

# The Earnest Christian

—AND—

## GOLDEN RULE.

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NO. I.

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### KNOWN BY THEIR FRUITS.

BY REV. B. T. ROBERTS.

The test which our Saviour gives, is a proper one to apply to religions as well as to men. *By their fruits ye shall know them.* This is a divine, natural, sensible criterion.

It usually takes trees some years after they are planted, to bear fruit. The trees in paradise were exceptions. So if a man becomes a genuine Christian he bears fruit at once. Even in taking the first step to become a Christian he "brings forth fruits meet for repentance."

So a false religion usually shows its bad effects soon after it is embraced; but it may require years, or even generations, for the evil fruit to come to perfection.

The Apostles insisted that a genuine Christian experience would be shown by the fruits of a godly life. St. Paul writes, "For behold this self same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!"—2 Cor. 7 : 11.

No words can be plainer than

those of St. John. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil."—1 Jno. 3 : 7, 8. That is, the righteousness of a man is determined—not by his profession, or his belief, or his church relations, but by his conduct.

Even an infidel historian, Gibbon writes. "But the primitive Christian demonstrated his faith by his virtues; and it was very justly supposed that the divine persuasion, which enlightened or subdued the understanding, must, at the same time, purify the heart, and direct the actions of the believer. The first apologists of Christianity who justify the innocence of their brethren, and the writers of a later period who celebrate the sanctity of their ancestors, display, in the most lively colors the reformation of manners which was introduced into the world by the preaching of the Gospel."

The testimony of a reluctant witness carries with it the greater weight. Even Gibbon himself testifies to the beneficent effects of the Christian religion. He says, "The progress of Christianity has been

marked by two glorious and decisive victories : over the learned and luxurious citizens of the Roman empire ; and over the warlike Barbarians of Scythia and Germany, who subverted empire, and embraced the religion, of the Romans. The Goths were the foremost of these savage proselytes ; and the nation was indebted for its conversion to a countryman, or, at least to a subject, worthy to be ranked among the inventors of useful arts, who have deserved the remembrance and gratitude of posterity. A good number of Roman provincials had been led away into captivity by the Gothic bands, who ravaged Asia in the time of Gallienus ; and of these captives many were Christians, and several belonged to the ecclesiastical order. Those involuntary missionaries dispersed as slaves in the villages of Dacia, successfully labored for the salvation of their masters. The seeds which they planted of the evangelical doctrine were gradually propagated ; and before the end of a century, the pious work was achieved by the labors of Ulphilas, whose ancestors had been transported beyond the Danube from a small town of Capadocia."

Ulphilas, the bishop and Apostle of the Goths, acquired this love and reverence by his blameless life and indefatigable zeal ; and they received, with implicit confidence, the doctrines of truth and virtue which he preached and practised." Gibbons Rome. V. 3. 540-1.

Lactantius flourished in the year 303 and onward. Eusebius says

that Lactantius was "the most learned man of his time, but so poor in this world, that for the most part he wanted necessaries." He was the teacher of Crispus the eldest son of Constantine.

Of the effects of Christianity visible to the world Lactantius writes : "That which many have discovered, by the assistance of natural religion, to be their indispensable duty, but which they have never been able either to practise themselves, or to see exemplified in the conduct of philosophers ; all this the sacred doctrines of the Gospel assist us to perform, because that Gospel is wisdom in its highest excellence. How shall philosophers persuade others, while they themselves continue in a state of perplexity ? Or how shall they repress the passions of others, while, by giving way to their own, they tacitly confess that nature, in spite of all their efforts, is still triumphant. But daily experience testifies how great an influence the ordinances of God have upon the heart. Give me a passionate, slanderous, implacable man ; and through the power of our Gospel, I will return him to you gentle as a lamb. Give me an avaricious man, whose greediness of gain will suffer him to part with nothing ; and I will return him to you so liberal, that he will give away his money by handfuls. Bring me a man who trembles at the approach of pain and death ; ere long he shall look with contempt upon crosses, fires, and even the bull of Phalaris itself. Present me with a debauchee, an adulterer, a man

