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—AND—

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ETERNAL REWARDS.

BY REV. B. T. ROBERTS.

No one likes to work for a bare living. It may be all he can use ; he may have no one dependent upon him ; there may be no one he loves ; still he labors to accumulate. He is not satisfied with an ample provision for his present and his prospective necessities. He is discontented, and unhappy unless he is adding to his possessions. The honey bee does not stop working when all the inhabitants of the hive are provided for ; as long as the opportunity lasts it keeps on making honey. Its happiness is in working. The human family are governed by a similar instinct. But for its vices—its woes and its general wickedness, none need know any want. Its burdens would be light—its possessions wonderful.

Christianity does not destroy human instincts. It chastens them, turns them into proper channels and confines them within proper bounds.

Christ does not promise his disciples riches. He assures them that all their wants shall be met. But this is all. "Seek ye first the king-

dom of God and his righteousness and all these things shall be added unto you."—Mat. 5 : 33. "These things" are what is needed for our bodily wants. He forbids his disciples to heap up riches. "Lay not up for yourselves treasures on earth." Stop with a competence. "How hardly shall they that have riches enter into the Kingdom of God."—Mark 10 : 23. The difficulty is next to an impossibility. But the instinct for acquiring, Christ would turn into a heavenly channel. *Lay up for yourselves treasures in Heaven.*—Mat. 6 : 20. Nothing is more certain than that if you lay them up on earth you lay them up for others. You are not likely to keep possession, even while you live. "Thieves break through and steal." No one can guard against them. But if you die rich, you leave your riches ; you can take nothing with you. They must be left. They may become a source of contention for others. But treasures laid up in Heaven are for yourself. Of them you can never be robbed. No villain so dexterous as to take from you any part of your heavenly inheritance. The lapse of time will never cause it to decay. He makes a great mistake who thinks that all there is to be gained

is to get safely to Heaven. This is glorious. But rewards are to be distributed among those who get safely through to their Heavenly home. All are happy. But there are degrees of happiness.

1. Those who are saved are rewarded according to their works. In this world men's wages depend upon their positions. The president of a railroad spends a few hours of the day in his office. But his wages for one year amount to more than those of the laborer who works on the track, in storm and sun, for a lifetime. But in the Kingdom of Heaven it is different. The indolent, self-indulgent official, no matter what his talent or what his position, is shut out; while the laborer, who works in too humble a sphere to attract the public gaze, who weeps between the porch and the altar, who struggles and prays in secret for the salvation of men, will receive a reward that shall astonish men and angels. "Behold I come quickly; and my reward is with me to give every man according as his work shall be."—Rev. 22 : 12.

Paul, in the 15th of 1st Corinthians, that wonderful chapter which treats so fully of the resurrection of the dead, declares that as "one star differs from another star in glory, so also is the resurrection of the dead." This difference depends exclusively upon their works, "God will render to every man according to his deeds."—Rom. 2 : 6. Not according to his talents, or standing, or reputation, but *according to his deeds*. His wages will be in exact proportion to his work. "For the Son of man

shall come in the glory of his Father with his angels; and then shall he reward every man according to his works."—Mat. 16 : 27. Here you see the same doctrine is taught. All that is taken into account is the works. Other things are important only as they affect our capacity or our inclination to do that which is to be eternally rewarded.

2. Then, if you would work to advantage, work for the Lord. He will provide for you while you are at work, and will reward you when your work is done. But to work for the Lord so as to be rewarded in Heaven you must belong to the Lord. He employs only his own servants. He has no need of mercenaries. When unconverted men do anything for His cause, they get their pay *here*. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Mat. 10 : 42. "Whosoever" means any one whatsoever. He who does a good deed for one of the Lord's little ones, if he will not go to Heaven, he shall be rewarded *here*. The Lord will give them the drawing of His Spirit, and, if they will yield to it, will take them into His service. Those who serve him faithfully to the end, he rewards beyond any thing that the munificence of earthly princes ever devised. "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."—Jno. 12 : 26.

3. If one would have the Lord reward him, he must do the work that

the Lord lays upon him. If he calls him to devote his time to preaching he must not make a business of trading. Whatever else he does, he must make preaching the chief business of his life. Every thing else must be incidental. And all he does he must do it as unto the Lord.

4. To be rewarded in Heaven for work done here, one must not insist upon being paid here in full for his work. This is a fatal mistake which many make. They feel called of the Lord to preach. They try it for awhile, and preach the preaching that he bids them. But they see that others who preach to please men get much more liberally paid here for their preaching than they do. They look upon "the wages of unrighteousness" until, like Baalam, they come to love them, and hire out to preach for those who will pay them the largest salary. They get as well paid here as men of the same ability who follow secular pursuits. To all such, the principle laid down by our Lord applies. "Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in Heaven."—Mat. 6 : 1. That is, if you are working for the praise of men be content with that. Do not think that the Lord will reward you. If you are working for money ;—if this is what inspires you to exertion, then when you get your pay you get your reward—you get what you are working for, and have no right to expect any thing farther from the Lord.

The preacher who leaves the pulpit because he does not receive an

adequate compensation for his services, has either mistaken his call or the nature of his calling. Jeremiah, and Paul, and Peter, and the early preachers and evangelists, were not moved by considerations of salary, they preached because the call of God was upon them, and the lack of support did not silence them, nor did the persecutions which their fidelity to God provoked everywhere they went, drive them from the field. So, at the present day, men whose eyes are opened to eternal realities, who see a hand invisible to common eyes beckoning them forward and upholding them in severest conflicts and clearing their way from the obstacles they encounter ; men who are toiling for a heavenly inheritance, whose courage is an inspiration, to whom God is a present help in every time of need, are not discouraged by any lack of appreciation on the part of their fellow mortals nor by any opposition which they provoke by following the Lord fully. They esteem the reproach of Christ greater riches than the world can give ; and they endure as seeing him who is invisible.

THE LIGHT OF THE WORLD

BY REV. E. C. BEST.

The Scriptures teach us that Christ is the "true Light, which lighteth every man that cometh into the world." How dark this world would be without a sun ! How dark the moral world without a Christ, a Bible, or a Christian ? The combined wisdom of mankind has never been sufficient to satisfy its thirst for definite knowledge regarding eternal things. Plato, the most religious of

Grecian philosopher, could point his followers to no sweeter joys than the contemplation of innate ideas about God and the eternity of matter. Aristotle, another Grecian philosopher, taught his followers that the joys derived from speculative thought were beyond compare, and that the exercise of the moral virtues afforded a satisfaction of only an inferior kind. His highest conceptions of the Godhead led him to conclude that the divine Being could have no thought inferior to himself, else by thinking upon any object inferior to himself he must necessarily suffer change and degradation, therefore he could only think upon himself. The question of immortality was only mentioned in vague terms, and one might almost infer from his writings that the soul of man is doomed to extinction. Zeno, the founder of the Stoics, taught that men should be free from passion, but he failed to point out a remedy for sinful passions; and Cato and Brutus, two of his most distinguished disciples, disappointed in their endeavors to restore Rome to its liberty, lost all patience, and in a fit of passion put an end to their lives. Of these Grecian sects, Mosheim says: "Some declared openly against all religion; and others, though they acknowledged a diety, and admitted a religion, yet cast a cloud over the truth, instead of exhibiting it in its genuine beauty and lustre." At the birth of Christ mankind stood greatly in need of light as to the true nature of religion, for these philosophers who professed to enlighten the world were themselves groping in darkness.

When Christ appeared—"The people which sat in darkness saw great light." In contradistinction to all the false teaching of that dark age, Christ was called the "true Light, which lighteth every man that cometh into the world." His words are like "a light that shineth in a

dark place until the day dawn, and the day-star arise in your [our] hearts." But while Christ is the Sun of Righteousness, and all our light and life is from him, yet he has said, "Ye are the light of the world." Let us inquire, in what sense the children of God are the light of the world.

1. They have become the children of the light. The unregenerate heart is dark. The regenerated heart is illuminated by the Holy Spirit. It is wonderful what a change takes place on conversion! The darkness of a life-time gives place to the enlightening power of the Spirit. Prejudice, superstition, and bigotry, which have beclouded the mind and cast their dark shadows upon the heart and life give way before the clear light of God. "In him is no darkness at all." The children of God become so many flames of light, all kindled into being by the glorious Sun of Righteousness. Their light-giving power depends wholly upon the relation they sustain to the Author of all light. As a piece of carbon is of itself dark, but becomes luminous by the electric current, so the children of God are of themselves dark, but when brought under the influence of the Spirit they shine with heavenly light.

2. They show forth the nature of Christ. It is the will of God that this world shall have an example of holy living. Christ gave the world such an example, and it is his will that his dear children shall constantly reproduce it, that even those who fail to read his word may see in his followers the beauty of his life, and be constrained to love and serve him. It is the duty of all to be in a sense like John the Baptist "a burning and a shining light." When Panthoidas was asked by certain philosophers how he liked their discourses, he replied: "Indeed, I think them very good; but of no profit at all, since you yourselves do not use

them." The world is still in need of men and women who will make use of the precepts of our holy religion.

3. They have no fellowship with darkness. "For what fellowship hath light with darkness." It is impossible that one, whose conscience has been enlightened to see the exceeding sinfulness of sin, should have fellowship with those who violate the plainest commands of God, and ask, "what harm is there in it?" When professors of religion indulge in sins which many sinners are candid enough to admit as sinful and degrading, it is high time for all true Christians to let their lights shine.

4. The words of Christ show us our responsibility as light-bringers. No light-house keeper ever held a graver position than does the child of God. It is his solemn duty to give forth constantly a clear and certain light. A failure here may result in the loss of precious souls.

"Trim your feeble lamp my brother,
Some poor sailor tempest tost,
Trying now to make the harbor,
In the darkness may be lost."

There are many, dear to us all, who are walking in the light of our example. It is our glorious privilege to lead them to Jesus by a pure example. We hold a wonderful position as representatives of Christ on the earth. We should live as though we had been sent from Heaven to teach men how to live. The light of a true Christian life has a sweet, heavenly influence and power in it. It is not the bright flash of a meteor that produces such glorious effects as we see in nature, in the development of animal or vegetable life; but it is the silent, steady rays of the sun. So it is the steady and consistent life of the Christian which produces results as lasting as eternity.

Let us remember that we lose nothing by lighting others. A kind word or an act of love may go far toward bringing a soul to Jesus. We may not have the ability to convince

by arguments, but we may all convince sinners by a godly life and conversation.

The lovers of darkness will not thank you for your light, but your duty is plain, for you are to be "like a city set upon an hill which cannot be hid."

Let us pray God to purify the flame; that it may be purified from all selfishness or worldliness, and that it may burn constantly to his glory. Let us see to it that Christ is seen in our life—by our holiness, humility, self-denial, patience, zeal, and love, and may the God of all grace fit us to shine as the stars forever and ever

EXPERIENCE OF

MARY C. FLEWELL.

