth and off-scouring of all things? To be driven from the house where you were staying while holding a meeting? Like some of the martyrs to have your flesh sliced off by your enemies? Or like the Wesleys, face an infuriated and blood-thirsty mob. Lev. 9: 24; 22: 20; 25: 3, 10; Num. 9: 15, 22; 10: 3; Judges 6: 25, 26, 30; 10: 15; 2 Ch. 7: 5.

When Israel went into the Holy land some came to them, desiring to enter into a league with them, to be bond-servants of theirs to save their own lives; so to-day when holy Israel meets others they must thus subinit to Jesus or die spiritually.

TRUST AND WORK.

Do your work, but do it in quietness and confidence; do your duty, but do it without this corroding anxiety; and He who even in the desert spread his table for the birds, who clothed the flowers in their embroideries of beauty will feed and clothe you. That trust which, unconsciously, God's humble creatures show, that do ye show reflectingly

and consciously. Trust in God for these lower things, because he gives, and will give, and has given to you higher things than these. Do not degrade and drag down your life in the mire by the spirit of mean, selfish, grudging, untrustful accumulation. If you seek first the kingdom of God, all these other things, or things transcendently better than these, shall be added unto you.

There is nothing wrong in your trade and merchandise, and your daily work to earn your own living; that is altogether right; so far from being a rival business to these, the seeking of the kingdom of heaven is a divine law which should regulate, a divine temper which should pervade and transfigure them. Only for the sake of your own souls, for the sake of all that makes life worth living, for the sake alike of your temporal and eternal happiness, do not seek the dross of earth more, and love it better, than the gold of heaven. Let conscience and faith enter into every necessary act of your daily life. Learn to discriminate the transcendent. Learn to feel habitually that the life, the true life, the spiritual life is more than food, and the body than raiment. Let justice, goodness, kindness, purity, be your aim; not the selfish scramble of scheming competition, not the brutal appetences of sensual desire. Do not let your daily necessities blunt the edge of your spiritual aspirations; do not sink into groveling appetites or money-making machines. Man lives by bread, but he does not live by bread alone.—*Archdeacon Farrar.*

The spirit of God will not dwell in a divided heart. We cannot feel the pleasure of devotion while the world is our delight. Not that all pleasures are criminal, but the closer union we have with the world the less is our union with God.

"By their fruits ye shall know them."

EDITORIAL.

SAVING FAITH.

Were there no obstacles in the way, one might, by going directly, north get so far that, without changing his direction he would be going south. Truth, like the great parallels of the earth, seems to run in circles. Fundamental truths may be pushed so far that they become radical errors.

The Scriptures plainly teach that repentance is a condition of salvation. But in the hands of the Papists this important doctrine is pushed to the extreme of doing penance,—inflicting upon one's self, voluntary suffering in expiation of sins; which is a dangerous, fatal error. But we must not, on that account, stop preaching repentance. We must endeavor to make it plain while we insist upon it.

So also faith is an indispensable condition of salvation. The New Testament is full of this doctrine. But the antinomians, too many of whom are found in the churches, push it to such an extreme that it becomes presumption. Many are persuaded that if they believe that Jesus Christ is the Son of God, they are saved. This is nothing more than the devils believe. Others teach that all that is necessary is, to believe that you are saved and you are saved. This is both absurd and unscriptural.

We must not ignore or treat lightly the doctrine of salvation by faith because this doctrine is so grossly abused. We must hold on to it firmly and guard it carefully against perversion.

What then is the faith by which we are saved.

We will endeavor to give this important question a plain, scriptural answer. It is a voluntary, active trust of the soul in the mercy of God in giving his Son to die for us, and in Christ as our Saviour, our Intercessor, and our Redeemer. In

saving faith the reliance is—not upon the sacrifices we present, or the consecration we make, or the penitence we feel—but wholly upon the death and intercession of Christ as the ground of our obtaining pardon and holiness.