wholly lost to good manners : you shall shortly behold him an example of sobriety, uprightness, and continence. Give me a cruel and blood-thirsty man ; his ferocious disposition shall suddenly be succeeded by real clemency. Give me an unjust man, a stupid person, an extravagant sinner ; you shall shortly behold him scrupulously just, truly wise, and leading a life of innocence. Such is the power of heavenly wisdom, that it is no sooner shed abroad in the heart, but by a single effort, it chases away folly, the mother of sin. To compass these invaluable ends, a man is under no necessity of paying salaries to masters of philosophy, and passing whole nights in meditating upon their works. Every necessary assistance is imparted without delay, with ease, and free from cost ; if there be not wanting an attentive ear, and a heart desirous of wisdom. The sacred source to which we point, is plentiful, overflowing and open to all men ; the celestial light we announce, indiscriminately rises upon all who open their eyes to behold it.

What philosopher has ever done so much ? Who among them is able to perform such wonders ? After having passed their lives in the study of philosophy, it appears that they have neither bettered themselves nor others, when nature causes them any great resistance. Their wisdom serves rather to cover than to eradicate their vices. Whereas our Divine instructor [i. e. the doctrines of the Gospel] so totally change a man, that you would no longer know him for the same person."

As we may know religious people in general by their fruits so we may also know the value of any particular form of Christianity. The influence which it generally exerts upon the lives of its votaries will enable us to determine with a good degree of accuracy whether it is fundamentally wrong or right. Are those who embrace it pure, and patient, and honest, and humble, and industrious, and self-denying and benevolent ? Do they spend their lives in doing good ? Is the world better and happier for their influence ? Are they holy and harmless and undefiled ? If so, then they cannot be very far out of the way. There may be some revealed truths which they do not yet see clearly, but as they follow on in the ways of righteousness, they will come out more and more clearly into the light.

On the other hand does any form of Christianity leave its followers to lead worldly lives ? Are they conformed to the world in dress, in spirit, and in conversation ? Do they go to it for their pleasures ? Do they live like those around them who make no profession of religion ? Is there nothing about them but that which is natural ? Are their graces simply those which are acquired by education, and by intercourse with good society ? Does their zeal for the church take the place of zeal for the salvation of souls ? Does supporting the church answer as a substitute for a love of the truth, and the practice of righteousness ? Then there is no use in disputing about the dogmas which



such a church holds. It may hold the truth in good part, but if it does, it holds it in unrighteousness.

Beloveds, if your religion does not save you from bad tempers and bad actions, there is something wrong. It may be with you, or, it may be with your religion. If your religion does not have a good effect upon the mass of those who embrace it, then the fault is with the religion. If it does; but if you fail of coming up to the standard of piety which prevails among those with whom you are associated, then the fault is with you. There is need of stirring yourself up that you may lay hold upon eternal life. A pure church can save an impure person only by assisting him to become pure. Every one must answer for himself. Saving influences become damning influences when not improved. Begin at the bottom. Make the tree good and the fruit will be good.

### ARE WE CHRISTIANS OR INFIDELS?

BY EDWARD JONES.

Infidels say that the Bible is like any other good book, that it has its beauties and its defects; its truths and its absurdities; its errors and its wholesome lessons; that the words of Jesus Christ are no more than the words of any other man, and their claim to our support is to be tested by reason and common sense, and by the experience of ages.

It is not our purpose now to prove that this proposition is false, or that it is true, but we wish simply to make this suggestion, that if professing Christians believe that this infidel statement is false and fallacious, they

ought to be consistent, and not themselves reject any part of what the Bible declares about holiness of heart and life.

The Lord says, "He that is born of God doth not commit sin," but, "he that committeth sin is of the devil." These words or God are either true or not true. If we believe they are not true, then we stand on the platform of infidelity. If we believe they are true then we believe that every man who sins is of the devil, and therefore will perish. But if while we believe this, yet, in our teaching we so equivocate and prevaricate, as to lead those who sin to think they are Christians, then we teach what we do not believe, and are guilty of lying.

