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—AND—

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REDEEMED FROM THE CURSE.

BY REV. B. T. ROBERTS.

God made man to be happy. All his senses were avenues of delight. His mind, capable of comprehending the wonders of creation, unfolded before him inexhaustible sources of refined pleasures. His moral nature bringing him into fellowship with God, making him capable of the bliss of holiness, placed him at the head of all earthly creatures. He was given Paradise for his abode, having only "to dress it and keep it," which furnished no more employment than he needed.

Only one positive command was given him, to test his obedience. This command he violated and fell from his high estate. The woman, tempted by the serpent, led in the transgression.

The curse was pronounced upon the tempter and upon those who yielded to the temptation.

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of

thy life: And I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Unto the woman he said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." And unto Adam he said, "because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field! In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. 3: 14-19.

The mercy of God shines forth in the curse pronounced upon the tempter. Not that any mercy was shown to him. The doom of the tempter was firm and irrevocable. In his sentence there was no mitigation, no reprieve, no hope. This

shows the estimate in which God holds those who tempt others to sin.

But there was held out hope for man. 1. Though he had fallen, and had acquired a love for sin, God promised to give him a supernatural hatred of Satan, the tempter.

"I will put enmity between thee and the woman, and between thy seed and her seed." And so it is, that while men

serve Satan yet they hate Satan. They cannot bear to be told of their relation to him. Some of his servants sought to kill Jesus. They could not endure to hear him say: "Ye are of your father the devil."

Saloons, the temples of Satan, are never formally dedicated to his service. His ministers never exhibit their proper credentials and preach under their appropriate designation. He does not manifest himself in his true character. "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."—2 Cor. 11 : 14, 15. Because Satan's servants hate him many of them are delivered from his grasp.

2. Complete deliverance from the power of Satan was promised to man. *The seed of the woman was to bruise the serpent's head.* This was fulfilled in Christ. It was in consequence of this FIRST PROMISE to the fallen race, that expectation of a Divine Deliverer prevailed among the various races of mankind however widely scattered. In the darkest period the hope of a better day coming was kept alive among men. Tacitus, the great Roman historian, says, "The generality had a strong

persuasion that it was set down in the ancient writings of the priests, that at that very time the east should prevail and that some who came out of Judea should obtain the empire of the world." Celsus who, about the middle of the second century, wrote against Christians in the character of a Jew, said, "How could we who had told all men there would come one from God, who should punish the wicked, despise him if he came." "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law that we might receive the adoption of sons."—Gal. 4 : 4, 5.

As woman was first in the transgression, deliverance come by woman. Christ was born of the Virgin Mary, crucified at the instigation of the Jews, under the Roman power, rose from the dead, and ascended on high, to be our Mediator and Intercessor.

Let us consider the relation to the law in which this places us, as expressed by the Apostle in the following words, *Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree.*"—Gal. 3 : 13.

1. The word "law" as used in the New Testament has two general meanings. (1) The great moral law which is binding always upon all men under all dispensations. "The law of the Lord is perfect, converting the soul."—Ps. 19 : 7. "Which shew the work of the law written in their hearts."—Rom. 2 :

15. And "it is easier for heaven and earth to pass than one tittle of the law to fail."—Jno. 16 : 17. (2) The ceremonial law of Moses. "The law and the prophets were until John."—Luke 16 : 16. "Having abolished in his flesh the enmity, even the law of Commandments contained in ordinances."—Eph. 2 : 15. "Ye also are become dead to the law by the body of Christ."—Rom. 7 : 4. "But now we are delivered from the law."—Rom. 7 : 6.

Christians are under the moral law. "I will put my law into their mind and write them in their hearts: and I will be to them a God, and they shall be to me a people."—Heb. 8 : 10. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."—1 Jno. 3 : 4.

Christ then, in redeeming us from the *curse of the law* has not redeemed us from the law itself. That is still binding upon us. Every where in the universe the law of God is in force. Everything animate and inanimate, is under law. Comets, those bodies that wander through the heavens at random, as at first appears, have, as is seen by closer observation, their orbits, though exceedingly eccentric. Neither the Christian system, nor any other system, has any provision for lawlessness. The more fully we become partakers of the Divine Nature, the less we feel the restraints of law because of our being in greater harmony with it. So that, by the "curse of the law," is not meant the law itself.

1. The curse was pronounced up-

on the material world in which man lives. "Cursed is the ground." Everywhere noxious weeds grow spontaneously. They do not need to be sown or cultivated. They require no care nor attention. Man's living comes from the ground; but to obtain it requires a constant struggle. To secure a valuable harvest the ground must be carefully prepared, good seed sown and the weeds kept down.

Take a map of the world. You will find that where the Gospel is received the earth yields her valued increase in greater abundance. The more heartily men accept the redemption which Christ has purchased for them, the more easily do they obtain a living. This is as Christ intended. "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed?" He who follows Christ most closely has the least anxiety about material things. He rests in the providence of God, and is a stranger to corroding cares. He tills the garden of God and keeps it, and it readily yields to him the food his bodily wants require.

2. The subjection of woman. Of all animated beings on earth man is the only one that oppresses his mate. Among birds and beasts and fishes there is a perfect equality of the sex. Says Gibbon, "Experience has proved that savages are the tyrants of the female sex."

But Christ has redeemed woman, as well as man, from the curse of the law. As the power of the Gospel prevails she is given with him

the advantages of education, and takes her place by his side. Said Labarius, a Pagan philosopher, "What wonderful women these Christians have." Instinctively, women embrace the Gospel more readily than men. Many of the old Gothic, Frank, and Saxon Kings, through whose influence Christianity was established in Western Europe were converted from Paganism to Christianity through the influence of their Christian wives. The more fully the influence of the Gospel is felt by man the less is the tyranny of brute force exercised in the family circle. Divine love at first mitigates, and then removes human servitude. When Christ reigns tyranny ends.

3. The sentence of death.

Man was not originally made to die. It was not till after the fall that the sentence was pronounced "unto dust shalt thou return." Christ came to abolish death. This was his purpose before the world began, to save from sin and death all who will be obedient to his call. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel."—2 Tim. 1 : 10. This is plain. Our Saviour *has abolished death*. It has no place in his kingdom. He died that we might live. His death was a voluntary offering of himself to make an atonement for the sins of mankind. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2 : 8.

His consenting to death was a most wonderful act of humiliation. He went down into the stronghold of death and overcame him there and proclaimed to dying humanity, "I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."—Jno. 11 : 25, 26. Those are startling words. It is no wonder that he asked the question, "Believest thou this?" How few at the present day believe his words on this important subject. It is because of our half belief of the words of Christ, that death reigns to such a fearful extent. The very atmosphere around us is heavy with the damp of the grave: the air is freighted with the sickening odors of disease, and the stifling exhalations that float around as they come up from the valley of the shadow of death. The tainted atmosphere fills our houses and our churches, and the habitations of the living are but the vestibules to the dreary abodes of the dead. The serried ranks of humanity are but one vast, tumultuous, jostling procession, marching to the grave, into which every hour of night and day they are dropping by the thousand.

In the midst of this universal, forced submission to the King of Terrors, he who would resist him must appear like one who is fighting against destiny. It is no wonder that seeing himself deserted and become the object of general ridicule and scorn at length his courage gives out, his faith wavers, his hands hang down and he too gathers

up his feet in death. Enoch and Elijah stand out the two illustrious examples to man of the way he should, when weary of this world, make his exit to a better one into which no invasion of sin is ever permitted.

Under the old patriarchal dispensation before the flood, men lived to the age of nine hundred years, in the full possession of physical and mental vigor. In consequence of increasing wickedness his life was gradually shortened to its present brief duration, but when redemption from the curse is fully realized, and righteousness becomes the rule in the new heavens and the new earth which God has promised to create, the ancient longevity of the human race shall be restored. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

—Isa. 65 : 20-22.

Again; The resurrection to spiritual bodies incapable of weariness or disease, or death of all the saints that have died, or shall die, is another effect of the redemption of Christ from the curse of the law. At the voice of the Son of God the graves of all his saints shall open

and the bodies sown in weakness shall come forth in power in the first resurrection to live and reign with Christ. At the same time the living shall be changed. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (*go before*) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then all which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. 4 : 16-18.

A PLAN PROPOSED.

BY REV. J. T. MICHAEL.

[Will the editors of other papers give this article a place in their columns? and will every reader do all in his power to get it to those for whom it is especially intended? The same plan with appropriate alterations may be carried out in other churches.]

To lovers of Righteousness in the Methodist Episcopal Church:

There are thousands of members of the Methodist Episcopal Church who, for many years, have been praying and hoping for a reformation within that denomination. When told that the change for which they are sighing will never come, and that they ought to leave this apostate sect, they often turn away in horror, and reply by giving strong protests against forsaking the "old home." But if they will not leave, they certainly ought to go to work where they are to produce a crisis. For a score of years we have had "holiness camp-meetings," "holiness

conventions," tons of "holiness literature," and long lamentations concerning prevalent worldliness and indifference. Notwithstanding all this, the crisis has not come, and at the present rate, and with the present method of the "holiness movement," it never will come.

What the world needs to-day more than anything else is a widespread manifestation of healthy, vigorous, persistent, uncompromising, sin-destroying Bible righteousness. Will the members and ministers in the Methodist Episcopal Church who hold this to be true, and who believe it to be their duty to remain in that organization, listen to me while I offer a plan of action which, if properly executed, cannot fail to create a tremendous agitation in the dark empire of Satan, and a vast amount of permanent good to the glorious cause of God?

Bishop Simpson, in his "Yale Lectures on Preaching," says, "There is no philosophy of education or culture, no combination of associations that can save the human soul. There is no name under heaven among men whereby we may be saved—no plan outside of repentance toward God and faith in our Lord Jesus Christ which gives any hope among those who have heard the Gospel of either present or future salvation." Mr. Robert Macoy, in his "Cyclopedia of Freemasonry," expresses a sentiment which is the exact opposite of this. In the article entitled "Freemasonry," he writes, "The definitions of Freemasonry have been numerous, and they all unite in declaring it to be a system of morality by the practice of which its members may advance their spiritual interests and mount by the theological ladder from the lodge on earth to the lodge in heaven." A hundred quotations equally contradictory of each other could be produced. If the doctrine of the Methodist Church in reference to

the person and work of Christ is false, then the entire doctrinal system of that church falls to pieces; and it certainly is false if the doctrine of Freemasonry is true. That Freemasonry excludes Christ, and that it offers salvation without Christ, even in this country, to many who claim to receive the Gospel, has been proved over and over again. It is absurd to try to evade the force of this proof by referring to the teachings and displays of Knight Templarism. This order does not constitute any fort of essential Masonry, and the fact is, that Ancient Craft, or Blue Lodge Masonry, which is the only universal Masonry in existence, both excludes Christ and offers salvation without him. All Methodist Episcopal ministers who, in reading the Bible to their congregations, would omit the name of Christ every time they came to it, and would urge the people to seek salvation according to a plan which ignored that name altogether, would surely subject themselves to trial and expulsion. Why then should they be allowed to be Freemasons?