I praise the Lord that Jesus is the light that lighteth every man that cometh into the world. About five years ago this great light shone on me and I saw my lost condition. For several weeks I was so troubled with my sins that I could not rest. I was at the same time a member of the church. Every day my burden of sin grew heavier, till one day I thought if there was anything in this religion that I had seen a few Free Methodists enjoy I was determined to have it. I dropped my work just then and took my bible to my room. The first verse that I saw was this, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 Jno. 1:9. I knelt before God weeping, and there my sins appeared clearer than ever. Then it seemed that Jesus showed them to me one by one. As he held up the first one, I had to answer from the heart, Yes, Lord, I am guilty of that: then another, and another, until I owned up a long list of them—the last one looked worse than all, and that was

professing to love Jesus while guilty of so many sins. How I trembled with the thought, would he forgive? Then Jesus says, will you forsake all these sins? He did not hurry me for an answer to that question, but let me take a good view of my list again. But, Oh, I could not see anything worth holding on to, so I said, not with my lips alone, but with all my heart, Yes, Lord. Then I wondered again if he would forgive me. Instantly he held up his word for it, *If we confess our sins he is faithful and just to forgive us our sins.* Could I believe it? Yes, with all my heart. It was so easy believing after I had heartily confessed and forsaken. Then joy and peace came filling my soul. Why, it seemed to me, if everybody felt like that, it would be heaven below. I left my room with a happy heart to resume my work, and met my husband coming in for dinner. I did not think it so late, and dinner was not ready. I told him what the Lord had done for me. He said he would rather hear of that than have his dinner. We talked of the goodness of the Lord for an hour, before we thought of dinner again. That evening I felt that I ought to go to a prayer meeting and confess what the Lord had done for me, but when night came the children got so tiresome I thought I could not go and leave them. Then, for a week the enemy tried to make me believe Jesus had not forgiven me. It was quite a contest, but I remembered reading in the Bible that God was the same yesterday, to-day, and forever. I knew he *did* forgive me, and if I did not feel as much joy as I did at first I would not doubt him. But I would go to the next prayer meeting and tell that the Lord had forgiven all my sins. The Lord was very merciful to me. When prayer meeting came the next week, my mother came to see me. I left the children

with her, and went to the meeting and told that the Lord had pardoned all my sins. I went home feeling I had the victory over the tempter, praise the Lord!

The next attack from the tempter was to get me to take up the sins again that I had forsaken. Then I found out how weak I was and what a wonderful power sin had over the soul. As days and weeks went by I felt my need of something more than I had already. Sometimes I would tell my husband unless I got something more than I already had I should soon fall away again. I did not want to fall, and I was ignorant of the Bible as far as experience was concerned. If any one had asked me what I needed, I do not know as I could have found words to express my feelings on the subject, as up to that time I had never been to but one meeting among the Free Methodists. By the testimonies I heard, I was convinced I had not got to the high state of enjoyment which I heard some tell about. Shortly after that a campmeeting was to be held near Agincourt, Ontario, Canada. My husband proposed taking me to that. It was in June, 1881.

When we got there I thought I never could stay three days as we intended. After I was there a few hours and got acquainted with some of the people I thought I could stand it that long any way; but when any of the saints shouted it seemed to bring such a fear of God over me as I never experienced before. The second night I was on that campground is one never to be forgotten by me. After the public service I retired to rest with my baby before they had family prayer in the little tent. But when the rest gathered in to prayers, I got up and joined them, and as I drew nigh to God in prayer I realized a nearness to him that I never did before. It seemed to me my long

felt want was about to be supplied. Just then my baby awoke and I had to arise and take her and leave the tent, before I could get her asleep again. How I longed to get back to pray again. It seemed so long before she went to sleep. As I sat outside I could hear my husband and others in the tent rejoicing and praising God, I felt that nobody cared for me. I wished he would come and take baby and give me a chance. But the blessed Jesus came and spoke to me so kindly, and said His love would last when the love of a husband was gone. I said, yes, Lord, I believe it will, and I began to weep. Then after a few moments Jesus said to me again: The love of Christ is better than the love of a husband, and as I admitted to Christ that it was, the very depths of my soul were broken up and I wept like a broken hearted child. But Jesus was conqueror. Then I heard a voice in the tent say, another soul wants to get saved to-night. I felt the call meant me, and I went immediately to the tent with baby fast asleep. As I got to the door a brother was about to close the meeting. I laid baby down and wept so violently they wanted to know what was the matter, and all I could say was: Don't close till I get through. We knelt in prayer together as they prayed for me. How good it was to feel that I was drawing nearer and nearer to God. Then Jesus talked to my heart again, pressed home one question at a time about giving up mother, brethren, sisters, children, husband, for his sake. As I yielded every point I realized a getting nearer to Jesus all the time. If I held back on anything the Spirit was pressing home, I got no nearer till I yielded the point. The last point of giving up was myself, my life, and there was such a reality in yielding up to God I thought I would die. True enough as I yield-

ed to God it was death in me to everything but Jesus. Then he let me see what I was by nature. Oh, how I loathed myself! There was nothing in my whole being that merited his favor in the least. I deserved only his wrath, and I said yes, Lord; that is all I deserve. Then I saw so plainly it was only his *free grace and mercy* that saves me, bless his name! I felt so all alone with Jesus that for some time I forgot I was surrounded with praying brothers and sisters, until one of them spoke to me and told me to raise my head and take my hands off my face, and look up. I obeyed, not only lifting my head, but rose to my feet, a new and living creature in Christ Jesus. Oh, what a stream of light and glory, life and power, was poured out upon me direct from Heaven. It was not a seem-to-be, but a blessed, glorious reality! Bless his holy name.

Through that light and glory I could see there was room for all the world. Bless God for *his* plan of salvation for lost humanity. It is the clean way of getting into the Kingdom, praise the Lord.

This is only the beginning of my confidence in Christ to know him for my pardon and then for my cleansing. I have learned many precious lessons since—I have learned to know Jesus as my Counsellor and Guide, and in times of trouble he is my Comforter and my Joy, my Rest and my Strength. Bless his holy name! Many times I have proved him to be true to his word. He is able to perform all that he says he will. At times God proves me to see if I will love him with all my heart, and walk in his commandments. Bless God he is true and faithful. When he puts me in the furnace of trial I do not lose faith in him but find it best to keep still and know it is God.

So now in the beginning of the year 1887 I am glad I know my

anchor is cast within the vale. Glory to God. There is one safe way out of every difficulty, and that is down at the feet of Jesus.

—Grandin, Dak.

APPROPRIATING FAITH.

BY HANNAH PELTON.

Faith is a principle co-existing with the beginning. It has been an essential, an important factor in every relation of life, and most wonderfully is it so in the life that re-unites the estranged soul to God. The word of God teaches and exhorts faith. Without faith it is impossible to please God. Every Christian knows it is impossible for God to lie, that he means just what he says in every promise he has made. In 1st John 5th Chap. and 14, 15 verses we read: "And this is the confidence that we have in him, (or concerning him) that if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." In these wonderful words of our Lord we first observe that whatever things we ask for, according to his will, *he hears us*, and if we know that he hear us there comes in an uncertainty on our part, whether our prayer has a hearing or not. Now, why this, "if"? because every promise made is conditional. To exercise an appropriating faith, the Spirit will witness to us of our entire consecration, and obedience to his will in all things. Being conscious of this fact we know *he hears us*, when we pray according to his will. Now comes the conclusion to the matter, and it is this: we have the petition that we desired of him—feeling or no feeling—in ourselves or others, we have what we ask for. A friend in whose word we have implicit confidence

says to us: you give me one dollar, and I will give you just the thing you desire. We meet the condition, which is to give the money. Of course we expect the gift, and go for it; but says the friend, I have to send for it, so wait a while. When in this attitude of waiting do we doubt that the gift is ours, though not in our hands? What do we do? *Simply wait*. So it is sometimes when we ask for the wonderful things God has for us. We meet the condition, giving the price, *our all*. Faith now claims what we ask for, even if we do have to wait for its manifest bestowment upon ourselves or others. It is the will of God that all men should be saved. What encouragement with this promise heading our petitions to pray for the salvation of some precious soul, or for a wide spread revival!

"According to your faith be it done unto you.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.

"If ye shall ask anything in my name, I will do it."

DIVINE AGREEMENT.

MRS. M. H. FREELAND.

"Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."—Mat. 18 : 19.

Here is an important condition:—"Where two of you shall agree on earth," not a large number, but only two. It would seem that this condition of success might be very easily met. But, to agree is to be of the same mind, and if the matter is scanned closely it will appear more difficult than it at first seems. There is no room left for self in its plans or purposes, preferences, or desires; all are laid aside. One subject, one aim, one purpose, fills the soul of

those who thus agree. "Not my will, O God! but thine be done," must be the all absorbing purpose of both. The agreement is divine. It is begotten by the Holy Ghost; hence the living consciousness in both hearts that what is asked is according to God's will.

It took time for preparation in the upper room in Jerusalem before the Spirit's out-pouring came, but the work was so fully accomplished that the tenth day morning found them together with one accord in one place and the results were glorious. If the same agreement is realized with two or more the result will be the same to-day. God is without variableness or shadow of turning, and as then, so now he hears and answers prayer. But let all remember it is not an agreement in word merely but a heart agreement, that is needed at whatever cost of toil and sacrifice and self-denial,—self, reputation, time, money, influence, ease, all must be laid on God's altar to be used as he shall please in bringing about the desired result. This divine agreement may be realized by humiliation, consecration and faith.

REV. ROBERT L. HARRIS.

Robert L. Harris requested me to send you a short communication in regard to his African Faith Mission. He left New York City, with his first band of missionaries, six including himself, October 30th. The voyage was a pleasant one. A company of emigrants from South Carolina, 103 in all including a family from Florida, and some cabin passengers beside ourselves, made quite a field on the boat for Christian labor. We found a number who were nominal professors of religion, but with no present experience of salvation. Bro. Harris held several services on deck, but it was trying to the lungs in the strong breeze; and during the early part of the voyage it was *impossible*, on ac-

count of the heavy sea. But God opened the way and meetings were commenced in the steerage.

The professed Christians were so full of lethargy that no interest worth naming, was manifest, except by the leader of the emigrants, a Mr. Massey, who has been a school teacher for some ten years. The Lord, who does not let our labor for Him be in vain, was on the giving hand and sent His Spirit to work on the hearts of the people. One night God took a walk through the ship, in the person of the Holy Ghost, and not a soul was passed by undressed. Faithful to the call of a sanctified minister, the whole counsel of God was declared and many heard holiness as a distinct work subsequent to justification for the first time in their lives. We were greatly blessed, but the hearers, many of them, resisted the truth because it called for a separation from their idols. Many could not relish the warmth of such meetings and stayed away altogether; but as there is no hiding from God, the Spirit following them and they were convicted.