Christ says, "If a man love me he will keep my commandments," he will keep them all, hence he will keep the first commandment, he will love God with all his heart, soul, mind and strength. If we take the position that what Christ says in this case is not true, then we side with infidelity. If we believe his words are true, and that those who will not love God with all the heart, soul, mind and strength, do not love Christ, and therefore are not the disciples of Christ, and yet teach that men may be saved without loving God with all the heart, soul, mind and strength, then we manifestly teach what by our own acknowledgment we believe to be a lie.

The Lord says, "If any man love the world the love of the Father is not in him." If we do not believe that, then we evidently take sides with infidelity. If we do believe it and yet encourage those who love the world to think that they are Christians, then we encourage them to believe what we think is a lie, and if through our words they ultimately perish as we believe they will, then we may and ought to be held responsible for their destruction.

Do all ministers teach what they



believe? If they do not believe the words of God to which we have referred, and profess that they do believe them, then it is evident that they lie. If they do believe them and yet for any conceivable reason they allow the impression to be made on the minds of their hearers that they can be Christians while they love the world, and while they sin, and while they do not love God with all the heart, then it is manifest that they are a party to what they themselves believe to be a stupendous fraud involving the loss of immortal souls.

Which horn of this dilemma will they take? Do they believe as infidels and claim to be Christians, or do they believe as Christians and preach infidelity. It is becoming a matter of interest to find out about what proportion of professing Christians believe the Bible.

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## COMPLETE JUSTIFICATION.

BY C. W.

"These things write I unto you that ye sin not."

The Scriptures plainly teach that the regenerate "do not commit sin" (1 Jno 3:9); that "with every temptation God will make a way for our escape, that we may be able to bear it" (1 Cor. 10:13); that "if any man be in Christ he is a new creature" (2 Cor. 5:17); and that "being justified by faith we have peace with God, through our Lord Jesus Christ" (Rom. 5:1). If, therefore, the regenerate do not commit sin; if they overcome all temptations; if they are new creatures; and if they have peace with God, should not their lives be as exemplary and their daily walk and conversation as blameless as that of the entirely sanctified? Is there any reason for expecting a more upright life of one professing holiness than of one professing justification

only? Yet the unbeliever, as well as Christian people generally, do expect more of a sanctified than of a justified person. Such ought not to be the case; and would not if believers would live fully up to the requirements of a justified state. "My grace is sufficient for thee," is for the justified the same as for the entirely sanctified. If a soul trusts God for his grace under all circumstances, he will find that grace sufficient to ensure victory over all temptations whether they be the clamorings of a depraved nature or the attacks of an external foe. There are those who teach that it is impossible to live without committing sin. They tell us we cannot help getting angry and giving way to our tempers once in a while. They say "we get mad before we know it. Temptations come and we give way ere we are aware." Let me ask such, are you "born of God?" "Whosoever is born of God doth not commit sin." Are your temptations peculiar? "There hath no temptation taken you but such as is common to all men; but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it." These are promises to all who are truly born of God. There are others who hold that none but the entirely sanctified can live without committing sin. God's word does not so teach. Such teaching lowers the standard of regeneration as set forth by Christ and the apostles. "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him neither known him." Justification is holiness and sanctification begun and so far completed that it cleanses from all actual transgression and from all love of or desire for sin; so that the believer is a new creature indeed. The power of sin is broken. It has no more dominion over him,

And so long as he continues to trust in the cleansing blood of Christ, walking in all the light God lets shine upon his pathway, he will continue to triumph over every sin. This is our high privilege in Christ.