It is just as really a violation of Methodist doctrine for them to be members of a secret lodge of Freemasonry as it would be for them to connect themselves with an infidel association which was not secret. If they would openly unite with infidel clubs, the effect upon religion might be less injurious, for in such cases the offenders would be speedily rebuked and exposed.

Every minister and member in regular standing in the Methodist Episcopal Church has a right to prefer charges as occasion may require. Every minister or member who is a Freemason is acting in direct opposition to one of the fundamental doctrines of his church, and unless, after proper labor, he will amend, he should be brought to trial and expelled.

Will a thousand earnest, judicious,

holy men, filled with love, and moved only by a desire to glorify God, begin this work all along the line? It will be a hand-to-hand battle, and you will need the skill, the gentleness, the persistence, and the wisdom of the Master. When one of the bishops comes within your reach, if he is a Freemason, labor patiently and thoroughly with him. If the labor is in vain, then present the charge and specification. Pursue this course in reference to all the general conference officers, the presiding elders, the pastors, the official members, and every one else to whom it may apply. A charge and specification may be drawn up according to the following form:

CHARGE: UNCHRISTIAN CONDUCT.

Specification. In being connected with an association which excludes Jesus Christ, and which offers salvation without him.

Should the official body to which the bill is presented cast it aside without looking into its merits, then publish its action to the world. Do not be discouraged by any treatment you may receive, but press right on through every obstruction. Convince the church to which you belong that it can not be in harmony with one of the most subtle forms of infidelity which has ever cursed the earth without receiving your constant and unyielding opposition. Convince the world that the holiness in which you believe can not assent to this pretended union of Christianity and the Christ-insulting and soul-destroying Masonic scheme of salvation. From time to time, give reports of your work through this paper and through others which may be open to you. Be sure that you are fully equipped for the business in hand, and that you can not only prove that the accused is a Freemason, but that Masonry is really anti-Christian—that it excludes Christ, and at the same time

offers salvation without Christ. Avoid everything which will be an impediment to success. Do not act the part of a crank or a fanatic, but "be strong in the Lord, and in the power of his might." Carry on the war in the meetings of the official boards, but do not stop there. Go to the quarterly, the district, the annual, and the general conferences. Introduce resolutions and present petitions to all these bodies. Make yourself heard and felt. You can bring about a crisis, and if you move on in the Methodist Episcopal Church without doing so, how will you escape the accusation which may blaze in your face at the Judgment—the accusation telling you that you miserably failed to follow your Saviour in the trying and testing hour?

Look at the facts. See the men who stand in your pulpits who are bound by penalties which might cause demons in the pit to shudder, to an institution whose religious system, if true, proves Christianity to be a wretched imposition.

See that while your church has set itself against such sceptics as Thomas Paine and Robert Ingersoll, it does not pretend to call its own ministers to account for identifying themselves with a christless system which is far more deceptive and far more injurious to the eternal interests of men than anything these two infidels have uttered.

Is it not true that, even in the light of all your "holiness revival," you can not point to a single instance in which you have arraigned one of your fellow members or ministers for "promising a cheerful conformity to all the ancient usages and established customs of" an institution which presents a method of salvation the very reverse of the one found in the Bible, while at the same time it violates the laws of conscience, degrades the mind, and pollutes the heart. Is there not

enough in this to make you fall down with your faces in the dust and beg forgiveness for allowing such a contempt and shame to be heaped upon the name of the God whom you claim to love and obey? and will you not there resolve that you will sound an alarm which will arouse every sleeping soul to action, that you will hold up a light and that you will strike a blow which will expose and sweep away the hidden refuges and secret covenants which have so grievously disgraced and corrupted the church of your choice?

If you will obey the directions given in this plan, you may feel assured that one of two results will follow—you will either bring about such a change in the Methodist Episcopal Church that it will no longer allow the serpents to nestle in its bosom which have stung it so long, or you will be thrust out. In either case, the crisis which is so much needed, will be produced. May God help you, and may you help yourselves to do your whole duty in this matter.

South Oil City, Pa.

MY PRAYER.

BY MATTIE FLAGG CAMPBELL.

I come to pray, I come to pray,
That Thou wilt give success alway,
In what so'er I undertake,
And this I ask for Jesus sake.

"For Jesus sake," and who was he?
And what success did Jesus see?
By whom was he exalted? when
Was he most famous among men?

When did the wealth flow to his hand,
Toil change to ease at his command?
And is the servant greater, say—
Than was the Master—now, to-day?

The pain, the toil, the bloody sweat,
The patient face, with tears all wet,
The thorn-bruised foot, the jibe and jeer
Were his. "Oh God," I see, I hear.

I leave it all, I do not pray,
I do not crave success to-day;
But only with thy blessed Son,
I pray, *Thy will, Oh God, be done.*

Give but thy servant, Lord, a place
To show thy truth, and prove thy grace;
Thy kingdom come, thy will be done,
Come life or death beneath the sun.

LEADINGS OF THE SPIRIT.

BY W. K. LADUE.

Many make a god of reason, and speak scornfully of impressions. Others make light of reason, and become creatures of impulse. We should steer clear of these extremes, neither unduly exalting reason nor going beyond the leadings of the Spirit. Man has been endowed with intellect, sensibility and will. Each of these powers has its proper sphere, and happy is he who has discovered what this sphere is. Our life should not be like a swinging pendulum, but like an arrow flying straight toward the mark.

In what way does the Spirit lead Christians?

1. He imparts to them a knowledge of the truth. He applies to each individual case the various precepts, promises, prayers, exhortations, etc., of the Word of God.

2. At times he guides them by particular revelations. That the Spirit can do this no orthodox person will deny. That he does do it is proved by the Scriptures and by the experience of thousands.

3. But his common method of leading is by a general control of our actions. Day after day, if we abide in Christ, our lives are, almost unconsciously to us, fashioned by the Spirit of truth according to "the perfect law of liberty." Often we see no particular reason why we should follow a certain course of conduct, and have no special impression in that direction; but the general conviction of the mind is that this is the path of duty. As we go forward we find that we are led aright.

How are we to know when we are led by the Spirit? 1. Our leadings

will be in harmony with the Scriptures. God does not deny himself.

2. They will not conflict with Providence. 3. They will not be contrary to a sound mind. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—2 Tim. 1:7.

4. They will bring us into a state of rest and assurance. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."—Isa. 32:17. 5. If we fully conform to the Word of God we may know we are led aright. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3:5, 6.

Can one be a child of God and yet be misled by a spirit of error? Undoubtedly; and even be misled when sanctified wholly. The difference of opinion among those in the church as to the provision made in the atonement for sickness will illustrate this point. Persons on both sides of the question will tell you that they believe they were led by the spirit in accepting their present views. Surely both cannot be right; but shall we therefore conclude that those of one side must of necessity be unsaved, or in some measure "yet carnal?" Certainly not. We can only conclude that there has been too much leaning to human understanding somewhere. Yet while we believe that even "the pure in heart" may at times be misled, we do not believe that they will at any time be misled in things which are vital. Such a supposition would be contrary to the whole tenor of the Bible.

When may we know that we are not led by the Spirit?

1. When we are living in disobedience to the law of God. Light has no communion with darkness. God has promised to dwell in them

who are separate from the world, and in them alone.

2. When our leadings beget in us a spirit not of love. Those who are harsh and overbearing are certainly not in harmony with the Spirit. "He that loveth not knoweth not God; for God is love."—1 Jno. 4:8.

"The sword of the Spirit" is exceedingly sharp, but is always well oiled. 3. When our leadings cause us to be hasty and excited. "He that believeth shall not make haste."—Isa. 28:16.

4. When we feel like condemning those who, in a good spirit, tell us that they believe our impressions are not of God. Love "thinketh no evil." 5. When our leadings puff us up—cause us to feel superior to others. "God resisteth the proud, but giveth grace unto the humble."—Jas. 4:6.

6. When our leadings are of such a nature that they cause us to talk much about them. This is the rule. "The wise will understand" the exceptions. Those who follow the Spirit's voice obey the injunction found in Rom. 14:22: "Hast thou faith? have it to thyself before God." 7. When our leadings bring us into a state of bondage. A false impression binds and contracts the soul; a true impression brings liberty and enlargement. When those who are walking in all "the light" are conscious that some power is endeavoring to drive them toward a supposed duty like a slave to his work let them beware. God does not lead his children in this way. "Where the Spirit of the Lord is, there is liberty."—2 Cor. 3:17.

Many seem to think that those who are specially favored with dreams and revelations are necessarily in a very high state of grace. We have nothing to say against dreams and revelations, but we cannot by any means accept them as the most positive evidences of God's favor. It is said of Balaam that at a certain time he "heard the words

of God," "knew the knowledge of the Most High," and "saw the vision of the Almighty, falling into a trance" (Num. 24 : 16) ; but any one who reads his history carefully will conclude that at this time he was far from being in a high state of grace, if he had any grace at all. In Rom. 8 : 14, we are told that "as many as are led by the Spirit of God they are the sons of God." The very language of this passage implies something different from dreams and revelations. The Spirit leads, draws, us. His highest manifestation, so far as direct guidance is concerned, is "not in the wind," nor "in the earthquake," nor in the fire," but in the "still small voice." The "more excellent way" is the way of loyal, obedient love. Revelations and dreams should be received with thanksgiving when God sees fit to send them; but we should not lay claim to superior piety because these things are given to us. Hear the word of the Lord, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing."—1 Cor. 13 : 2.

If we would always be led in the way of truth we must always be filled with a spirit of true humility. When we are so dead that we will not even *lean* to our own understanding the Spirit alone will control our lives. "The meek will he guide in judgment; and the meek will he teach his way."—Ps. 25 : 9.