This trust is a deliberate act of our own wills. No one can do it for us. It is the gift of God in the same sense, and in no other, that repentance and consecration are the gift of God. Hence the exhortation, *Believe on the Lord Jesus Christ, and thou shalt be saved.*—Acts 16: 31. But why exhort one to believe, if “faith will spring up of itself,” provided there is deep penitence and a full consecration? Often those who are most sincere need most to be urged to believe—to trust fully in Christ for pardon and purity. They are so afraid of being deceived that they hesitate to venture on God's mercy for acceptance. They keep going over the same round of repentance, confession and consecration until they get discouraged and give up. As they are conscious they were in earnest it is ever afterward difficult to induce them to make a start. But do not make the mistake of persuading them to believe that they have already received the blessing, as a condition of their receiving it. As Mr. Wesley says, “The assertion that justifying faith is a sense of pardon is contrary to reason; it is flatly absurd. For how can a sense of our having received pardon be the condition of our receiving it?”—Works, v. 6, p. 660.

As to its nature he says, “Justifying faith implies not only a divine *ελεγχος* (assurance) that God ‘was in Christ reconciling the world unto himself,’ but a sure trust and confidence that Christ died for my sins, that he loved me and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him.”—Works, v. 5, p. 35.

We must not, then, because others teach presumption for faith, cease to

teach that salvation is by faith as a necessary, immediate condition. We must, as Paul did, urge the penitent sinner to "believe on the Lord Jesus Christ and thou shalt be saved."

SELFISHNESS.

SELFISHNESS often defeats itself. We serve ourselves best by serving others. "*Whosoever will save his life shall lose it.*" Matt. 16: 25. He that looks out for himself alone, will have no others to look out for him. But he who forgets himself in his efforts for others, will have many to care for him when he needs their care. Our Lord says that genuine self-denial for his sake, brings in a harvest of an hundred fold. But selfishness must not prompt the sacrifice. It must be made out of the generous impulse of a consecrated heart.

He who cares not who may go down so he rises, is in a fair way to reach the bottom. Men are against him; events are against him; providence is against him.

In one of our recent storms, the steamer, *Idlewild*, went ashore in the night near Stamford, Conn. The fireman, before he was dressed, jumped into the life boat, and six others, some of them passengers, insisted, contrary to the orders of the captain, on going with them. The boat was intended to carry twenty. But these seven, regardless of what became of the rest, cut the life boat loose, and started for the shore. *They were never heard of afterwards.* All who remained on the wreck were saved. Not one was lost. The tale of suffering which those endured who, in their selfish haste to reach the land, drifted in the darkness out to sea, not one survived to tell.

Anxiety to avoid trouble for others often brings anguish and death. The mother who, to gratify herself, goes into society to the neglect of her children, will

when she loses the power to please, want for those who, out of love, alone will take the pains to please her.

He who joins a church to help his business, may, if he is not on his guard, find those in the church, who by subtle arts will obtain his business. Of old, it has been observed, that he who goes out for wool often comes home shorn.

Be careful, then, how you encourage selfishness, either in yourself or others. If you give for the support of the preacher, do it because you love the gospel; and not in payment of the rent of a pew. Let the money which you pay to maintain the Sabbath School be given directly and not to pay for a ticket to a social entertainment.

It is questionable whether many churches do not do more harm by feeding pride and selfishness than they do good by the fragments of truth which they keep before the people.

DECISION.

No matter how clearly you were converted you will not hold out unless you are *determined* to hold out. The Spirit will do all for you that you need to have done, but it will never deprive you of freedom of the will. That is not his office. You cannot get so blessed that you cannot go wrong. In fact, great temptations generally closely follow great blessings. Burglars do not lay their plans to break into a house which they know contains no treasures. We read of Jesus, "Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo a voice from heaven, saying, This is my beloved Son in whom I am well pleased."—Matt. 3: 16, 17. This was a wonderful manifestation. It was the strongest possible indorsement of God. It could not be called in question. The next verse does not introduce us to

glorious results; but to a fearful struggle. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." The conflict was fearful, but Jesus came out victorious. This is a sample of what his followers may expect. Satan attacks with his utmost skill and violence those upon whom the Spirit of God has signally rested. A victory over them affords a jubilee in hell. Generally, but not always, the saints come out victorious. If Satan did not expect to win he would not begin the fight. He who has resisted, often and long, may fall at last. The warfare continues till probation ends. There may be truces of longer or shorter duration, but Satan renews the conflict whenever he hopes to gain an advantage by it.