But this is not all there is for us. There remains in the soul of the regenerate a propensity to evil, which, though kept under perfect subjection by the power of grace, is the occasion of much trouble, because "the carnal mind is enmity against God: for it is not subject to the will of God neither indeed can be." God designs to cleanse the heart not only from guilt, "by the washing of regeneration," but also from all remains of "sin" and the "carnal nature." "This is the will of God; even your sanctification." Are you a professor of religion? Look well to your justification. See to it that you are "walking in all the commandments and ordinances of the Lord blameless." If you are being overcome by temptations, your faith is at fault. You are not in a healthy regenerate state. You need more of God's grace in your heart. It is not sanctification you need so much as the power of the Holy Ghost. You must be saved from the power and dominion of sin. You must be free from all condemnation, and be saved from all actual transgression, before you are in a proper condition for that complete cleansing which removes all depravity. Satisfy your self before God that you are indeed justified in his sight, and then "presenting your body a living sacrifice, holy, acceptable unto God," and, "reckoning yourself to be dead indeed unto the world and alive unto God," quietly, patiently, submissively wait God's own time for giving the witness of the Spirit to the perfecting in you of that "holiness without which no man shall see the Lord." Be assured upon the evidence of God's word, the time will

not be long until God will honor your faith by filling you with "all the fullness of Christ."

## THE WORK OF THE LORD.

BY A. C. P.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."  
—1 Cor. 15 : 58.

This contains three plain commands; first, "be ye steadfast;" second, "unmovable;" third, "always abounding in the work of the Lord."

Many to-day are not "steadfast" and "unmovable," because they are not "always abounding in the work of the Lord." This is often the cause of much spiritual weakness and instability. Many either purposely or unintentionally neglect God's work. What is it? Let us see. The first and most important part of it is the salvation of precious souls. "I am not called to that work," you say. Aren't you? "Let your light so shine before men, that they may see your good works, and,"—glorify you, ah! no;—"glorify your Father which is in Heaven." It is true, however, that all are not called to the work of ministers or evangelists, but all are called to a life of full conformity to the Divine will. Let us look a little more closely and try to determine what this work is. "Whatsoever ye do, whether in word or deed, do all to the glory of God." There we have it. "Whatsoever ye do,"—that is whatever God gives you to do.

The first thing for every one of us is, to live to his glory, to live as we pray. We should live in the Spirit. Then, as "all things are of God," we should accept the little duties, as well as the great ones, as from Him, and do them to his glory. There are so many little things in our every day walk and con-

versation which, if we do, "not with eye service, as men-pleasers,—but as to the Lord,"—become pleasant offerings to God. Remembering, "Thou, God, seest me," do these cheerfully and "with your might," even though, at first, they may seem irksome, for "even Christ pleased not himself. A good plan is to consecrate your work, be it what it may, to the Lord. "Commit thy work unto the Lord and thy thoughts shall be established." What a new impetus is thus given to our labor! The little, common-place duties of life have a new meaning, and we are kept so sweet in soul, amid the daily cares and perplexities, when this new life is put into our work. Those who feel God calls them into his vineyard should sing, "Lord, obediently I'll go," and then act as they sing and obey God in every detail of his work.

The first requisite, to successful labor in any field, is to have a clear definite understanding of what, in our individual cases, the "work of the Lord" is. We should seek to know the "Will of God, in Christ Jesus, concerning us." This may be gained by prayer; but we must be willing to follow God's leadings. We must have the will to obey. God says, "Whosoever will do my will shall know of the doctrine." So there is no need of being in doubt; one may *know* if he so desires. After having gained this knowledge don't go back. Press forward in the work. If difficulties stand in the way, God will, if you let him, remove them. "All things are possible with God," and "all things are possible to him that believeth." Don't plead inability. The fact that God calls you is conclusive evidence that you can occupy the position. If, after careful, prayerful examination, you find you lack the necessary qualifications, ask God to give them to you. He will do it. Make a special consecration for your work. Consider no

cross too heavy, no self-denial too great for its accomplishment. "Be clothed with humility," and above all, "be filled with the Spirit." This is essential. Determine to, "walk in the light," no matter who opposes, and then trust Him, who has said, "My grace is sufficient for you." Your success depends upon your living near to God. Your reward will be in proportion to your labor. Do not be discouraged if you do not see great results. Leave them with God. This is not the time of reaping. Oh! be "always abounding in the work of the Lord;" not, as some one has said, "*always* in it; nor *sometimes* abounding in it, but ALWAYS ABOUNDING in it."—Thus work in God's vineyard,"—"forasmuch as ye know that your labor is not in vain in the Lord." He has said, "Lo, I am with you always, *even* unto the end of the world."