THE HOLY OF HOLIES.

Below a certain depth in the ocean, not a ruffle or ripple plays across its placid waters. So down in the great deep of the human soul, "there is a calm and sure retreat" into which the righteous may run and be safe. Here man comes face to face with Jehovah. There the

divine Shekinah, the overshadowing presence of God abides. This is the Holy of Holies, of which that of the Tabernacle and Temple was but a feeble type. In this sense a higher and diviner meaning attaches to the familiar and sacred words of Jesus upon the Mount,—“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.” The failure to thus pray, to come where the voice of God can be heard, where the “Spirit of truth” can lead, accounts for the misconceptions, mistakes and oftentimes the sins of many who claim to be guided by God. To live in the divine presence, to feel the pulsations of the great heart of God, to take in His thought, and to do His will, guides, inspires, and regenerates the whole man. In the good, glorious, golden time coming, when humanity shall have learned this wondrous secret, will be fulfilled universally the words of the beloved disciple, “He that is begotten of God keepeth himself, and that wicked one toucheth him not.”—*The Day Star*.

Get to the root of things. The gold mines of Scripture are not in the top soil; you must open up a shaft; the precious diamonds of experience are not picked up in the road-way; their secret places are far down. Get down into the vitality, the solidity, the veracity, the divinity of the Word of God, and seek to possess with all the inward work of the blessed Spirit.—*Spurgeon*

“God has a plan for every farthing he has placed in our hands. If we are willing and obedient, we may know his plan; but no one will know how much he ought to give unless he has a strong desire to know. God will make our treasures,

whether few or many, a touch-stone, a test of the willingness of our hearts."—*Mary Lyon.*

"GRACE OF GOD."

In the first two verses of the sixth chapter of 2 Corinthians we find these words: "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the day of salvation." My purpose in this article is to designate two, and only two, very important reasons why believers, in vast numbers, do thus "receive the grace of God in vain."

The first that I notice is this: *blessings expressly promised to believers as their inheritance IN THIS LIFE, are regarded and treated as their exclusive inheritance IN HEAVEN.* As a consequence, all blessings proffered to their faith for the present life in such indications are totally lost to them. In a Holiness Conference held several years since, for example, I cited the following passage as revealing the *present* privilege of all Christians, Isaiah ix, 19, 20. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

"That is for heaven," exclaimed a brother present. "That belongs to the saints in heaven." "I wonder," I said in reply, "if 'a little one becomes a thousand' by converting that number of individuals there. For it is immediately added, 'A little one shall become a thousand, and a small one a strong nation.' No one made any reply. That

passage was designed most distinctively and impressively set before us, what we are privileged to become, and to enjoy, *now*, in this present life. If you, or I, reader, put it off to heaven, it will never be of any use to us.

Let us turn our thoughts to another passage of the class under consideration, 1 Cor. 2:9. "But as it is written, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.' A vast number of believers, probably a majority of them, put right off to heaven all such divine utterances, and that when we are immediately and expressly told that "God *hath* revealed them to us by His Spirit," and that the Spirit is given for the express purpose that "we may know the things which are freely given us of God." Thus multitudes of believers "make void" the Word of God, and lose all the blessedness which God has revealed for our *present* good.

The other reason to which I refer is this: *applying exclusively to the impenitent what was originally, directly, and specifically, addressed to believers.* We read such a passage as the following; "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."—Rev. 22:17. In almost all religious discourses, that passage is exclusively applied to the impenitent. Read in the connection in which it stands, it becomes manifest that the passage was, and is, *primarily* addressed to believers as such, and to the impenitent only by implication. Is there no "hungering and thirsting after righteousness" among the members of our churches? Is there no *new* cry among them for the bread or water of life? Is there no such hunger, or

thirst, or cry, one of two reasons must exist as the cause: either they are so "full of faith and of the Holy Ghost" that "out of their belly" there is a continuous outflow of "rivers of living water;" or all such are "dead while they live." If, on the other hand, where there is this inward thirst, hunger, and cry after God, God's word to such is, "I will give to him that is athirst of the fountain of the water of life freely."

"God's message to the impenitent is: *"Repent ye, and believe the Gospel;" "Turn ye, turn ye, for why will ye die;"* and "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon."—*A. Mahan, in "Divine Life."*

WORK FOR JESUS.

BY MRS. MATTIE CAMPBELL.

July 10. My health is improved. I started again yesterday on my self imposed errand. Called upon Mrs. S., the most noted family in town for poverty and general lack of ability. As I sat in her one little room to-day I had to stop to consider before I could place her socially, so utterly has the power of God in my heart destroyed all feelings of caste, so greatly do I reverence any living soul; God's own work; the lowest, a monument of power, while kings, no more so, are but living and breathing dust. I knelt with them, and God was with me. I sometimes long to see results; but if I find earnest listeners, and tears—the true test of a softened heart—forthcoming, while God gives me strength and courage, the work shall go on. One whole souled, wholly saved brother assured me the other day that my work,

God-given, is my house work. Ah, yes, thought I, Paul the Apostle's work was tent making, yet God did not prevent him on that account from winning souls from the devil. How good to walk in the clear unclouded light of God.

July 10. Children's meeting to-day was led by one of the number, a young saint of God, fourteen years of age. Three of Mrs. S's. children were in attendance, one result of my call last week upon their mother. The children's meeting is increasing in numbers and interest. All seem to enjoy, and nearly all take part in them, speak and pray with such promptness as might well throw into the shadow the lagging testimonies and prayers of older Christians. One little tot brings the tears into my eyes by getting down and saying, with little hands clasped over a tear wet face, "Now I lay me down to sleep" I hope, with the help of God, to teach these little souls something that will make a life of faith easier and plainer in the years that lie ahead. If I can, sometime, know that my efforts have helped one of them to overcome one sin, through faith of the Son of God, or endure one of life's temptations unyieldingly, I shall be satisfied. And so I work on, knowing not which shall prosper, whether this or that.

It is just two months since sister Emma died. I find myself wondering if her hands, the whitest and shapeliest I ever saw, are beautiful yet. For a while her loss lay like a weight upon my heart. The laughter of the children, and their cheerful words disturbed me, greatly, although I tried to appear cheerful. Shortly after her death an old friend of the family died without a moment's warning. My husband's behaviour seemed unusual from that day. At night when he left me to watch with the family afflicted he bade me a considerate good-bye.

We were returning one Saturday afternoon from a call upon mother. I was speaking of our recent affliction with that heavy load at my heart when he broke in upon me by saying, "I have something to tell you." How little I guessed what it was. In dull concern I waited, expecting to hear of some money scheme or farm project. "Down in the field," said he, "day before yesterday, while planting potatoes the question suddenly came to me, am I ready should I be suddenly called? And all at once I had an experience I never knew before. It went all through me that *I was ready. I knew* I was ready, and that my record was clean, and to-day I could die without a fear, and meet eternity without a tremor. I suppose it is what you people call 'the witness of the Spirit.'" Had you asked for the witness of the Spirit? "No, not exactly. I have prayed a long time to be made just right."

I had no doubt as I listened that he had indeed received the pearl of great price, the white stone, of which no one knoweth, but he that receiveth it, and then and there my burden of sorrow, like Bunyan's Pilgrim's, rolled off my soul, down, down into the sepulchre, whence resurrection life had reached my husband. Why, I could not sorrow now, a soul had been born into the Kingdom of God, another had found pardon. Ah, no, yet I did not doubt that at times I would feel a great longing for her companionship, and tears would flow when I thought of the many happy hours we had spent together. Yet I knew in my heart this longing would be satisfied when we two should sit down at the marriage supper of the Lamb. Hallelujah! If we continue in the doctrines of Christ, how many happy hours may there not be in store for us yet in this world, working for the Master, walking

hand in hand, and heart to heart, as we had never walked before, I had no inclination to doubt God, but with perfect confidence that He who had begun a good work in the heart of my husband was able and willing to finish it. We rode on toward home, I with a lighter heart and deeper, firmer trust than I ever before had known, for God had given me a promise, and that promise *He had redeemed.*

July 14. Had a visit yesterday from Mrs. S. An unusual storm, in fact such a storm as I never before saw, kept her with her five children here over night. The thunder and lightning was terrific, and with it God sent hail instead of rain. It destroyed crops and gardens, while badly injuring the cattle, until it seemed that the unbelieving must cry out as did Pharaoh in old Egypt, "I have sinned this time, the Lord is righteous, and I and my people are wicked."

WITHOUT THE SPIRIT.

"Be filled with the Spirit; speaking to yourself in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. 5 : 18, 19. We cannot sing the songs of Zion in a way that will please God, without being filled with the Holy Spirit. Our singing will not be melody to the Lord, unless our hearts beat in harmony with Him. To sing without the help of the Spirit is as displeasing to God as to preach or pray without the help of the Spirit. The Apostle Paul says, "I will pray with the Spirit, and I will pray with the understanding also; I will sing with the Spirit, and I will sing with the understanding also."—1 Cor. 14 : 14, 15. This certainly teaches us that we are under as great obligation to sing with the Spirit, and to understand what we sing, as we are to pray with the Spirit, and under-

stand what we pray. We need to go into our closets, and ask the Lord to enable us to sing aright, just as much as to ask Him to enable us pray aright. Ungodly singing is just as displeasing to God and just as truly hypocrisy in his sight as ungodly preaching or praying. Yet many churches that would not think of employing an ungodly man to occupy their pulpit, will invite the unsaved into the sanctuary to lead in singing the songs of Zion; and are so blinded that they see nothing wrong or inconsistent in such a course. Indeed, many plead that it is right, claiming that if we can induce these unsaved persons into the church to sing, it may result in their getting saved. This is doing evil that good may come.

If the argument is a good one, why not carry it farther, and invite unsaved men to preach, or to lead the prayer-meeting and class-meeting, in order to get them saved. Yet none would hope to have a church prosper spiritually by such a course.

In thousands of cases persons are employed to take charge of the singing in the public congregation, without regard to their spirituality or even morality. The question is not, "Will he sing in the power of the Spirit, and souls be convicted and saved in consequence?" but, "Has he a good voice, and will his singing attract the world and help to make ours a 'popular' church?" The Spirit of God is grieved and the church cursed by ungodly chors singing a'il over our land; and every faithful child of God should use all his influence against this great evil of ungodly singing, just as much as against any other vile found in connection with popular, formal and unscriptural worship. May the Lord deliver His people from inconsistency.—*Selected.*

—♦♦♦—
"Be thou faithful."