When one falls who has been active in the work of the Lord, especially if he be a minister whose success has been more than ordinary, some are ready to conclude that he was always a hypocrite. He may have been; but the probability is that he was sincere. In a gale of wind that recently visited us, a large tree in our orchard was blown down. It had borne excellent fruit for more than a quarter of a century. It had withstood many a fierce assault of storms. But it fell at last. It would be folly to denounce, on that account, the fruit which it formerly bore. Because the man has backslid through whose labors you were converted that is no reason why you should backslide. No matter what led one to start, "*he that endureth to the end shall be saved.*"

Many and many a time, does a candidate for eternal life have to make a decision on which his eternal destiny depends. To reach the proposed destination of a long journey, you must not only take the right road at first, but you must make the right turns as you progress. If you get on the wrong road you must get back as soon as possible.

Then take the narrow way that leadeth

unto life and follow it steadily to the end. Let nothing turn you aside. Take the safe course. Let your determination never falter. Never look back. Expect to be kept and you will be kept.

CORRESPONDENCE.

Feb. 15th.—BRO. ROBERTS:—It is now a long time since you heard from me by mine own hand. I feel the "Holy Ghost" moves me to communicate. So for "Jesus' sake," and the "Glory of God," I move, and submit mind, and hand to the delightful task of telling, out of a full and clean heart, some of the things "God hath wrought" for this unworthy subject for salvation.

A man told me when I was converted ten years ago: "*You are a pretty subject for salvation I declare! If you are saved ANY body can have religion. I hope you will hold out.*"

I declared I was saved, but could *not* hold out myself, but that God said in his Book, "*Thou wilt keep him in perfect peace whose mind is stayed on thee, BECAUSE he TRUSTETH in THEE.*" And now I say God has kept this heart in perfect peace—*more*, in "perfect love" all the time I have trusted him, and that has been *all the time* for about eight precious years without a moment's break. Hallelujah! I did *slip a little* after two years of enjoying God's good salvation, but I did not *stay slipped*. Glory to God! *No*, I flew to Christ *quick*, asked for pardon (as at first) and *received it TOO*, while I was asking, and praised God *at once* for restoring me, and also asked for purity, and believed for it, and confessed it publicly, and had the witness of it in my soul and life, and have been "full of the Holy Ghost" from that glorious hour, and have done God's will, and it *has NOT* been *hard either*. I have *had* to find out by "searching the Scriptures" his will, and do it by his Spirit. My soul has been

and is *now* (5:30 a. m., on mountain side over-looking the wonderful Hot Springs of Te Aroha) "like a well-watered garden." Oh Hallelujah! It is grand, glorious, wonderful. No "*Oh dears*" in my heart or mind, or on my lips. No, no, it is "Glory in my soul, glory all around." I live in the living God, for God is love, "He that dwelleth in love dwelleth in God."

I want every body to know in the States, and Colonies, and Africa, and all around the world that God keeps this man, F. B. Thomas from sin inly and outwardly, and more than that has put in him a "Well of water" that is springing up constantly, and the Holy Ghost. The well of water is a living Person, manifesting himself most gloriously, "shedding abroad the love of God in my heart" making labor, and life, with trials, a glorious doxology. Discouragements, failures, or needs, I know nothing about. Crosses I do find now and again, but they are more like crowns, they turn out to be a reality of love. Father knows how to make all grace abound and keep a soul fat. Hallelujah! Since he brought Daniel (and Thomas) into favor and tender love, I often think of and praise God for the visit I had at Chili camp and seminary, and the saints and faithful I met there. I pray God every one may know the tender love that God manifested and shed abroad on sinners on that occasion. Those were blessed days, these are better. I have more love, more knowledge, more power, more sweetness and joy. No more purity; the blood had made me clean then, no more so now. I have learned more of the devices of Satan. How to ward off his onsets, to resist temptation from without, (have none from within); more how to keep humble, how to live godly, how to manifest his meek and lowly and tender love in word, manner and life, for all which I thank God. I am conscious I have not reached all perfection yet. No, far from it. I expect to develop, grow,

increase, up to my translation, "Love eternal, life eternal, close me sweetly, safely in."