As we are the first to leave our homes to go into the "Faith-Work" in Africa, and so *few* of us, I will give names: Sister Eunice Knapp, for three years a missionary in Bulgaria, and whose home was in Woodstock, Ill., is the oldest member of our band. Bro. Charles Westfall and wife of Chicago; also Miss Lizzie Cox, of Chicago, Mrs. Jennie Torrence, of Cowden, Ill., and myself. You have heard of Bro. Harris our leader and something of his call to Africa, so I need not particularize here. We have all counted the cost of such an undertaking, but as God is with us, we are on the conquering side. We shall be happy to have the *Standard* sent to our address in Monrovia, as this city will be our head quarters. We will have a Hygienic and Faith Home so that other

incoming missionaries may have a place of reception and rest until sent to their several places of labor.

December 16th. We landed here yesterday, P. M. All in excellent health, full of hope and faith. We had services in the Presbyterian Church last evening. We love Africa very much and God supremely. Praise the Lord for such a delightful voyage.—*Christian Standard.*

FAITH.

"Faith is the substance of things hoped for;" the rock foundation of our Heavenly hopes; a foundation as steadfast and immutable as God himself. The source of such faith is "from hearing, and hearing from the Word of God;" for none other than that which rests upon the Word of God will carry us to God, and make the life that is built upon it one of great serenity and peace. Such was Abraham's faith, the father of the faithful, and such, too, was Noah's; and as our lives, through grace, are made lives of such faith, so certainly they will be lives of repose, however troublous may be the times in which they are passed.

Then let all desirous of such a faith study God's Word, for in it we learn of Christ, who is there revealed, and in him we come to know God; and as we so increase in the knowledge of God as to enter into his thoughts embodied in his words of promise to us, faith springs spontaneously in the heart, instead of being begotten of effort, and is a faith founded upon the truth of God. Well may we covet such a faith, asking our Father to give it to us as a ground of security, a very shield against all assaults, even the fiery darts of the wicked one. Thus will we encircle ourselves in the atmosphere of God's presence, for faith so unites us to Christ, and he is brought in his personal presence so

near that he becomes truly a living reality, and we find ourselves feeding upon him as the bread of life all the way along; and there comes such infillings of his love that we find ourselves sending messages upon its wings from earth to heaven that bring back responses that greatly enrich our own souls, while they bless and crown with Heavenly treasures, those about whom we have been conferring with our Heavenly Father. Let those who are just entering upon a life of faith be not discouraged, though the faith be so small that it seem like unto a grain of mustard seed, for if begotten in you, it is that it may grow being nourished, and nourished that it may be strengthened, and when strengthened will be made perfect, and when thus perfected, all things will be yours, for you will be Christ's and Christ is God's. To any who may be asking how may my faith grow into such proportions, let me say, by feeding upon Christ, the living Word, for by the word was begotten in you the Holy Ghost, and as you feed upon it, and you may "upon every word that proceeded out of the mouth of God," your faith will take on such development and you will become strong in the Lord. See to it then that your faith is founded upon the truth, for through the truth alone we come to the knowledge of God, and in proportion to the increase of such knowledge will be the measure of our faith.

Again we are told faith worketh by love. Yes; and so infilled with love oftentimes is the soul when linked to Christ by faith, that Paul's saying is made true, "the love of Christ constraineth me:" this love becoming a motive power in service. And, as faith gives us to know God as our loving Father, as we increase in this knowledge we increase in His love, till in the infilling of our hearts a desire is begotten to go and live with Him. Then, faith and its

ongoings from faith to more faith will be, not from the creature, but from God in knowing Him as love; and in knowing Him thus, the faith begotten will unite our hearts in such perfect union with Christ, there will flow into our souls His life, light and love, still perfecting our faith, for in looking unto Jesus, He, the author, becomes the Finisher thereof, and our lives will be but the unfolding of His life in us.—*Salutation.*

SECRET OF POWER.

"For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward him." Here is the secret of power! It has been said that it took ten days to prepare the assembled disciples for the day of Pentecost. What is meant by a perfect heart? Not a sinless heart. Yet the words have real, deep, and definite meaning. Hebrew scholars say there is a connection between the word rendered in our version "perfect" and the word "peace." Thou wilt keep him in perfect peace, whose mind is stayed upon Thee." Peace with God, and the peace of God, is included in the idea of perfection. The Holy Spirit is not only a reprover, but a comforter. "Now the God of peace, who brought again from the dead the Lord Jesus * * * make you perfect to do his will." Here the thought seems to be that of having a foot out of joint put right again. A man going on a road with his foot out of joint makes but sorry progress. God, in the case of the perfect man, makes one thing to fit into another, and in that adaptation of part to part his perfection consists.

Again we read in Deut. xxvii. 6, "Thou shalt build the altar of the Lord thy God of *whole* [perfect] stones." So God wants a *whole* heart, and a whole heart is a perfect heart. Have you given your whole

heart to God? Have you any lurking fear of less of reputation or of any earthly advantage through serving God? Then you are not wholehearted. We are told in Kings vi. that the house of the Lord was built of stone "made ready." A perfect heart is therefore, a ready heart, a heart at leisure from itself, ready for the Master's service. In 1 Chron. xii. 38 we read: "All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel." So we see a perfect heart is a loyal heart. Is our heart loyal to the King? God will show Himself strong towards the man of perfect heart. That man will understand the paradox, "When I am weak, then am I strong." If you want to understand it, live it. Power belongeth unto God, and a perfect heart is a receptive heart. Not that we become passive merely. When there is most receptivity there is most activity. What we most deeply need is to maintain an attitude of wholehearted surrender to God.—*Hopkins.*

REWARD OF THE FAITHFUL.

All blessings of nature and of grace are only in an imperfect and improper sense the rewards of the Creator. The kingdom of glory is the theater of his recompense. It is in order to extend that kingdom, that the grace given us is so ineffably beyond what is due to our nature. But how shall we hope to measure the kingdom of glory, when it is to be measured only by the Divine magnificence? Both a prophet and an apostle join in teaching us that eye hath not seen, nor ear heard, nor man's heart conceived what God has prepared for them that love him. When the bodies of the just rise at the general resurrection with their senses spiritualized, and rendered capable of pleasures which do not fall within their pro-

vince now, and with perhaps many new senses developed in the immortal body, which were unknown in its mortal days, the pure pleasures of these glorified senses must be something quite beyond the power of our imagination to picture to itself. He who knows the blameless exultation of his soul when the eye has conveyed to it a landscape of surpassing beauty, or whose ear has thrilled with some inspiring or subduing strain of music, or who, when he heard a passage of magnificent poetry, felt as if an immediate and extraordinary accession of bold intellectual power was given to him as he listened, may at least indistinctly guess the exquisite delights of the glorified senses of the risen body, or which is perhaps more true, understand how their delicacy and charm must be beyond our power of guessing. Yet the heavenly joys of the illuminated understanding far transcends the thrills of the glorified senses. The contemplation of heavenly beauty and heavenly truth must indeed be beyond all our earthly standards of comparison. The clearness and instantaneousness of all the mental processes, the complete exclusion of error, the unbroken serenity of the vision, the facility of embracing whole worlds and systems in one calm, searching, exhausting glance, the divine character and utter holiness of all the truths presented to view,—these are broken words which serve at least to show what we may even now indistinctly covet in that bright abode of everlasting bliss. Intelligent intercourse with the angelic choirs, and the incessant transmission of the divine splendors through them to our minds, cannot be thought of without perceiving that the keen pleasures and deep sensibilities of the intellectual world on earth are but poor, thin, unsubstantial shadows of the exulting life of our glorified minds above.

The very expansion of the faculties of the soul, and the probable disclosure in it of many new faculties which have no object of exercise in this land of exile, are in themselves pleasures which we can hardly picture to ourselves. To be rescued from all narrowness, and forever, to possess at all times, a perfect consciousness of our whole undying selves, and to possess and retain that self-consciousness in the bright light of God; to feel the supernatural corroborations of the light of glory, securing to us powers of contemplation such as the highest mystic theology can only faintly and feebly imitate; to expatiate in God, delivered from the monotony of human things; to be securely poised in the highest flights of our immense capacities, without any sense of weariness, or chance of a reaction; who can think out for himself the realities of a life like this?

Yet what is all this compared with one hour, one of earth's short hours, of the magnificences of celestial love? O! to turn our whole souls upon God, and souls thus expanded and thus glorified; to have our affections multiplied and magnified a thousand fold, and then girded up and strengthened by immortality to bear the beauty of God to be unveiled before us; and even so strengthened, to be rapt by it into a sublime amazement which has no similitude on earth; to be carried away by the inebriating torrents of love, and yet be firm in the most steadfast adoration; to have passionate desire, yet without tumult or disturbance; to have the most bewildering intensity along with an unearthly calmness; to lose ourselves in God, and then find ourselves there more our own than ever; to love rapturously and to be loved again still more rapturously, and then for our love to grow more rapturous still, and again the return of our love to still outstrip what

we gave, and then for us to love even yet more and more and more rapturously, and again, and again and again to have it returned, and still the great waters of God's love to flow over us and overwhelm us until the vehemence of our impassioned peace and the daring vigor of our yearning adoration reach beyond the sight of our venturous imaginings;—what is all this but for our souls to live a life of the most intelligent entrancing ecstasy, and yet not be shivered by the fiery heat? There have been times on earth when we have caught our own hearts loving God, and there was a flash of light, and then a tear, and after that we lay down to rest. O happy that we were! Worlds could not purchase from us even the memory of those moments. And yet when we think of heaven, we may own that we know not yet what manner of thing it is to love the Lord our God.

Meanwhile it is difficult to conceive how the pure pleasures of the glorified senses, or the delights of our illuminated understandings, or the expansion of our souls dilated with immortality, or the magnificences of celestial love, can be of any price at all in our eyes, seeing that they are but the outside fringes of heaven, the merest accessories of our true beatitude. To see God face to face as he is; to gaze undazzled on the Three Divine persons, cognizable and distinct in the burning fires of their inaccessible splendors; to behold that long coveted sight, and endless generation of the All-holy Son, and our hearts to hold the joy, and not die; to watch with spirits all outstretched in adoration, the ever-radiant and ineffably beautiful procession of the Holy Ghost from the Father and the Son, and to participate ourselves in that jubilee of jubilees, and drink in with greedy minds the wonders of that procession, and the

marvelous distinctness of its beauty from the generation of the Son; to feel ourselves with ecstatic awe, and yet with seraphic intimacy, overshadowed by the person of the Unbegotten Father, while he is also the Father of the Eternal Son; to explore with exulting license and with unutterably glad fear, attribute after attribute, oceans opening into oceans of divinest beauty; to lie astonished in unspeakable contentment before the vision of God's surpassing Unity, so long the joyous mystery of our predilection, while the vision through all eternity seems to grow more fresh and bright and new. O my poor soul! what canst thou know of this, or of these beautiful necessities of thy exceeding love, which shall only satisfy itself in endless alternations, now of silence, and now of song?