## PLOUGHMAN AND REAPER.

BY REV. A. V. LEONARDSON.

"Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."—Amos 9:13.

Amos was one of the prophets. What we know of him, of his early history, we get from his own writings. He prophesied about 784 years before Christ. His prophecy is the thirtieth in the order of the books of the Old Testament. What he has said is very important, instructive and interesting. It has been remarked that his prophecies abound with illustrations drawn from husbandry and the scenes of rural life. He himself was employed as herdsman, yet he was divinely appointed to prophesy against Israel. This meant, not only ancient Israel, but God's church, and people in all times and places. Great privilege and blessings enjoyed and yet not improved, are most likely to be followed by the awful judgments of



God. This was the case with God's ancient Israel. Amos, as a prophet, as a faithful man of God, reproveth Israel.

1st. *For their sin.* Because they oppressed the poor; because they crushed the needy. "Hear this O ye that swallow up the needy even to make the poor of the land to fail." "That we may buy the poor for silver and the needy for a pair of shoes, yea, and sell the refuse of the wheat."

2nd. He reproveth them for their *idolatry*. They did worship the true God, but they turned from him, and worshipped other gods, the work of their own hands. "Thou shalt have no other gods before me," is written in the Law, yet they forgot him. He was not in all their thoughts. How often is this the case with those who have once enjoyed great Spiritual blessings, not only may it be true of the church, but also of the individual, their "light has become darkness, and how great is the darkness."

3d. He reproveth Israel for their *incorrigibility*, their hopelessness and depravity. It was in them as "a body of death." It has been said "We are not to blame because we have inherited a *depraved nature*, but we are to be blamed if by our own willfulness we refuse to be saved from it when such ample provision has been made for us in the Gospel.

Again: "Behold the days come saith the Lord, that the *ploughman* shall overtake the *reaper*." The Old Dispensation may be said to be a *ploughing time*, a time of preparation, of sowing. It consisted in types and shadows, forms and ceremonies. Ploughing means labor, arduous labor. The Gospel Dispensation may be said to be a time of sowing, and of harvest. Repentance, confession, "Godly sorrow," may be a time of ploughing, he that ploughs and sows good seed, is most likely to get an abundant harvest. "Joy cometh in the morning." The

reaping time will come, a time of sunshine, of showers, and the ploughman overtakes the reaper, and the abundant crop of pardon and holiness is possessed and enjoyed, which means Spiritual life and abundant blessing from the hand of God.

Again, God says, "I will bring again the captivity of my people Israel, and they shall build up the waste cities and inhabit them," I will heal Israel's backslidings, "will restore that which the locusts have eaten." They shall now plant vineyards and *drink of its wine*. They shall plant gardens and partake of its *luscious fruits*. Signifying the abundant blessings possessed and enjoyed by God's free people. I will *plant* them upon their land, as a tree is planted in *good soil*, they shall be *rooted and grounded*, having the advantages of "*good soil*," rain and sunshine. "They shall flourish and grow up as *'calves of the stall*." What encouragement for the saints. God's faithfulness joined to our faith and obedience, enabling us to "endure as seeing Him who is invisible."

Again, "The mountains shall drop *sweet wine*, and all the hills shall melt." Symbolizing the difficulties, the tribulation, through which God's people are called to pass. There are times when as mountains, as hills they seem to encompass us on every side. But they *shall melt*, they *shall give way*. "They shall drop *sweet wine*," in contrast with the "wormwood and the gall." Oh, how many important lessons have we learned in the *furnace fires of affliction*, we have been made to feel our *meekness*, our *nothingness*. Then, God's *strength and goodness*, and in the end our souls have been refreshed with the "sweet wine" of the Kingdom.

"And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a

fountain shall come forth of the house of the Lord."—Joel 3 : 18, because the "ploughman hath overtaken the reaper." Amen.

### SOWING AND REAPING.

BY D. A. CATTON.