Now dearly beloved, you may wish to hear something of the work of God by my hands, and some of my movements in this new country. I cannot speak of great numbers being saved as in my early experience in this sunny isle, but God has wrought many wondrous cures in a few hearts here and there, as I have moved about with him and in him and he in me. I think I have been to Norfolk Island since I wrote last. Have visited several places and seen some fruit which remains, thank God. I visited Breekyb in early spring, where I met Bro. C. H. Lord, my present helpmeet in the work of evangelizing, whom I now take great pleasure in introducing to you as a worthy, holy, zealous, lovely and loving young man, twenty-six years of age, six feet two inches in height, and full of the Holy Ghost, of one spirit and mind with your unworthy and humble servant, who I will leave to speak for himself, and give a little sketch of our work together. We work with God, for his glory only.

I will say in closing, my dear wife and little son are in Holiness Faith Home, Albert St., Onehunga, quite well and happy. They witness in their letters to me, of salvation full and free, pardon, purity, and power, also wish to state for Jesus' sake all our needs are bountifully supplied. I thank the Editor for the EARNEST CHRISTIAN that finds its way to our happy home occasionally. We often hear from those that God saved and sanctified in the north of Auckland last year. Many of them doing well and perfecting holiness. I now humble myself and say, farewell. From the less than least of all saints, F. B. THOMAS.

"Kept by the power of God, through faith, unto salvation."—*Te Aroha, N. Z.*

—◆◆◆—
"Yield not to temptation."

BIOGRAPHICAL.

TRIUMPHANT END.

Sister CHRISTINA ZELLAR, was born in the village of Waukesha, Wisconsin, April 13, 1860 and fell asleep in Jesus Feb. 18, 1886.

She was of German descent, her mother, sister and brother still reside in Waukesha, where her death occurred.

In December, 1883, at a meeting held in the town hall, she was clearly saved, and united with the Free Methodist Church, of which she was an humble, unassuming, consistent and devoted member, until removed to the church above. After her conversion she went no more with the world; her choice of Christ, "his cross" and the "narrow way" was fixed. Some months afterward she was "sanctified wholly." From that time on, the "precious blood of Jesus" was her constant song and her plea.

The following notice taken from one of the local papers will show the occasion of her death:

"On Thursday occurred the death of Miss Christina Zellar, resulting from an ovarian tumor of extraordinary growth. About a week before her demise Dr. V. L. Moore and other local physicians undertook to remove the tumor, but soon found the danger and difficulties encountered so great that the operation was left unfinished, the patient being rendered as comfortable as possible, until death intervened. She was a devout Christian."

About a year ago, we met together in fasting and prayer, and obeyed the Scripture direction in James in reference to her case. She was relieved from pain, helped and blessed in body and soul in answer to the special time of prayer; but it was not the mind, or purpose of God to heal her. Her experience of glorious triumph before and after the operation, and her "conquest over death" occurred

in the most public manner, by means of the operation, which was undoubtedly the design of the Lord. The operation took place on Wednesday, Feb. 10th. Seven physicians were in attendance. She was not disturbed, or discomfited by their appearance: her faith neither staggered nor wavered; her experience, in consequence, was unflinching. She asked each one of the doctors if he was a Christian. Not one of them could answer in the affirmative. She said to them, "You cannot any one of you take any part in the operation, except you will promise me to abandon your sins and become Christians." She insisted upon it, and talked to them about the matter, they said, as they had never been talked to. "You must give up all as I have done, or you cannot be saved." She continued to plead with them until they consented. She walked up stairs with them to the room where the operation was to take place, unattended by relatives or friends. She stepped upon the stretcher and laid herself down upon it like a martyr, then threw up her hands exclaiming — "Jesus knows that these hands have earned for me an honest living," and added, "God will help me. I think about forty of the righteous are praying for me." At this juncture God poured in upon her a spirit of praise, and for nearly two hours she held a glorious thanksgiving service. Oh: how her redeemed spirit rejoiced and triumphed in God! The doctors finally succeeded in getting their opiates to take effect, and performed the operation. About midnight she became conscious again. The spirit of praise had not left her during these hours. She called for some one to sing, but no one felt like it. She then sang the hymn alone, commencing with,

"Jesus lover of my soul,
Let me to thy bosom fly."