—*From Creator and Creature.*

MARTYR-SEED AND MARTYR-FRUIT IN AFRICA.

A. J. GORDON, D. D.

Once more has missionary soil been consecrated with martyr-blood, and once more has that blood proved to be the seed of the Church. The recent publication of Bishop Hannington's diary, with its record of the calm fortitude and triumphant joy with which he met his fate at the hands of the savage king of Uganda, shows that what Bacon calls "the miracle of martyrdom" is still possible in an age so little schooled in suffering for Christ. And we have not forgotten how, on the news of this murder reaching England several months ago, more than twenty-five young men offered themselves, within a few weeks, to go to the field on which the martyred bishop had fallen. And now the tidings of a yet more sanguinary persecution reach us from this same field. The native converts have been massacred

with the most fearful tortures—a dozen butchered, many mutilated, several speared, and thirty-two burned alive on a single pyre. And yet with the news comes also the record of twenty-three disciples baptized since the slaughter, and openly confessing Christ in the face of almost certain death. All this sets us to thinking, and reckoning how the grave-yard of Africa is becoming a God's-acre, ripening and reaped with the fruits of abundant missionary conquest.

Livingston, found kneeling in death in his tent by Lake Bangweolo, was not the first who died upon his knees, praying for Africa. The good Moravian, George Schmidt, went to South Africa in 1737, but after gathering and baptizing a few disciples, the jealousy of the Dutch colonists was so roused against him, that he was driven from his work, and compelled to return to Europe. Like a pioneer in exile he pined for his missionary field, but in vain. At seventy-six years of age going one morning to his little chamber, as was his daily habit, to pray for Africa, he returned not; and on entering in, they found him dead upon his knees, as though his weary heart had at last broken under its burden for his poor Hottentots. Strange and beautiful avenging of Providence it was that when, half a century later, missionaries from the same body went out and took up the work of their dead brother, they found near the crumbling walls of his abandoned house a noble pear tree which he had planted, whose wide-spreading branches constituted for five years their Church-roof and school-house. What harvest has ripened from these martyr's tears in a hundred years! As the result of Christian missions in South Africa, the Rev. George Thompson, a former missionary in that country, estimates that there are now two hundred thousand members of the various Churches, thousands in high schools, besides hundreds of

thousands of children in common schools.

"*Though a thousand fall, let not Africa be given up,*" were the words which Melville Cox asked to have inscribed upon his tombstone. This devoted young Methodist, gifted, consecrated, and with flaming heart for Christ, had given his life to Africa, going out in 1833; but the deadly clime brought him to the grave ere he had hardly begun his work. Yet the prayer which that silent tombstone in Monrovia has been holding up to God for half a century, has been wonderfully answered. Thirty-three missionary societies, according to a recent estimate, are now working for Africa. They are compassing the dark continent about on every side, like the divisions of an investing army, moving in toward the centre to close upon the last strongholds of cannibalism and the slave-trade. And now on this field of West Africa, where Cox thus fell, "there are over forty thousand members of the various Churches, besides hundreds in seminaries preparing for preachers, and thousands of children and youth under Christian instruction, and hundreds of thousands who have heard the Gospel." [Thompson.]

Never was Africa so unlikely to be given up as to-day. The heroic Gokat, of the French Mission to the Senegal, was a true prophet. Both he and his wife fell in the battle with hardship and fatal climate within a year after reaching their station. But his farewell words were: "Do not be discouraged if the first laborers fall in the field. *Their graves will mark the way for their successors, who will march past them with great strides.*" These successors are coming forward to-day faster than the sluggish missionary zeal of Christians at home can provide for them. Recruits for Africa are abundant. Oh, that there were consecrated

wealth to send them forward!

Samuel Crowther we may not call a martyr, unless, indeed, we commit the anachronism of saying that his martyrdom came at the beginning of his life. Rarely have pathetic suffering and outrage been crowned in the present world with such honor and distinction. Stolen from his African home in boyhood; sold into slavery; exchanged from one degrading bondage to another; once bartered for the ignominious price of a few pounds of tobacco: nevertheless he lived, was made free and educated, and to-day is a bishop of the Church of England. Under his cultivation the valley of the Niger has been made to blossom like a garden. There are three thousand communicants in his diocese, and best of all there is a missionary society which is now sending men and planting stations in other parts of Africa. Was ever the path from deepest humiliation to highest honor more signally marked than in the career of this colored Bishop.

And what marvelous fruit is now springing up from the early grave of lovely young Adam McCall of the Livingstone Inland Mission! The founders of this mission may well have wondered at the mysterious dealing of God in allowing this noble pioneer-worker and many of his companions to fall so prematurely on the banks of the Congo. But one soweth in tears, and another reapeth in joy. This mission but recently passed into the hands of the American Baptists, and great is the harvest in which they are now rejoicing. Adam McCall's last words, as caught and recorded by one who was with him at his death, were: "Lord, I gave myself, body and soul and spirit, to thee. I consecrated my whole life to thy service; and now, if it please thee to take myself instead of the work which I would do for Thee, what is that to me? Thy will be done." And now

that will is done in the field which the young missionary sanctified by his prayers and death. "For this is the will of Him that sent me," says Jesus, "*that every one that seeth the Son and believeth on Him may have everlasting life.*" Within the past few months, at Banza Manteka, one in the line of stations which McCall helped to plant, a thousand converts have been gathered to Christ and made partakers of everlasting life. Who says that God is a slack paymaster, or that the blood and tears shed for him are as water spilled upon the ground, which cannot be gathered up? He does not settle with His workmen at the end of the week or year, but He settles at last; and it would greatly strengthen our faith if we would diligently study His pay-roll, observing the sacrifices and sufferings set against each name, and then tracing through history till we find the corresponding recompense. The principle and the promise are equally explicit. "Except a kernel of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." we see the dying grain, but the harvest is so remote that we often fail to trace it to its seed.

We have spoken of fruit in conversions; we are reminded to speak also of fruit in the translated Word. Who that has read it, can forget the story, as told by himself, of Robert Moffat's translation of the last verse of Scriptures into Sechuana? Single-handed he had nearly completed the task of turning the entire Bible into this African dialect. And now, as he reached the final verse of Scripture, he was so overpowered with joy and awe, that for a moment he was compelled to pause. He rose and walked the room; his heart beat like the strokes of a hammer; the feeling came over him that he must die, so intense was his agitation, and he only found calmness by throwing himself on his knees and pouring out his heart in

praise to God for having spared him to finish his task. Seed or fruit shall we call this? Both, no doubt; "seed to the sower and bread to the eater." And now look upon the growing harvest of African versions. Mr. Cust, of England, who has given special attention to the subject, says that the Scriptures have been translated, in whole or in part, into thirty-six of the dialects of Africa, while the whole Bible has been rendered into eleven languages, spoken by multitudes of natives. Blessed streams of life for irrigating that vast desert! "When thou, O Lord, didst die on the cross," said an old Reformer, "thou didst put the Spirit of life in thy Word, and gavest it power to make alive through thine own dear blood, as thou thyself sayest, 'the words that I speak unto you they are spirit and life.'" What life shall come to Africa through these translations in recompense for manifold precious deaths?

Such is but a brief hint of the martyr-fruit which is ripening in the Dark Continent. The last retreats of darkness are being invaded and the morning cometh; and with the morning the removing of the blindness from Jews as well as Gentiles, and their recovery together to God. There is known to be a Jewish remnant in the heart of Africa; and in Zechariah there is a beautiful latter-day promise supposed by some to refer to such: "From beyond the rivers of Ethiopia my suppliants, even the daughters of my dispersed, shall bring mine offering." When Ethiopia shall have stretched out her hands unto God, and been healed, then will the Lord stretch out His hand and gather His dispersed from beyond the rivers of Ethiopia. Oh, Lord! how long? How long before the curse shall be lifted from Africa and "the open sore of the world" be healed? The seed has been planted in multitudes of graves the first-fruits have been gathered.—*Independent.*

GEORGE FOX.

The world is much indebted to George Fox and the "Society of Friends" which he established. We can ill afford to lose their testimony, for throughout their history they have exhibited, in beautiful consistency, the gentler aspects of our holy religion. We feel a real sorrow at their decline, and should hail with joy, as a benediction to humanity, a great revival and enlargement of the Society of Friends. In saying this, we shall not, of course, be understood as endorsing their theological views.

"This man, the first of the Quakers, and by trade a shoemaker, was one of those to whom, under ruder or purer form, the Divine idea of the universe is pleased to manifest itself, and across all the hulls of ignorance and earthly degradation, shine through in unspeakable awfulness and beauty on their souls; who therefore are rightly accounted prophets, God-possessed. Sitting at his stall, working on untanned hides, amid pincers, rosin, and a nameless flood of rubbish, this youth had nevertheless a living spirit within him; also an antique, inspired volumn, through which, as through a window, it could look upwards and discern its celestial home."

It is vastly interesting to follow the course of this shoemaker youth, the opening of his mind to God's truth, the revelation of Christ to his soul, his ministry and labors, the men and woman who gathered round him, and the rapid spread of the society of which, humanly speaking, he was the founder.

He speaks of the creation being open to him, about the time of his conversion, "And it was showed me how all had their names given them according to their nature and virtue. I was at a stand in my mind whether I should practise physic for the good of mankind, seeing the nature and

virtues of things were so opened to me by the Lord." The whole passage is one of sublime simplicity, like the utterances of Isaiah or Ezekiel. Among the things "opened" to him in the light, he saw the house of the Lord above the mountains, and "saw the mountains burning up; and the rubbish, the rough and crooked places, made smooth and plain, that the Lord might come into His tabernacle." The crisis in this life, after much seeking of God in solitary places, and vain endeavors to obtain help from man, was the revelation of Christ to Fox's heart by the Spirit of God. Though often given, we must quote once more the passage in which he describes this.

"Though my exercises and troubles were very great, yet they were not so continual but that I had some intermissions, and was sometimes brought into, such a heavenly joy, that I thought I had been in Abraham's bosom. As I cannot declare the misery I was in, it was so great and heavy upon me, so neither can I set forth the mercies of God unto me in all my misery. Oh the everlasting love of God to my soul when I was in great distress! when my troubles and torments were great, then was His love exceeding great. Thou, Lord, makest a fruitful field a barren wilderness, and a barren wilderness a fruitful field! Thou bringest down and settest up! Thou killest and makest alive! All honour and glory to Thee, O Lord of glory! The knowledge of Thee in Spirit is life; but that knowledge which is fleshly works death. After I had received that opening from the Lord, that to be bred at Oxford or Cambridge was not sufficient to fit a man to be a minister of Christ, I regarded the priests less, and looked more after the dissenting people. Among them I saw there was some tenderness, and many of them came afterwards to be convinced. But as I had forsaken the priests, so I also left the separate

preachers, and those called the experienced people; for I saw there was none among them all that could speak to my condition. And when all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, oh then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition.' When I heard it, my heart did leap for joy. Then the Lord let me see why there was none upon the earth that could speak to my condition; namely, that I might give him all the glory. For all are concluded under sin, and shut up in unbelief, as I had been, that Jesus Christ might have the pre-eminence, who enlightens, and gives grace, faith, and power. Thus when God doth work, who shall hinder? This I knew experimentally."