THE LORD'S PRAYER.

I consider it to be a marvelous utterance. Many consider it deficient in passion. To me it has a calm, hushed unimpassionedness of the whole world's future. Not a sentence of that prayer has been exhausted in two thousand years. How many thousand years will search its heights and depths? The more I gain in faith and lose in self, the more grows upon me the tranquil majesty of the Lord's Prayer.

"Our Father which art in Heaven" unites all mankind in the two-fold bond of filial and fraternal love. "Hallowed be thy name" concentrates all the essence of worship, holy hymn and pious utterance. "Thy kingdom come" involves the prayer and effort of all religious dispensations. "Thy will be done in earth as it is in Heaven" includes every aspiration after personal and social morality, and represents the practical application of the foregoing prayer. The entire teaching of faith, resignation and asceticism, with which the Sermon on the Mount is full, finds expression in the simple, child like petition of "Give us this day our daily bread." The model prayer condenses its universal magnitude into a pathetic, personal character, when the Father is asked to "forgive us our trespasses as we forgive those who trespass against us." And this culminates in the supplication "Lead us not into temptation, but deliver us from evil."

These seven prayers fit into each other like component parts of a finished piece of mechanism. They suit all races, all ages, all stages of personal and national progress. From the grandest to the humblest aspirations of humanity they embody all, they represent everything. Each one of them can be separated into ten thousand prayers, each

prayer equally real, equally sweet.

Yes, the Lord's Prayer was the essence of Christ's prayerfulness. It was his inner, intense life, poured out into audible supplication. His utterances, His thoughts, His attitude, His life, and His death, moulded into a model for all men to fall into, constitute the Lord's Prayer.—*The Oriental Christ.*

THE TRIBULATION TRACK.

BY REV. V. A. DAKE.

There's a track of tribulation,
By the saints for ages trod,
'Tis the highway of the ransomed,
And it leadeth unto God,
'Tis the way the Man of Sorrows,
Journeyed in his low estate,
When he sought the lost and found them,
Was there ever love so great?

Lost, yea lost, and none to rescue,
Arms too short, and strength too small,
Till the Son of God came swiftly,
With a love that conquered all,
Came to poverty and scorn,
Came to mockings, and distress,
Came to final joy and triumph,
Over sin, and hell, and death.

Oh! that hour when touched with pity,
He from off his throne came down,
Mid the shouts of untold millions,
Laid aside his kingly crown;
Gladly, too, his reputation,
And in form of sinful man,
Knowing well the path of suffering,
He redemption's work began.

Oh the scene that spread before him,
In this lost and ruined world,
Where the hosts of hell had gathered,
And rebellion's flag unfurled,
Like the mighty, rushing torrent,
Swift to hell the millions sped,
Sinking down, forever sinking,
In the regions of the dead.

Scenes of suffering and of sorrow,
Crowd upon the rugged path,
Which the Saviour meekly travelled,
Mid the storms of hellish wrath,
Saviour of the lost and ruined,
By the lost and ruined spurned,
And for love's most sure deliverance,
On his head their hate returned.

Scenes of Nazareth and Gethsemane,
Pilate's hall and Herod's throne,
Scenes where all with one consenting,
Did their blessed Lord disown,
Was there ever love so gracious,
On the tribulation track,
Patiently he journeyed onward,
Nor did give an answer back.

Lonely watch of dark Gethsemane,
Prone upon the cold, damp ground,
Burdened with the sins of many,
With no friends to gather round,
Forced the blood from all its channels,
Trickling down from every pore,
Witness dire of pain and anguish,
Which for thee the Saviour bore.

Tumult fills the hall of Judgment,
Silent stands the Patient One,
Crown of thorns, curses, revilings,
Shower down on God's own Son,
"Upon us and on our children,
Be his blood," they fiercely cry,
"Crucify him, crucify him,
On to Calvary he must die."

Up the track of tribulation,
Patiently the Lord doth go,
Bearing on his back the burden,
End of all his pain and woe,
Blessed cross which Jesus carried,
Mid that dark and dismal throng,
Clasp I to my heart forever,
As the theme of all my song.

Crowning scene of love at Calvary,
Rugged cross, and cruel nails,
Even the thief that suffers with him,
Bitterly his Lord assails,
Rushing blood, a flowing fountain,
From his feet, his hands, his side,
Move no stony heart to pity,
They his tears and blood deride.

Nature draws its veil of pity,
O'er the sufferings of her Lord,
Darkness dense, and then the earthquake,
Sympathy for nature's God,
Oh the love, immense, unfathomed,
Even at his latest breath,
Beams his eyes with love and pity,
And with love he conquers death.

Look ye here, ye scorn'd followers,
Of your persecuted Lord,
Gaze upon those dying features,
Listen to the wondrous word,
Even now the keenest anguish,
Greater far than mortal knew,
"Father, merciful, forgive them,
For they know not what they do."

Thus the saints of all the ages
Take the track their Saviour trod,
Glorying in the roughest pathways,
Leading only to their God,
Tribulation worketh patience,
Tribulation's hottest fire,
Brings the tribulation glory,
Mid its flames they mount the higher.

They were stoned, were sawn asunder,
Tortured, tempted, mocked and scourged,
To the deserts and the mountains,
To the dens and caves were urged,
Walked on thorns of persecution,
Drank the bitterest cups of gall,
Mixed with tribulation glory,
Shining conquerors over all.

See the foot prints of your Saviour,
On this royal track divine,
And Apostles, fathers, martyr's,

All have walked this heavenly line,
Hail, all hail, reproach and sorrow,
Partners of Christ's sufferings here,
Partners of his final triumph,
Through the *grand ETERNAL YEAR.*

Know ye not this track of trial
Is the only way to Heaven,
They shall suffer persecution,
Whom to God their all have given,
But the waves shall not overflow thee,
And the flames shall do no harm,
He that to the end endureth,
Safe shall be from all alarm.

Who are these and whither came they,
These that stand before the throne,
Clothed in robes of spotless whiteness,
Known to saints, to angels known,
These are they who washed their garments,
In the Saviour's precious blood,
And through tribulation glory,
Now they stand before their God.

—*Pentecost Band anniversary song.*

EXPERIENCE OF

WILLIAM S. MILLER.

To begin with my first. I was an awful boy and man in my early life. I have been bad; drinking, smoking, playing cards, pool, billiards, and cursing God. Oh, to look back and see how bad I was! It makes me shudder to think how merciful God has been to poor unworthy me.

I came to this place (Perry) in the latter part of March, and advertised for work, and found all I could do. I made as high as four dollars a day. Oh, God forgive me! I had such an appetite for drink I would go after my day's work was done and spend all I had earned for drink and pool.

I had been seven weeks in this place before I got an invitation to attend a place of worship. So you can see how much I was thought of.

Well to begin, I was called to the house of a friend to do some work, and there I got to talking about going to church. For the first time I was invited to attend the Free Methodist Church. But it was a long time before I could get my mind made up to go. I got started at last, and got as far as the door and

backed out and would not go in. Next Sunday I started again, and heard a good sermon. Well, I went again in the evening; but I was surprised at not seeing silk dresses and gold chains, which I was accustomed to see in the church. I said I will see. So the next Sunday I started out for a walk. I had gone but a short distance before some unknown power took hold on me and led me to the church, and before I knew what I was about I was in a seat.

It was a love-feast and sacrament meeting. I heard the brothers and sisters testify, and something told me to speak, but I held off and did not. Then came the sermon. It seemed as if the minister knew all about me. I shed some tears. After the sermon came the Lord's Supper. This melted me. Praise the Lord. I was so uneasy that I knelt in my seat and prayed. Then I got the invitation to come to the altar. I was at two meetings that day, but I went out of the church in darkness.

I went to my room, and (I had got a Bible) I read some in my Bible, I knelt by my bed, the first time in years. I got up and went to bed.

It all comes to me as I write this. I was praying. My eyes were closed, and I was in darkness. All at once it seemed like a big black cloud all around me, and the cloud began to break; the light began to shine in on me, and praise the Lord I went to sleep. In the morning I went out to my work. It happened to be in the house of the saloon keeper in whose saloon I had spent a good deal of my time and all my money. I was so happy I sang and praised God all that day. Glory to God!

Well, to end up short, I went to a camp-meeting at Red House and I received the blessing of a clean heart. Glory to God! Glory to

God! It was such a good meeting to me. I have no desire to go back to the world again. My appetite for strong drink is all gone. I could not get free from it of myself. The Lord is my help and strength.

My prayer is, Oh Lord increase my faith, and all the glory to God.

This morning as I opened my Bible, my eyes fell on the words: "Arise, shine, for the light has come, and the glory of God is risen upon thee."—Isa. 60 : 1.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."—Ps. 75.—*Perry, N. Y.*

TO PROFESSORS OF HOLINESS

The first thing necessary to sanctification is a *willingness to be sanctified*. This implies a fixed decision to be entirely the Lord's—to consecrate the whole soul, with the body, to the service of Almighty God. The seeker after a full salvation, must bring *himself*, without the least reserve, and dedicate the offering forever to the work and service of Jehovah.

This consecration made, nothing more is required but simple faith in Jesus Christ. This faith comprehends an undoubting belief in the entire willingness of God to sanctify, according to his promise, and also an unshrinking confidence that he does accept and purify in the instant that the act of self-consecration is performed. Not, indeed, because of the act, but because he has promised to do so for the sake of Jesus Christ; the act of self-consecration being nothing more than placing ourselves on the spot where God has promised to meet us. It has no merit; it does not procure the sanctifying Spirit. No; it is only the proper posture of a spirit waiting to receive a free gift, at the hands of a Divine Sovereign. The *blood of Jesus*, and that alone, is the

meritorious cause—the all-victorious motive which moves our heavenly Father to put his Sanctifying Spirit into the believer's heart. Upon that blood, therefore, must the convert depend, when asking for a holy heart.