The friends all say they never heard such heavenly singing. She lingered eight days after the operation and wrought a

marvellous work for God. It seemed that the work of a life time was crowded into these closing days of life. Her victory, so clear and glorious through the blood, during these days of suffering and death, was more potent for good than a long life of ordinary service. The M. E. Minister, members of different churches, and outsiders, were permitted to see her. All who gazed upon her radiant and heavenly face, and heard her words of entreaty, (she preached Jesus to all) victory, and triumph, said that there is a divine and saving reality in religion. They believe now in the possibility of being made saints on earth. She struck a blow for Christ, and in favor of Bible—old time religion—by her death, that has produced a profound impression upon all. A little over an hour before she expired, she raised her hand in token of final victory and said: "This is my text, 'Washed in the blood of the Lamb,' and this is my song, 'Safe in the arms of Jesus.'" Conscious of the near approach of death, she called for the family and bade them an affectionate *farewell*. She gave each one a solemn charge and would not loose their hands until the last one 'promised to meet her in heaven. Her work was now done. Looking upward she said, "Jesus saves me" and breathed but twice afterward, and her spirit was gone. Special glory was displayed throughout these scenes of suffering and death. Bless God! From the very waves of death came back the final shout of victory. The M. E. minister preached the funeral sermon, the writer being away in the western part of the state. Ten days later a memorial service was held there by the writer, at which time her brother and sisters, made good their promise, got saved and united with the church. Text used on the occasion, Rev. 7: 14,— "Washed their robes and made them white in the blood of the Lamb."

W. G. HANMER.

JNO. W. RICKS was born in Ohio, Aug. 12th, 1842. And departed this life, Mar. 18th, 1886.

When quite young he moved with his parents to Indiana.

In Aug. 1861, he enlisted as a private in Co. D. 36 Regiment, at Indianapolis, Ind., and served as a faithful soldier in defence of his country, till Sept. 21, 1864. While in the army he received a wound, from which he never sufficiently recovered, so as to perform hard labor.

He was dismissed at Indianapolis, Sept. 27, 1864. From there he moved to Iowa, where he was joined in matrimony Aug. 18, 1872, near Red Oak, Iowa, to Miss Liza A. Barker.. They lived in that State about two years.

From there they moved to Kansas, where they lived two years. While there he was happily converted to God. They moved from there to California, where they lived nine months. While there he united with the Advent Church, and led a Christian life for some time; but finally drifted back, and made no profession.

From there they moved to Oregon, where he lived until God said, "It is enough, come up higher."

The writer, with the help of his sister, commenced a series of meetings at Soda-ville, Linn Co., Or., Feb. 4, 1886, which resulted in the salvation of Brother Ricks and family, besides many others.

Sister Ricks was converted on Saturday night, Feb. 6th, and invited me and my sister to hold prayer there the next morning at 9 o'clock. We did so. A few of the saints gathered in, and we had a pentecostal time. Sister Ricks earnestly pleaded for the salvation of her husband, who soon yielded, and prayed mightily for salvation. He spent most of the day in prayer, and God heard and answered his pleadings. He afterwards consecrated his all to God, and received the blessing of sanctification, of which he was a faithful witness until his death.

At the close of our meeting when the doors of the church were opened, he united with the Free Methodist Church. Bro. Ricks was taken sick March 10th, and lived only eight days; during which time his suffering was intense. He was taken with typhoid pneumonia, resulting in quick consumption. At their request I officiated at the funeral services.

The sermon was preached in the C. P. Church, from 1 Cor. 15: 55, 56, 57, at Lebanon, Linn Co., Or. After which he was "laid to rest" in the Lebanon Cemetery.

He leaves a wife, two daughters, and many friends who mourn their loss.

F. W. CATHEY.

Sister CARRIE J. COLEMAN, daughter of Rev. Geo. W. and Jane B. Coleman, was born in the town of Perry, Wyoming Co., N. Y., April 27, 1857, and departed this life from the residence of her parents in Evansville, Wis., March 19, 1886.

"Gone in her beauty,
To the land of the blest;
Having finished life's work,
She now is at rest."

Her life, though brief, was eventful and useful; we may never be called upon to pen the history of one more worthy of remembrance. From a child her disposition was remarkably amiable and obedient; so much so, that her parents affirm (what can be said of few children) that she was always obedient to them.

Born of pious parents and surrounded by Christian influences she was "brought up in the fear of the Lord"—trained to a regular attendance on religious ordinances, and to the practice of those moral and social virtues, which constitute the elements of true religion. Her early conversion to Christ at the age of nine, occurred under very pleasing and memorable circumstances. It was at their own family altar, where she found Christ, on the occasion of a prayer meeting of a

special character—which lasted a number of hours—when five of the children were clearly and happily converted to God. The event will never be forgotten. Parents and children rejoiced in God together. It occurred during Bro. Coleman's pastorate on the Akron Circuit, N. Y. She united with the Free Methodist Church and remained a true, consistent member until death.