Now he was ready for the work to which God called him, ready to be guided, ready for service. People came from far to see him; his very countenance and person were altered, "as if my body had been new moulded or changed." He began to go about to the courts crying for justice, and to churches, public-houses, wakes, and fairs, preaching practical righteousness and the only way to it. He made a stir wherever he went, and soon found himself within prison walls. It was in Derby that he and "one other man" were committed to the house of correction for six months as blasphemers. Fox insisted strongly on purity of heart.

"While I was in prison divers professors came to discourse with me. I had a sense before they spoke that they came to plead for sin and imperfection. I asked them whether they were believers, and had faith. They said, 'Yes.' I asked them in whom. They said in Christ. I replied, 'If you are true believers in Christ, you are passed from death to

life, and if passed from death, then from sin that bringeth death ; and if your faith be true, it will give you victory over sin and the devil, purify your hearts and consciences (for the true faith is held in a pure conscience), and bring you to please God, and give you access to Him again.' But they could not endure to hear of purity and of victory over sin on this side of the grave. At another time a company of professors came, who also began to plead for sin. I asked them whether they had hope. They said, 'Yes : God forbid but we should have hope.' I asked them: 'What hope is it that you have? Is Christ in you the hope of your glory? Doth it purify you, as He is pure?' But they could not abide to hear of being made pure here. Then I bid them forbear talking of the Scriptures, which were the holy men's words, for the holy men that wrote the Scriptures pleaded for holiness in heart, life, and conversation here ; but since you plead for impurity and sin, which is of the devil, what have you to do with the holy men's words?"

His message everywhere was the same—simple and practical. They must turn from all else to God's voice within them and live holy lives. What he did in Lancaster may be given as an example.

"The first day following, in the forenoon, I had a great meeting in the street at Lancaster, amongst the soldiers and people, to whom I declared the word of life and the everlasting truth. I opened unto them that all the traditions they had lived in, all their worship and religions, and the profession they made of the Scriptures, were good for nothing while they lived out of the life and power which those were in who gave forth the Scriptures. I directed them to the light of Christ, the heavenly Man, and to the Spirit of God in their own hearts, that they might come to be acquainted with God

and Christ, to receive Him for their Teacher, and know His kingdom set up in them."

The persecutions through which Fox and his friends passed were terrible, and were borne with a patience and love which were apostolic. It is said to have been customary in those days for persons in the congregation to speak in church after service closed ; and this may in some measure account for Fox's going into "the steeple-houses" as he did, and denouncing "the priests," as he always called them. It was after such an occurrence at Ulverston that he was subjected to the cruel treatment he describes thus :

"But now on a sudden the people were in a rage, and fell upon me in the steeple house, before his face, knocked me down, kicked me, and trampled upon me. So great was the uproar that some tumbled over their seats for fear. At last he came and took me from the people, led me out of the steeple-house, and put me in the hands of the constables and other officers, bidding them whip me, and put me out of the town. They led me about a quarter of a mile, some taking hold of my collar, some by my arms and shoulders, who shook and dragged me along. Many friendly people being come to the market, and some to the steeple-house to hear me, divers of these they knocked down also, and broke their heads, so that the blood ran down from several ; and Judge Fell's son, running after to see what they would do with me, they threw him into a ditch of water, some of them crying 'knock the teeth out of his head !' When they had hauled me to the common Moss side, a multitude following, the constables and other officers gave me some blows over my back with their willow rods, and thrust me among the rude multitude, who having furnished themselves with staves, hedge-stakes, holly bushes, fell upon me, and beat me on

my head, arms, and shoulders till they deprived me of sense, so that I fell down upon the wet common. When I recovered again, and saw myself lying in a watery common, and the people standing about me, I lay still a little while, and the power of the Lord sprang through me, and the eternal refreshings revived me, so that I stood up again in strengthening power of the eternal God, and stretching out my arms amongst them, I said, with a loud voice, 'Strike again; here are my arms, my head, and my cheeks.' There was in the company a mason, a professor, but a rude fellow, who with his walking-rule-staff gave me a blow with all his might just over the back of my hand, as it was stretched out, with which blow my hand was so bruised, and my arm so benumbed, that I could not draw it to me again, so that some of the people cried, 'He hath spoiled his hand for ever having the use of it any more.' But I looked at it in the love of God (for I was in the love of God to all that persecuted me), and after a while the Lord's power sprang through me again, and through my hand and arm, so that in a moment I recovered strength in my hand and arm in the sight of them all. Then they began to fall out among themselves."

—*King's Highway.*

IS THE BIBLE TRUE?

BY EDWARD JONES.

We all nominally agree in saying that the Bible is the word of God. But what does that mean? Does it mean that every clear command, injunction, precept and promise, directed to us should be received and treated just the same as if God had spoken audibly to each individual; and will he do just what he says he will do; and

must the conditions of salvation be complied with just as the Lord states, and will none be saved except those whom the Lord declares will be saved?

Is there not a general but undefined idea that while the Bible of course is true, nevertheless, it is not intended that we shall construe it as literally, and regard its words with as great precision as we do the words of bonds, and deeds, and mortgages, and legal statutes? The idea is held that the words of God are to be construed only in a vague and general manner, and that the privilege is given to every person to construe them according to his peculiar temperament, and education and interest; that if a man is educated in the belief of the Roman Catholic Church he will be judged from that standpoint, and that all the expressed conditions of salvation, when applied to him, will be toned down to meet his case.

It is said of the late slaves of the South that even the professed Christians among them, would steal and lie. Hence it was inferred that in the end, they would be judged not like white men, but like ignorant slaves.

A gay and thoughtless young girl, it is assumed, will not be held so closely to a line of obedience as old people, and the rich need not consecrate themselves to the same extent as the poor. These points are not presented vividly, and urged vehemently, but it is quietly assumed without discussion that of course the words of God are pliable to any extent according to every man's fancy.

The thought we now wish to present is this: Suppose it should turn out that God really means what he says, that men may fancy what they please, and dream what they will, and fix up the moral government of the world to suit their own notions, but that in the end it will be just as God has declared. Ah! then where

will we be? Then every man who professes to be a disciple of Christ without forsaking all that he has, will be lost. None are saved but the disciples of Christ, and Christ says these are not disciples,—Luke 14 : 33, therefore they are lost. Those who profess to love the Father while they love the world, will be lost; so also will every covetous man; and every man who will not forgive his brother; and every man who has not the Spirit of Christ; and every one who will not love God with all his heart, soul, mind and strength, and who will not be holy; and in a word, every one who sins. If God means what he says, all such are in the gall of bitterness, and in the bonds of iniquity, and dying unchanged will perish.

These broad assertions are made by the divine word so frequently, and so unequivocally, that no one who wishes to see them can fail to do so. No man can be saved whose will is antagonistic to the divine will, in any particular. Every child of God is in harmony with God. He who loves Christ will love what Christ loves, and will hate what he knows is not in accordance with His will. There will be no antagonism in his heart against any wish of Christ respecting him, and whether he eats or drinks, or whatever he does, all will be done to glorify God.

Is it not possible that the delusion to which we have referred is occasioned by careless preaching? May not some from prudential consideration speak of the characters we have named as Christians." They may modify the word and call them Christians of a low order, or cold-hearted, worldly or half-hearted Christians, but in fact, the Lord tells us they are not Christians at all. It is promoting a cruel and heartless deceptions to invite such persons to seek more religion, because the idea is thereby expressed that they are now of the family of God when they are not.

We shall not apologize for God, nor defend Him, nor assume to either approve or disapprove of what he says. We wish to do nothing more than simply to call attention to the fact that the characters we have named are all specifically alluded to in the Bible, and it is affirmed of them most emphatically that they have no part, nor lot in Christ. God is responsible for what He says.

A TONIC FOR THE TIRED.

Watch the faces as they go by you on a crowded street, and just notice what a tired look many of them wear. If we could read all the hearts around us, we would find multitudes who are weary in spirit, and sometimes sigh for a pillow in the grave. Some are tired out with life's hard struggles, with bearing the heat and burden of the day. Others persist in piling up anxieties as high as an old-fashioned peddler's pack. They carry a huge load of care as to how they shall make both ends meet, and how they shall "foot the bills" that accumulate, and how they shall provide for all the hungry mouths and scanty wardrobes. One is tired from trying to do too much, and another of waiting for something to do. A grievous burden of spiritual despondency makes brother Smallfaith's heart ache, and puts an extra wrinkle in sister Weakback's countenance. Here is a disciple who is tired of waiting for success, and there is another tired of waiting for answers to prayer.

Do you suppose that the dear Master does not see all these tired bodies and exhausted nerves and weary hearts? To those who are honestly run down with honest toil he says: "Come ye apart into a quiet place, and rest awhile." God puts a night of sleep after every day of work for this very purpose of recruiting lost force. To Christians with small

purses he kindly says : " Your life consisteth not in the abundance of things ye possess. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. My grace is sufficient for thee ; at my right hand are treasures forevermore." There is not really money enough in this land to give everybody a fortune; but there are promises enough in the Bible and grace enough in Christ Jesus to make everybody rich to all eternity. Just think what a millionaire a man is who has a clean conscience here and a clear hope of Heaven hereafter. To poor brother Smallfaith and sorrowful Mrs. Weakback he gives a wonderful lift in these words : " Lo ! I am with you always. No man shall pluck you out of my hands. It is my Father's good pleasure to give you the kingdom."

But the most frequent cause of weariness is the attempt to carry an overload of care, especially in the cases of those who have a mad haste to be rich or vain ambition to outshine their neighbors. It is not honest, sober, legitimate work that breaks people down ; nor is it the wise forethought for the future or the prudent preparation for life's " rainy days " that wrinkles the brow or wears out the strength. It is the restless devil of worry. Christians often hamstring themselves with this besetting sin, as well as godless wordliness. To all these tired out and overloaded Christians the loving Master comes along and kindly whispers to them : " Cast thy burden on me, and ye shall find rest for your souls." If we have the sense and the grace to drop all superfluous anxieties, and pitch off all sinful desires, and heave overboard all worry, Christ will give us strength enough to carry every legitimate load in life. What a precious word for the weary is this : " Cast your care on Him, for he careth for you." I need hardly inform intelligent Bible readers that this verse

literally reads : " For he has you on his heart." He who piloted the patriarch through the deluge, and who fed the prophet by the brook, and supplied the widow's cruse, and watched over the imprisoned apostle, and numbers every hair of our heads, he has every one of us on his great almighty loving heart ! What fools we are to tire ourselves out and break ourselves down, while such an all-powerful Helper is close by our side. Suppose that a weary traveler who is trudging up hill were overtaken by a wagon, whose owner kindly said to him : " My friend, you look tired ; throw that knapsack into my wagon ; it will rest you, and I will see that it is safe." Imagine the foolish pedestrian eyeing him suspiciously, and blurring out the churlish reply : " I can't trust you sir ; drive along ; I'll carry my own luggage." But this is the way tens of thousands of Christians treat God.