Come then, my young reader, and devote yourself in this glorious and evangelical manner to the service of God! Grasp your high calling's privilege. Be assured that you are not excluded from its enjoyments. The precious promises are not given to particular, favored persons; they are given by God, who is no respecter of persons, to the Church—to all true believers. They are yours—freely bestowed to be freely enjoyed. O embrace them! Be like Abraham, persuaded of their truth. Resolutely cast yourself upon them. How strong are the inducements to do so! What superior enjoyment is afforded by a life of holiness, over a life of cold lukewarmness! What power it bestows to do good! Sanctified to God, your endurance to the end is far more probable than if you settle down to a life of religious ease. Then, how much more honor you will bring to your Saviour! Let Him stamp you with his pure image, and men will glorify Him for the power of His grace, as manifested through you. Nor is it in this life alone you will reap the fruits of holiness; in the life to come a brighter crown, a higher dignity, superior enjoyment, greater nearness to Christ, will be your eternal reward.—*Daniel Wise.*

I must think forever: would an eternal train of my present thoughts be either worthy of me or useful to me? I must feel forever: would an eternal reign of my present spirit and desires please me—make me happy? I must act forever: would an eternal course of my habitual conduct bring blessedness, or even bear reflection?—*Anon.*

MINISTERIAL FIDELITY.

Of all the momentous things involving responsibilities of a fearful character, in which human probationers participate, the functions of an ambassador of Jesus Christ hold a decided pre-eminence. The writer of this lays no claim to superior knowledge, nor to any extraordinary discrimination touching the ministerial office; but such have been his views of this subject, and so painful the feelings awakened thereby, that, after great hesitation, he tremblingly offers a few thoughts, which are the result of serious reflection. That saying which was the dictation of the Holy Ghost, viz., "No man taketh this honor to himself but he that is called of God," may have a two-fold application:—

1. God allows no man to seize on the office as an ambitious aspirant. Having the most perfect knowledge of the moral condition of mankind, as well as the mental and physical constitution of all, he makes his own selection in the exercise of that infinite skill which needs none to be its counsellor.

2. No man, forming a just estimate of this "awful charge," will ever volunteer to meet the solemn claims of such a ministry, till so pressed with that divine agency which "thrusts out laborers into the vineyard" as to feel, "Wo is me if I preach not the Gospel." Who ever entered upon this great work with a firm conviction that the eternal happiness of millions depended on a faithful ministration of the word of life, and a corresponding guardianship over immortal souls, with realizing emotions which language has no adequate terms to describe?

A minister of the Gospel should maintain fidelity,

1st. *In obtaining the various items of his message.* To him God has said, "I have made thee a watch-

man to the house of Israel: therefore hear the word at my mouth."

To do this he must apply himself to that word of revelation which embodies the great principles of Christianity in all the varieties of aspects necessary to render them clear to the understanding and forcible to the heart. Here are the pure doctrines of the Most High,—and woe to that man who shall dare to pollute them with the muddy streams of human philosophy. Every assembly met in the name of the Lord is authorized to look for unadulterated truth from the minister of Christ. God has set him as a guide to the people, and it is theirs to claim the truth at his hands, without addition, diminution, or alteration. In searching the sacred record he should collect his lessons of divinity as if he were the first and last ever to lift up his voice in the hearing of a ruined world. He should take his doctrines as he finds them, irrespective of the whims of mortal, or the phrensied vision of a bewildered race. He must strive to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He is not to "walk in craftiness, nor to handle the word of God deceitfully; but by manifestations of the truth to commend himself to every man's conscience in the sight of God." It should be his great object then to search for the truth, that his mind may be replenished with its doctrine. Hence the Bible must become the chart by which he must ascertain his course respecting the pending interests of a fallen world. But he need not, he *should* not use it to the exclusion of every other book. Having searched this richest of all the treasures of truth with humble and fervent prayer, if he feels the thirst for religious knowledge, which every minister ought to feel, he will fly with all the avidity of one famishing for the

cooling spring, to every help within his reach to be led more clearly and fully into the deep things of God. He will endeavor to gather up into the depositories of his own intellect the immense riches of pious research that have been pouring into the archives of the Church from the days of patriarchal simplicity down to the present era. He will avail himself of every scope of argument, and all the varieties of illustration, which have been the fruit of the most laborious thought among all the mighty men of God in every age. If his mind has been stored with the riches of science, and he has been permitted to trace Jehovah's unequalled skill in the amazing apparatus of the material world, he will find an imperious necessity of pressing all this knowledge into his service in the investigation of truth. If his scientific attainments are limited, and God has put him into the ministry, he will feel the demand for improving his mind to possess an imperativeness next to that which led him to enter into the sacred office: and when he ceases to give evidence of this, he furnishes proof that he is a blasted minister. He will not only fail to present his lessons of moral instruction in that rich variety of aspect so important to the nourishment and growth of the Church, but that divine unction, which is indispensable to make the truth come to a sinner's heart "in power" will perish from his soul. He may offer "strange fire" which will kindle a spurious flame, while pure devotion and Scriptural revivals will be unknown under his ministrations. But he is deeply concerned to know the teaching of the Divine record in relation to experimental religion as on any branch of speculative theology. He is the man to ascertain to the last minute what it is to be born again. He should know the entire measurement of that exceeding broad com-

mand, "Thou shalt love the Lord thy God with all thy heart." He will be the least excusable of all the men God ever made for ignorance in this matter. He must read, and ponder, and pray, till the last shadow has fled from the subject, and till every lineament in the features of the "new man" shall gather into such vividness and prominence before his mental vision, as to form an un eclipsed and immovable distinction from all the semblances and counterfeits which this world of deceptions ever knew. There are men who look to God's messengers for guidance in these things with an honesty an honesty as confiding as that which marks the interrogatories of the dying; and who shall teach them to discriminate between the delusive dreams of fancy and the new creation of God, if these are unprepared for it? They are to know on what a man's happiness depends—to ascertain what is rock, and what is sand and sea, amidst the ten thousand varieties of feeling rested in by the children of men. Let every minister who believes he must give an account of himself at the final judgment learn from God's own word, as though he read it in the blaze of that throne from whose glory heaven and earth shall flee away, what constitutes Gospel repentance and holiness. From the same faultless record should be collected with equal fidelity all that relates to practical godliness. Here let us understand all that is forbidden, as to the indulgence of appetites, the gratification of fancy, or the exercise of our passions. Let us know what is interdicted of *every kind, great and small*; and let it be sufficient to know what God says about it, without the least frittering away by human glosses. Let us also learn all that is to be *done*—all the duties in reproving, exhorting, teaching, praying, and giving.

Secondly. *A minister should main-*

tain fidelity in the announcement of his message.

Having obtained the truth, with the utmost scrupulosity let us proceed to declare it with the same integrity that marked our pursuit of it, when upon our knees we often spread the holy volume with jealous distrust of our closest thought, and poured out strong crying and tears for the unflinching guidance of the light of Heaven. We now enter upon an awful work. And whether we awake interest in our audience or not, there is unquestionably a thrill of it streaming through celestial ranks every time we ascend the desk, more intense than was ever borne upon a mortal nerve. A minister may carry this awful embassy and not feel a bosom oppressed with its burden; but if so, his eye has never yet been unsealed to a vision of the everlasting glories of heaven, nor the eternal pains of hell. And if he even nod over his solemn charge, there is a world that is all awake to its issue.

In the announcement of this message several things should be kept distinctly before the mind. He is neither commanded nor allowed to seek the applause of the multitude. Hence, in the choice of his subjects he is not allowed to select such as are the most popular. Every person acquainted with divinity and with human nature knows there is a class of subjects, belonging to pure Christian theology, of such a character as not to assail the fallen heart even in its most sullen attitude of rebellion. A preacher may descant upon the sublime topic of Jehovah's illimitable wisdom, power, and goodness, or upon the eternal felicities of the heavenly state, and yet be certain to give no umbrage to the most carnal of his audience. This circumstance is calculated to operate on him as a powerful inducement to make these the more frequent theme for his public ministra-

tions. And if he be not swerved by it he must be a man of rigid moral principle. He must keep his heart alive to that impressive charge, "Thou shalt hear the word at my mouth, and give the warning from me."

The above-named points are certainly to constitute a part of his message, but they are never to be separated from those vital and pungent truths with which they stand so uniformly connected in the word of God. Mark that admirable declaration of the apostle, "The love of Christ constraineth us because we thus judge, that if one died for all, then are all dead; and that he died for all, that they which live should not live unto themselves, but unto him that died for them." Here the doctrine of atonement is urged as invincible proof of human apostasy, and this amazing display of Divine love, as laying the most imperious obligation on man to live for him that died for him. Again: hear the alarming exclamation of the apostle as he closes that grand developement of infinite goodness, "How shall we escape if we neglect so great salvation!" It is a most shocking perversion of any truth in God's book to make such use of it as would soothe and please a man intent on a wicked life. If, then, an ambassador would acquit himself in the prosecution of his great work, let him invariably seize on a topic as will be most likely to lead his congregation to a better life. Are they slumbering in the midst of danger? Let him ascertain the very pillow on which they rest their drowsy heads, and wrest it from beneath them or plant it with thorns. That principle or practice which is operating with most mischievous influence is the one at which he must aim his deadliest blows. The grand inquiry should always be, what subject is best adapted to the wants of the congregation? even though it

be repulsive to their taste. It may be so vitiated, that he who would seek its gratification might be sure to lead them to hell.

But this fidelity should take its most unyielding position in giving lessons on experimental and practical religion. However harmless any doctrinal error may be, an error in experience is fatal. A man whose heart receives a moral fitness for heaven will reach that blissful state though his mind be considerably shaded with erroneous sentiments during the days of his pilgrimage. But he who retains an unrenewed heart till he has passed the bounds of his probationary state, must be a certain outcast from heaven's untainted society, though the correctness of his opinions might have challenged the severest scrutiny of orthodoxy itself. With what jealous care, then, should every branch of religion be set before people of all ranks and conditions! How carefully should the messenger of God point out the difference between the spurious ebullitions of sympathy, excited by affecting anecdotes or moving circumstances, and that godly sorrow which arises from a clear and painful apprehension of the exceeding sinfulness of sin! With what earnestness should they insist also that it must not only embrace a mental change of purpose, but will assume such a poignancy as will urge the soul to cry out, "God be merciful to me a sinner!"

We know the world would be pleased with a smoother way—a repentance without tears—a crucifixion without pain: and it is an alarming truth that some have made a fearful approximation to their views. But let him that would stand in the terrible day of the Lord beware how he pampers such desires or gives countenance to such doctrine.