She attended the Lockport Union School, Chili Seminary, Perry Academy, and the Friends School at Providence, R. I. The change of schools was due to the fact of moving around, but it is one of the inevitables of the itinerancy. Her school life was characterized by thoroughness and punctuality, and she always gained the respect and confidence of teachers and students, and stood high in her studies.

After coming to Evansville, in the year 1881, she experienced a fresh work of renewing and quickening in her Christian experience, and commenced anew to "walk in all the light" that was shining upon her, which led to a more thorough work of consecration. She gave up all, talents, time, influence, position, yea, life itself, for Christ, and God gave her a "clean heart" and the gracious experience of the fullness of his love. Feeling the worthlessness of a mere profession, she strove to use every means to promote her spiritual growth and likeness to Christ; that she might be enabled to live a consistent Christian life. Renouncing all idea of personal merit, the ground of her confidence was the atoning merit of Jesus alone. She taught in the Evansville Seminary three years and one term. Being of a kind and affable turn of mind she had only to be known to be loved. In social life she had all the essential qualities for the closest friendship. She was "highly esteemed and loved by the teachers and students. She took a general interest in the school, and shared

very largely with her brother, the Principal, and the Preceptress in its cares and responsibilities. The morning after her death the students met in the chapel and passed suitable resolutions in reference to her decease. But two weeks prior to her death she was present at the closing exercises of the winter term; the next day she was attacked with pleuro-pneumonia which resulted in her death. Five days later we held a most precious prayer meeting in her sick room; during the time of prayer she rose above the human into the divine. She was lifted above her sufferings to things above; there she lingered for several days: seemingly on the very verge of heaven, she realized that the heavenly visitors were near. When speaking of them on one occasion she repeated the precious hymn commencing with:

"I am now a child of God,
For I'm washed in Jesus blood;
I am watching and I'm longing while I wait,
Soon on wings of love I'll fly,
To my home beyond the sky,
To my welcome as I'm sweeping through the gates."

The death of this estimable Christian lady has inspired a sadness that is felt by all the school and the community; which will be slow to pass away. Pleasant memories will ever cluster around the life of one so earnest and useful. The bereaved parents find that the grace they have preached and recommended to others for years, sustains and comforts them in this great affliction.

About the death of such a one there is something very mysterious to many, so fitted for usefulness and so needed in the church and the world, and yet, in the midst of life cut down. Truly her sun went down while it was yet day. Farewell, loved one, until we meet again.

" 'Tis only a transient farewell,—
We soon shall rejoin her above:
Where our hearts full of rapture shall
swell

With fresh bursts of Immanuel's love."

A large congregation attended her funeral service, which was held in the

M. E. church, on Sabbath afternoon. The writer improved the occasion from Rev. 14: 13.—"And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

WM. G. HANMER.

Our Beloved Brother SIDNEY A. HUBBARD was born August 29, 1858, and departed this life to be with Jesus, Dec. 31, 1885, at the home of his mother in Fulton, N. Y.

Sidney was an industrious young man. He had worked his way from the position of water boy on the railroad to that of engineer, at a salary of \$100. per month. Exposed to rough weather, he took cold, which led to that unyielding disease, consumption. I met him first in April, 1884. At first he was unwilling to converse about his eternal interests. But the Lord laid him on my heart with the assurance; if faithful to my trust, he would be saved. I visited him often. He became interested and would say in answer to the question, "Will you give yourself to Jesus?" "Sometime."

In Sept., 1884, he sought and found Jesus. Early in the summer of 1885, he sought for the blessing of entire sanctification, and obtained the baptism of the Holy Spirit.

He was a patient sufferer. He leaves a Christian mother, one brother, and three sisters. The brother has been saved since. Oh, may they all meet Sidney in heaven.

The writer preached his funeral, by his request, from Rev. 14: 13. JAS. ODELL.

OPPORTUNITIES are slow to repeat themselves. Therefore make the most of the present. Impress the mind of that child with the truth of the Gospel while he is under your influence. Mold him to the right pattern while you may.