When our divine Master says to us, " Cast your care on me," he does not release us from legitimate duty, or the joy of doing it. He aims to take the needless tire out of us by taking sinful anxiety out of our hearts, and putting the tonic of trust into its place. This glorious doctrine of trust is a wonderfully restful one to the over-loaded. For let us remind ourselves again that it is not honest work that usually breaks God's children down. Work strengthens sinew, promotes appetite, and induces wholesome sleep. The ague fit of worry consumes the strength, disorders the nerves, and banishes sweet, refreshing slumber. A life consecrated to Christ, that oils all its joints with cheerful faith, and tones its blood with the iron of the promises, never grows pale in the cheek or crippled in its gait. Look at that glorious old giant of Jesus Christ who drew the gospel chariot from Jerusalem to Rome, and had the " care of all the Churches " on his big heart—he never plained of

being tired. He never chafed his limbs with the shackles of doubt, or loaded one extra ounce of godless anxiety on his brawny shoulders, and so he marched on to glory shouting. Knowing whom he believed, he was only solicitous to do his Master's will and finish his Master's work; he knew that his strength would be equal to the day until he had won the everlasting crown.

Lean on Jesus and he will rest you. Labor for Jesus and he will bless you. Live for Jesus and your souls shall mount up as on an eagle's wing; you shall run and never weary; you shall walk arm in arm with him and never faint.

"Tired? No, not tired!
While leaning on His breast
My soul hath full enjoyment
Of His eternal rest."

—By Rev. Theodore L. Cuyler in *N. Y. Evangelist*.

FREE FROM SIN.

BY WM. L. MILLER.

There is only one way to get rid of sin. That is by going to Christ who gave himself a ransom for all, and died that awful death on the cross, that we might be redeemed through his blood. When we go burdened down with sin and lay all at his feet, he meets us there and gives us his tender love in return for our coming: praise his name. When we are burdened with grief and trials we have a place where we can go and get free. The Bible says, If the Son therefore make you free, ye shall be free indeed.—Jno. viii. : 36. Now let us go and get free. For he tells us that his "yoke is easy and his burden is light." When we think of the promises it stands us in hand to be just what God wants us to be. Let us live nearer to God the coming year than we ever did before. The Lord is my refuge.

—*North Chili.*

ABSOLUTE OPENNESS.

"The great consideration for the servant who would please his Master is absolute openness. We should be like the apostles who "gathered themselves together unto Jesus and told him all things, both what they had done and what they had taught." (Mark. vi. : 30.) It was a great moment in their lives when they thus opened their hearts, and poured all their contents into the heart of their Lord and Master. Every act of service told to Jesus. Every doctrine taught told to Jesus.

Is it in visiting the sick, is it in teaching the little child, is it in the noble work of the Gospel uttered in public? Oh, what a lesson for the servant is this—they told him all things! The manner of their services, the means adopted, the success attending their labor, the disappointments and heart-breakings. They told him how some had received them, and receiving them, had received Jesus; how some had rejected them, and thus had rejected Jesus. They told him all things, their failures and their efforts, their cowardice and their courage. Sweet confidence in the Master's love! And perhaps more difficult, they told him, too, what they taught. It is too often with us a matter of what we think right, rather than the doctrine which the Master approves which occupies us. Let us so seek his confidence that we can go to him and tell him what kind of things we teach about him and his Father, as well as what things we do in his name."—*Selected.*

Practise to make God thy last thought at night when thou sleepest, and thy first thought when thou wakest; so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day: so shall thy rest be peaceful and thy labors prosperous.

ONLY ONE REMEDY.

There is no remedy but a baptism of the Spirit for the worldliness, the deadness, the indifference we see around us, and the recovery of that faith and fervor we may have lost ourselves. "To renew evangelical efforts on a great scale," say some, "is our immediate duty." "Nay," I rejoin, "first bring our own hearts and the hearts of our fellow-believers into more sympathy with the things of the kingdom and get them more largely filled with the Spirit and love of Christ. Let a widespread waiting on the Holy Ghost for a greater deepening of our spiritual life precede all further enterprises, and when the hearts of believers are filled with joy and overflow, they will win more to the Saviour in one month, thus quickened, than they would do in years working under conditions of enfeebled power. It is a spiritual revival in the truest sense we greatly need, inaugurating a new era of consecration to Jesus, and communion with the Unseen, and raising the average Christian character to a saintliness and purity never reached before.—*Rev. John Baird.*

ON LOVE.

BY ELIZA HERITAGE.

I feel more and more that what is needed is more love. We may go to extremes in very many other things, but in Christian love we cannot. We need it everywhere and at all times. We must have it if we expect to glorify God here below or reign with Him above; there is nothing else that will take the place of love, we may be poor and ignorant of a thousand things, but we must not, nor need we be ignorant of love; it was love that brought Christ from above. We can pray and talk and do numerous things, but without

love it all amounts to nothing. But I do not say that if we love we will not pray and talk and many other things, for I believe that it is love that breathes the most fervent prayers,—that it is when we are baptised with the love of God that we get down on our faces alone before Him. It is when we have this divine love that we do most good and say least about what we do. Love is a wonderful cure for fault-finding. The Bible does not say "Confess your neighbor's faults one to another," but "Confess *your* faults one to another. You may say "It is power we want;" yes it is, but wherein does power consist if not in love? I tell you the power of the Holy Ghost is love. Let us then have it, and have it more abundantly. It will not hurt us nor will it work any ill to our neighbors: and I will say whosoever wants more love can have it. Love places us all on a level, nor can we have it without knowing it.

BLESSED ARE THEY THAT WAIT.

Waiting on God is not waste of time, it is the truest worship of the will, it is to us the laver of cleansing, and the robing room of the soul, where we exchange the garment of heaviness for the mantle of power. For they that wait on the Lord do verily exchange their strength, and are ever changing worn-out strength for new strength,—there old gospel cheques and paper promises are changed into the solid gold of the Kingdom. It is this holy waiting alone that gives the soaring spirit of vision and the eagle wings of ascension, this that gives alacrity in running the errands of mercy, and steadfastness in walking the dusty roads of daily routine; just as a great artist foregoes very much for the sake of his art, shutting himself in daily with his waiting canvas, or daily sitting out at

the feet of nature, watching warily all her moods, living only to see, and seeing only to secure, every precious secret of her confidence :— So souls that will catch the Divine features, and perfect the Divine image, and learn the Divine accent, must study stillness, for only still waters give back the true reflection of earth or sky, and must live much in the company of the Invisible, and listen long and drink deep into His Spirit, often tarrying till dusk in the temple of His presence, just as we read it so minutely recorded in God's Book that it was "ere the lamp went out in the temple of the Lord" that God first called the youthful Samuel.—*The Christian.*

God never leaves the soul until he has rendered it supple and pliable, by twisting it in all manner of ways. At one time the person must speak frankly ; at another be still ; he must be praised, then blamed, then forgotten, then examined anew ; he must be low, he must be high, he must suffer condemnation without uttering a word in self-defence, and again he must speak well of himself.

He must be willing to find himself weak, restless and irresolute in the merest trifles ; manifesting the waywardness of a little child ; shocking his friends by his coldness ; becoming jealous and suspicious without reason ; even relating his most foolish jealousies to those in regard to whom he feels them ; speaking with patience and labor to persons contrary to their desire and his own, and without fruit ; appearing artificial and faithless ; in short, to find himself arid, languishing, weary of God, dissipated in mind, and so far separated from every gracious thought as to be tempted to despair.

Such are examples of some of the spoliation which now desolate myself ; but there is an infinity of others which God apportioned to each one according to his own wise purposes.—*Fenelon.*

WHY.

PSALMS CXVI : I.

"The psalmist wrote, 'I love the Lord, because,—

Beloved we do well if here we pause,
That we may ask ourselves the question, Why
Do we so often gladly testify
To others that we seek, all else above,
To glorify and praise Him with our love ?
Let every Christian present speak a word,
To give a reason why they love the Lord."

It was our pastor who said this one night,
When we met in the church to all unite
In praise and worship to our God most high.
"Where two or three are gathered," He is nigh,
And feeling thankful that His word was true,
We all had sought to lay our hearts anew
Upon our loving Master's pierced hand,
When our good pastor spake thus to his band.

An old man, weak and tired, was first to rise.
The earthly things were fading from his eyes ;
The noontide hour, with all its heat, was past ;
He'd reached the shadow of the rock at last ;
He slowly said, "I love Him more each day,
For He has held my hand through all the way ;
Though in the desert, it was best for me,
It leads me home to spend eternity."

A maiden rose, whose face was bright and fair ;
It was not hard to see that peace reigned there ;
Which lifted her pure heart above the wrong
And evil here. Her voice came clear and strong ;

She spoke with joy, "The Lord is my delight,
And is become my song. The way is bright ;
I love Him for it. He's my all in all.
I thank Him that He hears me when I call."

A strong man followed next, upon whose brow
Were marks of struggles, long and sharp ; but
now

The lines of victory were also there.
For as God tries the heart that He may tear
Its strong affections from the earth, to know
How in His name to rise o'er every foe,
I love the Lord," he said, "no other name
Brought victory and life until He came."

A loud, quick sob was heard and each one
turned ;

For there had risen a woman who had burned
Her heart and life out in the work of sin.
The room was still : if one had dropped a pin
From door to stand the sound would have been heard.

With faltering voice she cried, "I love the Lord.
Ofttimes before He hath accepted such ;
I love Him because He hath forgiven much."

She ceased ; tears filled our eyes and no one
broke
The silence which had followed since she
spoke,

Until a little child, like those who came
To sing their hallelujahs to his name,
Sprang down with eager haste from off her
seat ;

She said the words, with childish voice and
sweet,

Which we shall sing through all eternity,
"I love the Lord because He first loved me."
—Selected.

EDITORIAL.

—o—
HOW SANCTIFIED.

We use the word sanctified in this article, in its fullest sense, as equivalent to sanctified wholly.

1. DETERMINATION is the first great essential to being sanctified to God. No matter how deeply ones feelings may be wrought upon, he will not go through, unless he is fully decided to be holy, and to lead a holy life.

This decision must be an independent one. It will not do to have any secret reservation. Many profess holiness as long as they have a preacher that preaches holiness. Then, if they get another pastor, who preaches *publicly* in a Christian pulpit, but worships *secretly* at the altars of Baal, or the shrine of fashion, they will follow their preacher wherever he leads. No one, while thus undecided, can ever obtain true holiness. There must be the decision of Joshua. "*But as for me and my house we will serve the Lord.*"—Josh. 24:15. Others may make an opposite choice; I may grieve over the wrong choice they make, but I will not be governed by it. If the multitude goes right, I will rejoice in it; but if they go wrong, I will not go with them. It is not in battalions that we march up the path of life: it is in single file that we press along the narrow way. It is for want of this independent determination that so many who profess holiness do not hold out. They lean on others, and when their earthly supports give way they fall back into the crowded ranks of worldlings in a semi-Christian guise.