Another important branch of Christian experience is the witness

of the Spirit. God never designed that the dubiousness of night should envelop the minds of his people. He is not only ready to affect a deep and powerful work, but also to add his own unequivocal testimony that it is done. But alas, how few now press this great truth on the people of God with that energy which characterized the venerable Wesley! Salvation from all sin is another branch, and is indispensable prerequisite for heaven. The great object of preaching with Paul was, "that he might present every man perfect in Christ Jesus." No minister should consider himself at liberty to leave a single individual till he has brought him to this state. That unwelcome story of deadness, doubts, and fears, repeated almost every Sabbath by the generality of Christians, should meet a faithful rebuke, and every soul given to understand that "it is the will of God, even our sanctification," and "without holiness no man shall see the Lord." There is, perhaps, no point less palatable to the common mind than this; and on that very account the temptation becomes stronger to pass it over in silence, or to preach it in so vague a manner as to render it perfectly nugatory. Why is it that so many preachers never present it definitely before the people? And have we not reason to fear that in some instances a meagre thing is substituted for it which falls altogether below the Bible standard? The great mainspring of the astonishing revivals in Mr. Wesley's day was the faithful preaching of repentance, present salvation by faith, the witness of the Spirit, and heart holiness. These formed the burden of all those sermons which shook Great Britain from its slumbers, and raised the nation to piety and prayer. And whenever we shall presume to lay these aside, or suffer them to deteriorate in our hands, we may look for a correspondent

wane in the spirit and extent of revivals.

BAXTER ON DUTY.

Every Christian is obliged to do all that he can for the salvation of others; but every minister is doubly obliged, because he is separated to the Gospel of Christ for that end, and is to give himself up wholly to that work. It is needless to question our obligation, when we know that this work is needful for the conversion and salvation of the people, and we are commanded to do all that is needful to that end, as far as we are able. Even old professors have need to be taught the first principles of God's oracles, if they have neglected or forgot them. That the unconverted have need of conversion, and the means of it, is not doubted among us; and whether the work of personal instruction be not a needful means, experience will put us out of doubt. Let those who have taken most pains in public examine their people, and try whether many of them be not yet as ignorant and careless almost as if they had never heard the Gospel. For my part, I study to speak as plainly and affectingly as I can: next I study to speak truth, this is my chief study, and yet I frequently meet with those who have been my hearers eight or ten years, who know not whether Christ be God or man, and wonder when I tell them the history of his birth, life, and death, as if they had never heard it before; and of those who know the history of the Gospel, how few there are who know the nature of that repentance, faith and holiness which it requires; but most of them have an ungrounded affiance in Christ, trusting that he will justify and save them while the world has their hearts, and that they live to themselves; and this they take for justifying faith. I have

found by experience that these have got more knowledge and remorse of conscience in half an hour's close discourse, than they did from ten years' public preaching. I know that the public preaching of the Gospel is the most excellent means, because we speak to many at once; but otherwise, it is usually far more effectual to preach it privately to a particular sinner; for the plainest man can scarcely speak plain enough in public for them to understand, but we may in private. In public our discourses are long, and we quite overrun their understandings and memories; they are confounded and at a loss, and not able to follow us, and one thing drives out another. But in private we can take our work *gradatim*, and take our hearers with us as we go; and by questions and their answers can see how far they go with us, and what we have next to do. I conclude, therefore, that public preaching will not be sufficient: for though it may be an effectual means to convert many, yet not so many as may justly be expected from a diligent and faithful use of all the other means which God has appointed for that end. You may long study and preach to little purpose, if you neglect this duty of private and personal instruction.

For instances of particular and special obligation, we might easily show you many, both from Christ's own example, who used this interlocutory dialogue way of preaching both to his disciples and the Jews, and from the example of the apostles. Thus Peter preached to the Jews, and to Cornelius and his friends; thus Phillip preached to the eunuch, and thus Paul preached to the jailer and many others. It is plain that it was the most common manner of preaching in those times.

“Blessed are the pure in heart; for they shall see God.”—*Bible*.

SEPARATION FROM WORLD.

BY H. E. DUFF.

Why should we not come out from the world and be separate from the things that would draw us away from God? "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. 6: 16. God says, we shall be *his* people. "Yes," says one, "I believe this; but yet I do not think it necessary to give up everything for Christ." Then you are none of his; for Christ does not dwell in a temple filled with the world and the devil. Listen to the word. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?" Can we mingle with the vain pleasures and follow the fashions of the day and enjoy at the same time the presence of God's Spirit? If we have not the Spirit we are heirs of the devil and hell is our portion.

Many are the sins that are calling professed Christians down to ruin and destruction. We see, with sorrow, that most of the places of worship are but little, if any, better than "vanity fair." Here they serve God, and go to glory by a short cut! In the meantime they have

Plenty of flowers, plumes, and feathers,
Cloaks of self, and golden treasures.

The way seems fair to them that are at ease in Zion; but it leads to death. Those who travel it will, in the end, be cast "into outer darkness," where "the smoke of their torment shall ascend up for ever and ever, and they shall have no rest day nor night." These are of the class described in 2 Cor. 4: 4—"In whom the God of this world hath blinded the minds of them which believe not, lest the light of the

glorious gospel of Christ, who is the image of God, should shine unto them."

Can we be separate from the world and yet have the carnal mind manifest itself in our daily walk?

Oh! I hear the great Judge saying, "Son, daughter, your probation is at an end; you must plead guilty or not guilty." The answer comes, "Lord I have ministered thy gospel, and done many wonderful things in thy name; and, though I had sinned every day, yet I supposed I had the witness of the Spirit that I was thy child." Will such a plea stand in the Judgment? "To be carnally minded is death."—Rom. 8: 6.

If we love the vanity and foolishness of the world, we cannot run in the way of God's commandments; neither can we look to Jesus as "the author and finisher of our faith," for we are not of faith, but of sin. But if we "come out from the world" and are separate, "and touch no unclean thing" God will receive us. Then, "if we walk in the light as he is in the light," we shall "have fellowship one with another and the blood of Jesus Christ, his son," will cleanse us "from all sin." Then shall we "mount up with wings as eagles." Then shall we abide patiently the coming of our Lord Jesus Christ.—*East Portland, Or.*

THE JUDGMENT DAY.

BY HANNAH PELTON.

God's word reveals to man the coming of a day called the Judgment Day. Now comes the momentous time when God will decide the fate of every individual, and award sentence according to justice. For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil.—Eccles. 12: 14.

"Behold the Lord cometh with ten thousand of his saints, to execute

judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 15.

Yes, we shall all stand before the judgment seat of Christ. Every one of us shall give account of himself to God.—Rom. 16: 10-12. Our life is made up of solemn realities. The fallen nature of man, his sin stained soul is a most appalling reality. It is a dark shadow, a pall of blackness, enveloping the whole human race. But, praise the Lord, an effectual door is opened out of this darkness into the light and liberty of moral purity. The sin stained soul may be washed whiter than snow. This is a reality which is a grand and glorious triumph of redeeming love. The life and circumstances of man with the world wide influences about him are such that the stern and solemn realities that ever hover over his pathway, hardly receive a thought. God speaks to him through his providences. Again and again is he rescued from imminent peril. Death comes and silently takes one and another of comrades, friends, and loved ones. "For God speaketh once, yea twice, yet man perceiveth it not."—Job 33: 14. To neglect to receive pardon for sin, to live godly lives, is a life reality, freighted with frightful and fearful results. While to believe and obey the commands of the Scripture is also a reality, ending in glorious blessedness. To die is a solemn reality. To the child of God it is a good exchange; but what can be said of the death bed of one unprepared. O, what eternal horrors hang around that one. The yielding up of the spirit is not all. The judgment day looms up before him. O, what will they do in that day. God tells us what they will do.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"—Rev. 6: 15-17.

You who have not the witness of the Spirit that you are born of God delay no longer to become reconciled to him. O, what compassion and love yearn over you. Don't forget that now is the accepted time, now is the day of salvation. The responsibility of choosing is left with you. The Creator of all things, and the angels that wing their way to joyfully do the bidding of the great I AM are intensely interested that your soul should be saved from the death of sin. O yield now, in the name of Jesus we ask you. Amen.

There wants nothing but a believing prayer to turn the promise into a performance.

There is no secret of the heart which our conduct does not disclose; the most consummate hypocrite cannot at all times conceal the workings of the mind.

Men are not made truly religious by doing certain things which are externally good, but they must have righteous principles and then they will not fail to perform virtuous deeds.

What unutterable horror must be in store for those who, intrusted by God with an overflowing abundance, disregard the misery around them in guilty selfishness and indolence, or expend it in sensuality and profligacy.

EDITORIAL.

SANCTIFICATION.

There is a strong tendency to substitute, in religion, man's work for God's work. The result is superficial piety. There is a wonderful power in human will, but it can never make a depraved heart pure. Science has accomplished wonders, but it has never made a saint. This is the work of God alone. He only can create; and holiness is a new creation.

If you have consecrated yourself to the Lord, feel encouraged that his grace has enabled you to take this necessary step. As long as you held on to anything, it was impossible to make much proficiency in the Divine life. If all has been given to God, a great and mighty obstacle in the way of your salvation has been removed. But all has not been done that requires to be done. You need *God's work in the heart*. You must have the baptism of the Holy Ghost to REFINED AND PURIFY YOUR SOUL. This is the great want. In the lack of this, is found the deficiency in much of the so called holiness of modern times. This so called holiness is a product of an intellectual assent to the truth, and a forced consent of the will. It is altogether a human affair. It does not come up to the requirements of our natures, or the description given in the Bible of those in whom grace reigns. The work is of earthly origin and bears the impress of earth. Self is altogether too prominent in the subjects of this work. If they are plain, outspoken persons, and apt to disregard other person's feelings, they denominate their want of sensibility, moral honesty. They pride themselves upon being "straight." Were they wholly sanctified, no matter how blunt they are by nature, they would become kind and considerate. "Thy gentleness hath made me great." Others

may take the opposite bent. They try to be so very polite and kind that they overdo the matter entirely. There is more of softness than of grace apparent in all they do and say. A sickly sentimentalism they denominate charity. There is the same trouble with them as with others. They have mistaken nature—polished, refined. it may be—but nature still, for grace. They stopped praying too soon. They did not believe right. They believed they had the blessing, instead of believing *for* the blessing. This is a sad mistake, and many make it.