This decision must be self-sacrificing. He who will be holy while it is popular, or profitable, will never become holy at all. The very essence of holiness is the extinction of selfishness. It requires just as much of the martyr spirit to be a holy man or woman to day, as it did in the

days when they exposed holy men and women to be torn in pieces by wild beasts, or chained them to the stake to be burned. The spirit of persecution is not dead. The old antagonism between sin and holiness still remains. Christ and Belial sustain no more friendly relations to each other than they did in the days of the apostle. It is still true that "*Whosoever will be a friend of the world is the enemy of God.*"—Jas. 4:4. There must be a willingness to encounter its hostility, to endure the worst that it can inflict upon us. In the 14th chapter of St. Luke are recorded several illustrations which our Lord uses to show the necessity of counting the cost, by all who would be his disciples. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14:33.

If then, you would obtain true holiness, you must count it of more value, not only than any *one* things; but more than *all* things else. Things that were the greatest sources of joy to you must be adandoned if they stand in the way of living a holy life.

2. To obtain holiness

WE MUST SANCTIFY OURSELVES.

This is the Lord's order as laid down in both the Old and the New Testament. He who prays for a harvest, must, if he would not mock God, prepare his ground, and sow, and till, and guard against destructive forces, in a proper manner. So he who would be holy, must break up the fallow ground of his heart, and sow to himself in righteousness. To secure spiritual results, it is just as necessary to meet the conditions which God has established, as it is to meet physical conditions to secure desired material results. The laws of the spiritual kingdom are as inflexible as those of the vegetable kingdom. No amount of faith, or of praying, can take the place of the work which God requires *us* to do. We must show our faith by our works.

See how explicit are the directions which God gives to those who would be holy. "For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy."—Lev. 11 : 44. "Sanctify yourselves, therefore, and be ye holy: for I am the Lord your God."—Lev. 20 : 7. "And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them."—Ex. 19 : 52. These passages teach that we must separate ourselves from every thing that is impure; and set ourselves apart for holy purposes, and God will make us holy. But our part of the work must be done first. All that is necessary for God to do to enable us to do our part, he does in advance. God works in us to will and to do, but he can go no farther towards making us saints, unless we work out our own salvation as he works within us, by His blessed Spirit. We are to go to the extent of our ability before we have any right to expect supernatural aid. Holiness is a voluntary state. A man is not a machine. His freedom of will alone renders him capable of holiness. The New Testament teaching is to the same effect.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7 : 1. Here is taught the second blessing. They are "dearly beloved;" that is, real Christians. They already were holy in part. "Perfecting holiness" implies that the work of holiness was already begun in them. Especially notice the part enjoined upon us in this passage. We are to *cleanse ourselves*. We must not ask the Lord to do what we can do. If tobacco is not a "filthiness of the flesh" we are at a loss to know what can possibly come under that head. If you use it, you can throw it away; you can wash your mouth; then you are prepared to pray in faith for God to deliver you

from the appetite. He has done it for thousands—he can do it for you. Pride is a filthiness of the Spirit. God treats it as such. It is so offensive that he does not come near it, "But the proud he knoweth afar off."—Ps. 138 : 6. We can lay aside all its outward manifestations, and then, with confidence ask God to take the unholy disposition from our hearts.

Again the apostle says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12 : 1. Here again, we have the second blessing. They were already *brethren*. But in order to *prove* that "this is the will of God, even your sanctification," we are entreated to present our bodies a *living sacrifice*.

This implies a consecration of every thing, even to our lives, to the service of God. All our powers are to be employed as He directs. If our bodies are given to God, they must be fed and clothed and used for Him. We cannot follow the fashions of the world in any particular in which they conflict with the plain directions that God has given. We must be directed by God in our business, and in all the affairs of life.

3. To obtain entire sanctification

WE MUST CONFESS OUR INBRED SINS, our sinful dispositions, which to a greater or less extent remain after one is truly sanctified to God. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1 : 9. That is if we confess the sins we have committed, God is faithful to forgive us; for he has promised to do it. If we confess our inbred sins he is faithful to cleanse us from them—from *all unrighteousness*. This is what Mr. Wesley means by the "Repentance of believers." "The repentance consequent upon justification, is widely different from that which is antecedent to it. This implies no guilt, no sense of

condemnation, no consciousness of the wrath of God. It does not suppose any doubt of the favor of God or any "fear that hath torment. It is properly a conviction, wrought by the Holy Ghost, of the *sin* which still *remains* in our heart; of the *φρονημα σαρκος*, the *carnal mind* which does still *remain* (as our church speaks) even in them that are regenerate; although it does no longer *reign*; it has not now *dominion* over them. It is a conviction of our proneness to evil, of a heart bent to backsliding, of the still continuing tendency of the flesh to lust against the Spirit. Sometimes, unless we continually watch and pray, it lusteth to pride, sometimes to anger, sometimes to love of the world, love of ease, love of honour or love of pleasure more than of God. It is a conviction of the tendency of our heart to self will, to atheism or idolatry, and, above all, to unbelief, whereby, in a thousand ways, and under a thousand pretences, we are ever departing, more or less, from the living God." Work 1, 388.

4. To be sanctified wholly we must trust implicitly in God, through the merits of Christ to do the work now. Just as long as we put it off in the future, just so long the work will be delayed. A belief that it will be done sometime will not bring the blessing. Nor will the faith that saves spring up of itself, if we meet all the other conditions. It is an active trust that must be voluntarily, consciously exercised. "But what is the faith whereby we are sanctified? saved from sin and perfected in love. It is a divine evidence and conviction, first, that God hath promised it in the Holy Scripture." "Secondly. It is a divine evidence and conviction, that what God hath promised he is able to perform."

"It is, thirdly, a divine evidence and conviction that he is able and willing to do it now. And why not? Is not a moment to him the same as a thousand

years? He cannot want more time to accomplish whatever is his will."

Again: "Certainly you may look for it *now*, if you believe it is by faith, and by this token you may surely know whether you seek it by faith or by works. If by works, you want something to be done *first, before* you are sanctified. You think, 'I must first *be* or *do* thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it *as you are*; and if as you are, then expect it *now*.'"

KINDNESS.

Brother, you are too harsh. Jesus says, "Follow me, and I will make you fishers of men." This is what you are trying to do, but you make poor work of it. You not only fish with the bare hook, without bait—which is bad enough—but you throw it in so violently, and jerk it about so vigorously, that you frighten all the fish away. You catch none yourself; and you hinder more skillful fishers from catching any within the circle of your influence.

If you would do people good, you must treat them kindly. You must feel kind and tender toward them; then your words, your tones, and your whole manner will be kind. Paul was successful. He was no trimmer—no time-server. He was faithful to his hearers. But did he use bitter denunciation against sinners? He says,—*Knowing therefore the terrors of the Lord, we persuade men.* He employed argument and persuasion, but never descended to fierce invective. He gives us a rule to restore the erring: *Brethren, if any of you be overtaken in a fault, ye who are spiritual, restore such an one, in the spirit of meekness.* Let not the cold, formal professor undertake this work. Even the spiritual must attempt it only in the *spirit of meekness*.—Harshness will only drive them farther away.

If one who professes religion, and whose life is without reproach, is seeking the

Lord, it will do no good for you to ascend the judgment-seat, and publicly declare to such an one, that he has no religion. 'A word of encouragement would be far more appropriate, and would be likely to do good instead of harm. If souls who have turned their faces Zion-ward, are not getting along as fast as you wish, be careful lest in your eagerness to drive them on, you turn them back. Try leading. We once saw a man endeavoring to ride an intelligent pony into the lake. It was afraid of the motion of the water, and all his whipping and urging could not make it go in. He dismounted, took the halter, and waded in before it. The docile creature readily followed. So if you lead the way into the waters of salvation, some will be sure to follow. But do not drive.

Do not lead another meeting, or deliver another exhortation, public or private, until you get this spirit of kindness. God can give it to you. He can make you kind, and at the same time uncompromising.

REPENTANCE.

The requisite effort often fails to accomplish its object because it is not put forth in the right direction. The farmer who should harrow his field before he breaks up the fallow ground, would fail of a crop, not for the want of industry, but of common sense. The scholar who rushes into the intricacies of science, before he has mastered the fundamentals, makes slow and toilsome progress, notwithstanding his hard study, in consequence of his want of familiarity with first principles. It is so in religion. There are many who are trying to work out their own salvation at so great a disadvantage that their failure is almost a certainty. They pray enough to make them saints, and yet they are but little better for their devotions. They give, up to the demand of charity, but their benefactions

profit them nothing. They are yet in the flesh and so they cannot please God. They love the world. They are acting all the while from selfish motives. They run as uncertainly; they fight as one that beateth the air. The trouble with them is THEY WERE NEVER CONVERTED. There has been a change in them; but it is not sufficiently radical to make them Christians. Their lamps burn for a season but they have no oil in their vessels, with which to replenish them. There has been a fashioning over of old materials rather than a new creation. With them old things have never been done away. Their feelings, their habits of life are the same as ever, save they have undertaken the performance of a few of what they call religious duties. They are not dishonest, but deceived. Their perseverance in endeavoring to live religion without enjoying it, entitles them to commendation. After the unsuccessful attempts to lead holy lives without holy dispositions, to "gather figs of thorns and grapes of thistles," they give up in despair trying to live religion. They were taught wrong. They followed blind guides. They were taken up into the mountain when they should have been led into the valley. They were encouraged to *believe* when they should have been required to *repent*. There is a great amount of superficial piety occasioned by wrong teaching on this point. A man who has been dishonest and wronged his neighbors, becomes convicted. He manifests in a religious meeting his desire for salvation, perhaps by rising up, perhaps by going forward. Friends, desirous of encouraging him, tell him, one after another to "believe." "It is wicked not to." "You *must* believe that God accepts you—that you are now a Christian."

"But I do not feel any different," says the bewildered seeker. "Never mind your feelings" replied the instructors, "go on and do your duty and you will feel better." "You are so good; so moral,

that you must not look for any marked change." He yields at last, and contrary to his convictions, tries to persuade himself that he is a Christian. A belief in one's safety whether true or false, produces comfort, and so he cherishes it. His skeptical neighbor says, "I shall believe there is something in it if he pays me what is honestly my due—perhaps the usury he extorted from me." But there is no confession, no restitution, and no perceptible difference in his spirit and general demeanor. But is the man really converted? By no means. It is plain and palpable that he has not complied with the conditions of salvation. God is not deceived. He receives none that do not come fully and heartily to his terms. *Repentance is indispensable to becoming converted to God.* Nothing will be accepted as a substitute. There is no such thing as getting into the way of life without passing through the gate of repentance. You may as well undertake to learn a strange language without a knowledge of the alphabet as to become a Christian without repentance. This bitter cup must be drunk by all who would taste of the sweets of salvation. This cross must be borne by all who would wear the crown of life. You evade it at your peril. You shun it at the risk of your eternal ruin. Jesus says *except ye repent ye shall all likewise perish.* Then offer no substitute. Make no delay, but humble yourself before God and make a penitent confession of your sins.

This is a duty incumbent not only upon open sinners but upon professing Christians. They should be always in a penitent frame of mind. But if you have lost your first love there is no regaining it without repentance. Going forward to seek the blessing of holiness will not answer. If you would build your house so that it will abide the terrific storm of the last day, let the foundations be deeply laid in heartfelt repentance.

CORRESPONDENCE.

—o—
Monrovia, Africa, }
Jan. 15, 1887. }

DEAR BRO. ROBERTS:—Perhaps you would like to know how we like Africa by this time, as we have now been here just one month.

We arrived at this place Dec. 15th, early in the morning. The first sight that met our view was Cape Mesarando about 1000 ft. high. It was rather misty at first, but as it cleared away, oh! how beautiful and green it looked! I had no idea that Africa would present such a lovely appearance. The foliage is luxuriant.

We did not go on shore until about three o'clock. Then we were lowered in a large chair down into a small boat and rowed by Kroomen to the shore, where Bro. H. and others were waiting to "welcome us to Africa." There was a great jabbering among the natives about carrying our things. Finally each one started with a trunk on his head and we followed single file up the rocky hill.

We went to a sister Roye's, whose father was an old Methodist minister and a missionary. Some of us stopped with her a day or two until we could rent a house. We found quite an airy comfortable stone house which we rented for one month.

The people began to call on us from the first to tell us how glad they were that we had come. When Bro. H. was here before, he made a great many warm friends, who gave him a cordial welcome on his return. Almost as soon as he came on shore, he met Mr. Severe, a Presbyterian minister also American Consul, *pro tem.*, who said there was to be a meeting at his church and wished Bro. H. to be there. We all went, Bro. H. preached, after which there were a number of good testimonies from different ones in the congregation.

They invited him to preach the rest of

that week, and the following week in the Methodist Church. Having so much to look after through the day, preaching at night was, I think, too much for him. He has had African fever, and is not at all well now. He is one of those self-denying persons who is always looking after the welfare and happiness of other people rather than their own. You know we do occasionally find one in this world who is entirely unselfish. Our leader is of that stamp. His one aim is to glorify God and get souls saved. He seeks not the honor or applause which comes from men, but that which comes from God. I never met any one who was more true to God and *principle* irrespective of *self*. He has the true martyr spirit.

The people have been very kind to us, sending in bread, beans, beef-stews, oranges, limes, butter pears, mango plums, golden plums, guavas, bannanas, and cherry preserves. They also offered their services in helping us to get settled.

Unlike the people of India, they are willing and anxious for us to take their children and keep them for a certain number of years and teach them. But until we can raise something to eat, we think it best not to take many, except those whose parents can furnish food for them. We will take in all the day scholars that come.

One day this week a neat looking woman from Congo town, twelve miles in the country, came with two neatly clothed little girls about eight years old. They had walked all the way. She wished to make arrangements about putting them in the school. She is a Liberian, her husband a Congo man, but the whole family speak English.

At present our family consists of ourselves, six in number, three native boys and one Liberian girl. There are usually several others in at prayers night and morning. Others come in to be taught, but we can not have a regular school until we get in our own house, which is now

being built; and which we hope to occupy in two weeks.

We have leased a piece of ground of ten or twelve acres. They say it was once a beautiful coffee farm, known as the "Benedict farm." It is just in the edge of the city, and extends down to the beach. It had not been occupied for twelve years and was all over-grown with underbrush. Bro. H. has been very busy having boys and men cut down, clear up and burn the brush. I can assure you time does not hang heavily on our hands. We find plenty to do, and I think we could keep busy were the days twice as long.

We like it here much, and are very, *very* happy. Do not forget us at the throne of grace. Your Sister in Jesus,

EUNICE KNAPP.

For three or four years, I attended the gatherings of saved people, trying to understand the meaning of full salvation and to enter into the experience; but it profited me nothing concerning the end I sought. All this time it never occurred to me to go to God, and ask his guidance. At length I came to the conclusion that it was but a delusion, and united on probation with a formal Church. Within a week I attended another Holy Ghost Meeting and found my props so feeble, and the evidence against my former conclusion so plain, that in desperation I fell on my knees before God and cried: "Lord, dear Lord, this is the last time; it must be settled *now*. Is there another experience besides this I now enjoy? if there is I want to know it." Softly an answer came, "are you not satisfied with your experience? What is lacking?" I looked down into my heart and said: "I have a good experience; my sins are all washed away; by thy grace the world is cast out, and thy will is mine." "What further do you desire?" "Lord, I need more love, I want more." You want perfect love, "Yes," said I, "and how shall I

get it?" Then came the words, whatsoever things ye desire when ye pray believe that ye receive them and ye shall have them." "Oh! is that the way?" I cried, as the light streamed in; "just by faith." "By faith," came the answer, and then the tempter spoke: "Do you suppose," said he, "that you can get this by just believing that you are receiving it?" "It is God's word," said I; "God's word," said he in derision, "there is no God and he has no word." This was my weak point and Satan knew it,—to doubt the existence of God. I paused and considered; had I then taken up with Satan's suggestion or failed to press the result, I should have lost my soul. Then God, I knew it was he, whispered: "You can put this matter to the test, beat back you doubts; take my word and rest upon it, 'Whatsoever things ye desire * * * believe that ye receive, and ye shall have them; make this venture and if you do receive, you need never doubt again.'" By a strong action of the will I beat back the powers of darkness, I looked up to God; with the hand of faith I reached out, and blessed be the name of Jehovah I did receive. My whole life was refined and lifted up; my heart overflowed with *love*; love that hoped, believed and endured all things. Shortly afterward I met with a very obnoxious person, and surprise deepened upon her face as I embraced her as a long lost friend. But still richer things were in store; "Now ye are clean through the word," has been spoken by God's voice to my soul, and plainly I heard the welcome command "tarry ye at Jerusalem." In the meek and holy love and with child-like obedience I tarried, until the very Heavens were cleft, and God honored my faith by such a sight of the supernatural upon earth, and such a letting down of his power as no man can gainsay. Why will the children of men refuse the gracious gifts of God? They will not when religion is brought up to its

proper standard. When the light of God shines so clearly upon the people that the condition to justifying grace is to "present your bodies a living sacrifice." Then will more souls receive the Pentacost and fewer souls wander about deceiving and deceived. Dear reader do you, as Satan desires you to, doubt that holiness is attainable in this life? Let me refer you to the word of God. He says: "According as he hath chosen us in him before the foundation of the world that *we should be holy*" and without blame before him in love."—Eph. 1:4. Again; "In which all the building fitly formed together, groweth unto a *holy* temple in the Lord."—Eph. 1:2.

"In *holiness* and righteousness," "all the days of our life" we are to serve the true God,"—Luke 1:75. God also tells us that "If we confess our sins he is faithful and just to forgive us our sins and to *cleanse us from all unrighteousness*. Doubting saint take God at his word and find life more abundantly.—*Mattie Campbell*.

BIOGRAPHICAL.

JOSEPHINE REBECCA WARD, eldest daughter of Elder L. C. and Ellen H. Ebey, died Jan. 8th, 1887. Josie was born April 24th, 1860, in Jacksonville, Ill., where she spent her earlier years. She was united in marriage with Mr. Frank L. Ward, at the home of her parents, Bowling Green, Mo., August 13th, 1884. Josie attended the Chili Seminary for nearly four years, and graduated in 1878. She was religiously inclined from her youth. One would have supposed, judging from her even disposition, her marked unselfishness, her artless ways, and lamb-like innocence, that she was indeed a child of God. But she, like all the race, needed the atoning merit of Jesus,

She gave her heart to God while attending school at North Chili, N. Y. Her

religious life was uneven; doubts and fears at times overcame her, and her holy joy and triumph fled. Again she would grasp the strong arm of Jesus and for a time be borne on triumphantly, and would then relapse again. In the month of May last, she came from her home in Kansas to her Father's in Bowling Green, Mo. Her health was failing, her grace was gone. She earnestly sought forgiveness for her sins. Christ came and spoke peace to her troubled heart, and she was at rest. She would afterwards lead in prayer at the family altar, and gave evidence of being at peace with God. Her end was evidently hastened by overtaxing her little store of strength. A part of her unfinished work was the gathering together of a quantity of clothing for a mission in Chicago. The Master hath said "Inasmuch as ye did it unto one of the least of these, ye did unto me." While she was seeking to clothe the naked, whom she had not seen, the master clothed her with the garments of salvation and took her to His own paradise on high. Oh that more of us were possessed of the gentleness, meekness, and simplicity that characterised our departed loved one. Her remains were brought to her former home, Jacksonville, Ill. Funeral services were held in the Free Methodist Church. The writer preached from the words of the Revelator: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Rev. W. J. Rutledge, an uncle of the departed, and Revs. W. B. M. Colt and H. F. Ashcraft, assisted in the services. We laid her body beside that of her sainted mother, in the beautiful Diamond Grove Cemetery, to await the resurrection morn, where with the blood washed host they will hear the glad summons, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world.—C. B. Ebey.

LOVE-FEAST.

M. W. FULLER.—My testimony to-day is, the blood of Jesus cleanses me just now. My meat and drink is to do the will of God. The Lord is very precious to my soul. God is giving me real holy boldness to stand by the uncompromising plan of salvation. I am enjoying my field of labor very much this year, because I have the presence of my Jesus with me all the time. Praise his name! The Lord is wonderfully reviving His work in New London.—*New London, N. Y.*

MRS. L. D. MITCHELL,—With all my other reading matter I can't do without the EARNEST CHRISTIAN. Its plain, uncompromising teachings first led me into the light. That light has increased with my years; and my faith takes hold upon God as my *complete* Saviour, for soul and body. I can say with the Psalmist—"I will bless the Lord at all times, His praise shall be continually be in my mouth."—*Minneapolis, Minn.*

MRS. LIEBIE DAVENPORT.—I love the Lord because he hath heard my cry and listened to the voice of my supplications. To-day I have a safe sheltered place down at,

"That cross where flows the blood
That bought my guilty soul for God."

The settled calm, the divine peace, the blessed union of my soul with God remains unbroken. I belong to the one fold and the one Shepherd, and all things are mine. I am persuaded that nothing shall be able to separate me from the Love of God which is in Christ Jesus my Lord.—*Saranac, Mich.*

J. E. BOEY.—I can say this morning, I am walking in the light. The past year has been a good one to me. The EARNEST CHRISTIAN has helped me so much in this wicked city to live for God. I love the way as I never did before and mean to end this warfare down by the river.—*Detroit, Mich.*