Beloveds, insist on having a thorough work. Plead with God until He does for you all that you feel you need to have done. "The Lord is not slack concerning his promises." It will not take him long to save you fully if you meet his conditions. But you had better patiently wait on the Lord, a week, a month, or even a year, than take up with something short of a real work of grace in your soul.

If you are saved fully you will know it. Years will not elapse before you find out that God has sanctified you wholly. If you are dead, and your life is hid with Christ in God, you will be aware of the fact. The change will be too great, too radical, for you not to have as distinct a consciousness of it as you have of your own being. If you are really "crucified with Christ," and "die daily" to worldly associations and motives, the experience will take too deep a hold upon you to escape your observation.

Those acquainted with you will be made aware of the mighty change that has been wrought in you. Your inflexible adherence to the right, your patience amid trials and temptations, your faithful, conscientious discharge of every duty both to God and man, your happiness in the Lord under all circumstances, will impress your acquaintances with the fact that a great and wonderful change has

passed over you. Do not, then, rest with simply consecrating all to God. Wait patiently upon him until the hallowed fire descends and rests upon you.

MISSIONS IN NEW YORK.

Our large cities are full of contrasts. There are found in them the abject poor and the millionaire; the greatest scholars and the most illiterate—the most depraved and the most benevolent.

In the most sin-cursed parts of New York City missions are established and maintained by those who seek to do good to their fellow men. We dropped into one yesterday—the Water Street McAuley mission. It is under the supervision of Mr. Hadby, who was converted in the mission a few years ago. Bro. Frank Smith and Sister Emeline Smith of Brockport are laboring there. God is with them and making them a blessing to weary and heavy laden souls. Meetings are held every night. At every meeting sinners are forward for prayers. Some get saved. We give a few extracts from *The Up-Town News*, which will give our readers some idea of the work that is being done. One noted politician said last week—

"I declare, the boys all seem to be getting converted;" and he counted on his fingers seven ex-senators and leaders, adding: "And whether there is anything else in it or not, these men seem to be new people—changed, happy and earnest."

One ex-senator says: "You know I have done my share of drinking, and the money I have spent in bar-rooms for votes would buy any brown-stone front in New York, but whiskey and I have fallen out. I don't know but I may be called a crank," he added, "but the way I keep from drinking is by constant watchfulness and prayer, and my conscience pays me well for it."

"Through drunkenness I lost self respect, the respect of others, money, wife, family, clothing, health, home, conscience and ambition for everything but drink. I fell from a high social position to the gutter. I would have stolen, yes; murdered for rum. Faint and ragged and filthy, I passed this place, and the singing attracted me in. Oh, friends, you know the rest. Twelve weeks have transformed me. I am now trusted, and health and all the blessings that rum took away are coming back. My wife at first would not believe in my reform, and sent friends here to listen to my testimony. To-day she sent me word that she will come back to me, and when I went to see her she said she could see that I am a new man. Bless the Lord."

"The Lord found me in a gin-mill," said another, "and when the barkeeper said 'this is the last drink on trust,' I left it untouched, and lifting my heart to God, turned away, saying: 'Yes, this is my last drink, money or no money.'" I went to the station house and had myself locked up, and I prayed all night in that terrible cell. Oh, what a night! The next day I went to the house of an only friend, and when able to leave my bed went to McAuley's Mission, and laid all my degradation and shame at the feet of Jesus."

"Thus with His blood he washed me clean, And, oh, what seasons I have seen."

A tall, full-bearded man, of English appearance, finely dressed, arose and said:

"I walked the streets all night, and walked on the outside, if any of you know what that means, (laughter), but after getting nothing but abuse and unhappiness for serving the devil, I at last concluded to come here and listen to the wonderful testimonies. What is an unconverted man going to do with these testimonies? I found that some of them just fitted my case, and I said if that man

could be saved I could, and here I am a renewed and converted man. Bless the Lord."

Sister Smith's letter will give a clear idea of the condition of the Street when mission work was begun.

McAuley Mission, at 316 Water St., this city, is now generally known to Christian workers as a place where a meeting for "testimony" is held every Sabbath at 3 p. m., and every week night during the year.

Men from all ranks and conditions in life will be found taking part in these meetings, and all are cordially welcome.

You will find college graduates, and a greater number of graduates from the State prisons and work houses, and from the so-called Reformatories and "Inebriate Homes" or "Asylums." Side by side with these, and helping to make up the motley assemblage, will be seen sailors from the sea-ports of the Old World, men who sail the seas, and from all nationalities. Here, too, are "professional" thieves, burglars, gamblers, and sporting men. Roughs of every grade and shade of crime. Yet such were the men, who, standing up tell us that Jesus found them dominated by every vile habit and appetite, penniless and ragged, wretched outcasts from home, and from all who had known or loved them, with no hope, no prospects. They have been led here, many of them, without knowing the place, or the character of those who are found here; and others have sought out the place, in the almost self-desperate resolution to here seek Christ, or failing to find *Him*, have really purposed to end their own lives! But they tell the one story! Christ saves! Not alone from the guilt of past sin, but from the power of sinful habit! from the thralldom of the appetites! from all desire for such a life in the days to come, as has brought in the past the curse and shame and re-

morse of conscience that make for so many a living hell! God be thanked! All things are changed! In the days to come, the fact, that in place of the old life of crime, there are possibilities of life and peace and active usefulness! Who can rightly estimate all that is included in such a transformation for those who are the subjects of it?

How these men thus renewed, regenerated, love to stand up and tell the story of their conversion! Many of them are now and for years have been filling positions of trust in counting houses and offices. Restored to confidence of friends, and reunited to the loved ones they had lost, while living the old life. Some are in charge of "Gospel Temperance" or "Evangelistic" work, or "Prison Reform" services. God gives them a chance to reach out helpful, encouraging hands to those who are in the maelstrom of sin from which so recently He has rescued them.

I think, as I see and hear what is being done, surely "God's ways are not our ways or his thoughts our thoughts."

Then, letters come to us some times from those unknown to the leaders of the meeting. They tell us that the writers have drifted into our service sometimes, for one evening only, but the influence of that single service has followed them, till from far off in China or Japan, from South Africa or the Pacific coast, they write to tell us how mighty has been the moulding, transforming power of Christ's Gospel.

Believing that some account of this work in its beginning, and of the street and its environments, as we first knew this place, more than eighteen years ago, as well as incidents of the later work going on here, may not be without interest for your readers at a distance, and feeling that such an imperfect record of God's dealings as I can attempt will be a help to faith, and, as I trust, an incentive

to service for Christ in some other dark and barren field, I will try to tell something "of what we have seen with our eyes, what we have looked upon, and what our hands have handled of the Word of Life" in this place.

Where now strangers coming into the city find the heavy masonry of the Brooklyn bridge and its massive piers stand up rugged and frowning, eighteen years ago the ground was in great part occupied by rotting tenement houses. Many of them old frame buildings, with bulging roofs and walls. Broken windows and fallen sashes were replaced with boards. Age, and filth and damp and mildew were everywhere. Rows on rows of sailor boarding houses, of dance halls and concert saloons, of gambling dives and dens, distilleries, or as they were called in street parlance "bucket shops," and these open day and night and constantly frequented by women as well as little children and young girls in their teens as by men. Here and there was a warehouse open during the day for business purposes, but after nightfall standing dark, frowning and silent in the midst of all the garish light, the discordant twang of so-called musical instruments that helped to make night hideous.

Rum! Romanism! and festering moral pollution rioted unchecked, with none to lift up voice or cry to stem the tide of evil. The very worst classes of city poor, rag-pickers, and professional thieves, gamblers, and roughs swarmed in the narrow alleys, swaggered up and down the crowded pavements, or skulked seeking their prey in the dark shadows of the warehouses.

During business hours the streets were mostly given up to crowded drays and carts, and the dangerous element slept off the last night's debauch, or made stealthy preparation for the night's hideous carnival. But as night drew on the tide of life awoke. Streaming out

upon the street come the sound of violin or piano and the brazen, painted, creatures, (from basements and cellars, where the tide ebbed and flowed, from concert saloon and dance hall, with floor bnt freshly sanded or strewed with sawdust,) ranged themselves in the doorways, on seats, or on benches outside, and leered at passers by, or, with breath, reeking with the fumes of liquor, they sang ribald songs, or lounged, and later staggered up and down the pavements, or started out from some dark alley, some crooked lane or entrance to rear house. The streets were honey-combed with crooked, tortuous ways, known to the thieves and garotters and pick-pockets, who might hide and skulk and evade arrest almost as long as they pleased, if, indeed, the police were not in league with them. Here and there was a rat pit or a place where a dog fight or a cock fight could be witnessed, and upon the seats, ranged in rows like an amphitheatre, men and women and even children, if they had the ten cents that would insure their admission, witnessed, with brutal glee, the savage conflicts of these poor brutes, themselves less brutal than their human keepers. As night deepened, from almost every doorway came the shuffle of the dancers feet. Yells and oaths contrasted strangely with children's voices, who peered curiously into the rooms where some danced; some sat at tables intent upon the cards they shuffled and deals made, or treated at the bar, or overcome, some by heavily drugged liquor, were falling into the heavy drunken stupor that made them an easy prey for the sharpers who would stop at no crime if the victim had aught to tempt their cupidity. Drunken sailors, old men with gray hairs, and some scarcely more than lads, black and white girls of scarce sixteen, and hags of fifty, crowded and whirled and jostled one another, and outside upon carts and trucks, gratings and

roofs of the houses, or in the areas or hall-ways, men, women and babies huddled. They smoked, they sent a child again and again for the pail or pitcher of ale or beer, that seemed the soother and consoler of all their woes. And as the small hours of the night drew on, and while the pandemonium of the street continued, they yielded to the weariness that overcame them, and often the gray morning light revealed them in the place and attitude where sleep had found them.

—Emeline Smith.

New York, Aug. 15, 1886.

CONFERENCES.

THE SESSION OF THE NEW YORK Conference, held in Brooklyn, Aug. 11-14, was a pleasant and profitable one. The business was transacted with harmony, dispatch and general satisfaction.

Last year the Conference engaged a missionary to labor for the spread of the work within the bounds of the Conference under the direction of an active and competent committee. He was promptly supported; he labored with diligence and discretion, and, the results were highly satisfactory. Successful meetings were held in new places, new societies raised up, and one or more churches erected. One of the preachers was employed by the Conference to devote all his time the coming year to mission work, and another to devote part of his time, and the money was pledged for their support.

All the Conference claims were fully met.

The Conference decided by an almost unanimous vote to hold its next session in March next. It was the general opinion that spring Conferences would be better for the work and better for the preachers.

Rev. W. Gould and Bro. James Gray were elected delegates to the General

Conference. The Conference lacked but eighteen members to entitle it to two more representatives. Rev. J. Travis and W. B. Bertels were elected provisional delegates subject to the action of the General Conference for admission.

CORRESPONDENCE.

DOING GOOD.

But few know, as they should, the luxury of living to do good. Instead of serving others we want others to serve us. Instead of making it a business to do good, what little we do, is done incidentally, without much forethought or plan.

Thank God for some examples of a better cause.

A brother writes us: "My plans to do something tangible and permanent for our schools and missions are prospering finely. The dear Lord does bless my feeble efforts, and hope to make for the school two thousand dollars, for school fifteen hundred, and for missions fifteen hundred. I have given my note for one hundred dollars annually, for life, payable quarterly, and intend to do the same for missions as soon as my plans are completed. Intend making one more investment if my life is spared, and then give all, over my necessary expenses. I enjoy giving and planning for the Lord wonderfully, never was so blessed in my life. Can truly say in giving all, I have *everything* in return, *full measure, pressed down and running over*. I intend to fully occupy until the Master comes. Yours in the bonds of Jesus' love.—X. X.

PRIVATE LETTER MADE OPEN.

My sister, beloved in the Lord, I have been talking to you in my heart all the morning, and I think I had better put it on paper. Amen, praise the Lord. I

have scarcely been able to wait until you wrote, before writing and telling you how sweetly and quietly complete deliverance has come to my tempest-tossed heart. The light came to my heart just like a sunrise. You know how 'tis always the darkest just before the first beams of light begin to scatter the darkness away. It was so with me. It was faith that brought the sunrise to my soul, of course, after I had done my part, emptied myself out before Him and let the crucifying cross do its work. I had to make quite an effort though before I could venture all on Christ, and believe that the work was done; but just as soon as I did the light began to break in more and more, and as soon as I trusted Christ, believed, I had the witness in myself. (1st Jno. 5:10). Praise the Lord. The Spirit kept convicting me that all I needed was to take it by simple faith, for I was directed constantly to passages of the Word concerning faith and trust. I had thought that as soon as my part was done satisfactorily to God, that faith would come without any effort on my part, just as when I was saved and restored, but I was mistaken. It had become very difficult for me to have faith for several reasons; so it required real effort, but praise the Lord the light began to stream in as soon as I trusted all on Christ—little by little as the sun comes up. I use this illustration because it was given me while on my knees praying. I suppose it was because I had got it into my mind that when the blessing came it would burst upon me with meridian splendor and glory, but it was not so. Praise the Lord! I am content to have God work in his own way, so that he only fills my soul. I am led to write thus particularly, thinking that sometime in the work with some cases it may be a help to you. I also had to be willing to give up all desire for great emotional joy, just

walking by faith. It was hard, for I must confess that I have lived too much by feeling in the past, that is, gauging my experience by my feelings. That is the way I lost the experience I received last fall. When the emotional part of it began to subside I began to doubt a little whether I had really received or not. I kept at it until I lost my experience. It will never do to lay much stress on our emotions instead of on faith. God has been trying to teach me this for years, and I humbly believe he is succeeding. Praise his name. I do not feel at all boisterous, but very quiet, yet I know I am in Christ, and that all the doubt and unbelief is gone and everything that troubled me. I feel a sweet sense of cleanness and purity. Hallelujah to the Lamb. I feel like a little child, and I don't want to say much for fear of boasting. I have done that in times past—been drawn into it unthinkingly. I begin to have a clearer conception of what it is to "walk in the Spirit," and also that without Him I can do nothing; and that I am not to do anything independent of God, even in the smallest details of life, but that he is to plan and direct everything and I to execute. This requires close walking and a disentanglement from everything of this world in so far as it can hinder us from being in God constantly, completely. I do not find a great increase of power for service; but that was in the bargain and is left with God to bestow as he pleases. I told Him that if He would make me like Jesus, and let me walk through this world as He walked I would ask no more. But yesterday morning I was led in a particular manner to give my heart, tongue, and pen to Him as never before, to be touched with fire, especially for the benefit of my fellowmen, and to help spread Scriptural holiness over the land. Oh, I feel such an utter abandonment to His will. I believe He is getting me into hand at

last. My heart melts, yea melts before Him when I think how He has borne with me. The song of my heart this morning is :

"Oh to be nothing, nothing.
Only to lie at His feet.
A broken and emptied vessel,
For the Master's use made meet."

Amen and amen. I pray the Lord to keep you close to Himself, eyes fixed on Him, ears closed to all but His commands, no time or desire to think about what people say or think about yourself or your work. Living in eternity and doing work for that great day, when you shall give an account to God for time, talents and influence. May He give you a mouth of wisdom which all your adversaries shall not be able to gainsay or resist. Take no satisfaction in anything you may be able to do through grace. Keep baptized with love, pure, perfect, lowly divine love. Oh how it melts hard hearts. We need more of it everywhere. I see and feel the lack continually. The Lord make us as a people realize it, so that our hearts will break before Him until He pours it upon us in floods. We shall then see greater success than we do. Your sister in the sunshine.—*Henrietta Muzzy.*

OBITUARY.

MRS. MARY ANN BAKER.—Mrs. Mary Ann Baker, wife of John Baker, died at their home at Alliance, Ohio, on the 7th of May, 1886, after an illness of over eleven months duration. She was born near Agusta, Carroll Co., Ohio, July 7th. 1811. Her parents came from New York State to Ohio when it was a wilderness and opened up a farm. They belonged to the society of Friends. A log meeting house was built, and they, with a few others, attended twice a week regularly for many years. They lived to see "the wilderness blossom as the rose," and a large family of children grow up

around them. Mrs. Baker, whose maiden name was Dean, was a member of that church until after her second marriage, with John Baker. She was subject to deep religious thoughts when very young. Taking her Bible she often retired to a grove near her father's house to read and pray. On one of these occasions she was led into the light so clearly that she never afterwards doubted her conversion, although only ten years of age. Nearly every year afterwards during her life she visited the place of her childhood, to consecrate herself anew to God on the same sacred spot. Although she lived in the joy of sins forgiven, yet she often longed for the fullness, and for greater manifestations of God's love in her heart.

She was married to Ithamar Rood in 1834, with whom she lived happily for nine years, when he died, leaving her with four little children. Three years afterwards she was married to John Baker, becoming a mother to his eight children, and faithfully she fulfilled a mother's part. Her husband belonged to the M. E. Church, which she joined with him. In 1870 she attended a meeting for the promotion of holiness, held by Rev. B. W. Gorham, where she clearly received the blessing of sanctification and the baptism of the Holy Ghost according to Scripture. Ever afterward she confessed and upheld the doctrine as an instantaneous work of grace in the heart, and free for all God's children.

From a timid, shrinking woman she then became an earnest, zealous, worker in the Lord's vineyard. Her life was full of toil and trials, yet many are the testimonies given by her friends that she helped and encouraged on their way. She was never too busy to help others carry their burdens, and to point them to the One who could save them to the uttermost. She was a cheerful, joyous Christian, benevolent, full of sympathy

for the poor and needy, charitable and forgiving to a remarkable degree.

She bore her long suffering with great patience, praising the Lord even in the greatest pain. Her face would light up with joy and animation as she felt herself nearing her last home, and many were the precious promises and hymns she repeated while she lay on a bed of suffering. Hosts of friends called to receive her admonitions and counsel, and send messages to their friends who had gone before. It seemed that she was about to take a pleasant journey, so freely did she talk to all of heavenly things. She saw by faith the most beautiful pictures and scenes of delight and smelled the sweet fragrance of the flowers on the other shore. Her countenance would light up with heavenly radiance as she told of what she saw, and spoke of her departure to be with her Saviour for ever and ever. No one, who saw her, doubted that she was fully saved, and was "a child of the King." Her last testimony was that Jesus was still precious, and quietly, peacefully, she passed away without a struggle, looking so calm and beautiful even in death. She has gone from us, but the memory of her loving kindness and triumphant death will never leave us, but encourage us to go forward in the Christian life with renewed vigor. I ought to say that her faith was wonderful all through her life, and the answers to her many prayers were often very remarkable. She rejoiced that her children were all on their way with her to heaven. Her daughter, who waited on her so long and faithfully, read the last chapter of Revelation to her a few days before her death, which seemed to refresh and bless her abundantly, especially where it speaks of the clear stream of water "clear as crystal." All through her life, and during her sickness, pure cold water, of which she drank freely, and fresh air, and per-

fect cleanliness, in all things, were essential to her comfort.

She was a person of great activity and neatness in all things, and was so finely organized and perfectly developed, both in body and mind, that her life was one of usefulness to all around her. She is sadly missed by her many friends and her children, to whom she was an affectionate and faithful mother, and especially by her aged companion who will soon join her in the better land above. He was not able to leave the house to attend her funeral.

Religious services were held at their residence, which was filled with sympathizing friends and relatives. Rev.'s Toland and Rhodes of the M. E. Church, and Rev. B. Miller of the Presbyterian Church, all took part, and spoke with great feeling. Prof. Hudson of Mt. Union conducted the singing. Bro. Toland spoke from the text which she had some time before her death selected the 14th chapter of St. John, 2nd verse, and the hymns sang were selected by her also. When taking leave of the corpse they sang "The way worn traveller," "Crowns of Glory, palms of victory," being the chorus. Some were so blessed they could scarcely restrain shouting, especially her daughter, who often praises the Lord aloud in the most joyful manner. She had prayed earnestly for grace to give her mother up and be submissive to the will of the Lord, and she gained the victory and received a wonderful blessing and baptism of the Holy Spirit, and was enabled to say "Thy will be done" about a week before her mother's death. No one can realize the loss of a good mother and wife until called to pass through the trial. May our lives be as useful and our end as peaceful as hers, is our prayer.—*Laura J. Thomas, Sabetha, Kansas.*

"Love thine enemies."