The careful reader of the New Testament will not fail to see that there is much written, in reference to the preparation of the soil for seed, as well as to sowing and reaping. In one of the parables our Saviour said, "Behold there went out a sower to sow:" and the seed, which we may suppose was all good, fell upon very different soil. Some fell by the wayside; some on stony ground; some among thorns, and some on good ground; while the result that followed in every case, depended largely, if not entirely, upon the condition of the soil upon which it fell. As in temporal, so in spiritual things.

Inspiration says: "Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap." Good seed sown on good ground, under the influence of the sun, dews, and rain, will bring forth good fruit.

The fruit of the Spirit, as it reigns and rules the heart thus has been fully subdued by the operations of the Holy Ghost, "is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," and how desirable to bring forth in the daily life, such fruit as is here named. It will always increase and abound in us, if the saved heart is kept with all diligence. We are to keep the body under,—to die daily. "They that are Christ's have crucified the flesh with the affections and lusts."

Mark the contrast between those that sow to the Spirit and those that sow to the flesh. "For he that soweth to his flesh shall of the flesh reap corruption:" and the works of

the flesh are, "idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, murders, heresies, envyings, drunkenness and revilings."

The reaping time will surely come. Harvest follows the seed time. There is *sometimes* need of patience and long waiting. But the end will soon be reached, and our faithful covenant-keeping God, will render to every man, as his work shall be; and he that has been faithful unto death, has followed the Lamb, whithersoever he has led, shall of the Spirit reap everlasting life;" and the Master will crown him with a crown that shall never be taken from him.

### THE WORDS OF JESUS.

BY HANNAH PELTON.

Our Lord says: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." Every person born of the Spirit starts out on a daily walk with Jesus. He meets them at the little wicket gate of repentance, and at once they enter upon the narrow way, which opens into the highway of holiness. No person walks this way alone. Jesus is there with his words. Now how is it that these words of Jesus can abide in us? We understand these words to be the silent whisperings of the Spirit. The impression to deny self, and take up the cross. God leads his people in wonderful ways because his words abide in them. By denying self, and by cheerful obedience in taking up the cross, do the words of Jesus become a part of us. They enter into our life, they sink deep down into the heart. When the words of Jesus abide in us, we walk in the light, we are free indeed, we are filled with the Spirit, we love the Lord with all the heart, mind and strength.

Many who enter the way of life,

come suddenly to a standstill. Jesus speaks to them about some idol, some cherished life work, some worldly conformity, some doubtful habit, some secret fault, some hidden error. They listen with surprise, and question it may be: Is it possible this is required of me? Can it be that I am in the wrong? Now comes the test of loyalty to Jesus. The obedient comply, and then the words of Jesus abide in them. The young man so morally good, but who felt his need, and who so gladly came to Jesus, saying "Good Master, what must I do that I may inherit eternal life," went away sorrowful. The words of Jesus found no abiding-place in his heart. The half-hearted Christian, if there can be such a one, is amazed, and can not comprehend the words, though plain to understand, "Ye shall ask what ye will, and it shall be done unto you." Some are so weak in faith, that they are fearful to take God at his word. Such lose much every way. "Ask and ye shall receive." Dear reader, if you have an inward consciousness that the words of Jesus do abide in you, *believe his word*, "ask what ye will, and it shall be done unto you."

ABOUT GIVING.—The Jews were required to give a tenth of their substance to the Lord; for us there is no definite rule, except to give as God has prospered us. I believe, however, in systematic giving. We are stewards. If we are faithful stewards, God, will increase our stewardship, instead of one, give us two, five, ten cities. I knew a man in London who began to give yearly a certain sum to the Lord; he prospered in business, increased his donations and continued so to do till his gifts were princely. If you are pursuing a lawful calling I would not have you forsake it to serve God; serve him in your work, do business for the Lord, and He will bless you.—*Muller.*

## VAUNTING CHRISTIANS.

BY MRS. L. A. BALDWIN.

It often comes to us, and doubtless to others also, to ask if there may not be such a thing as vaunting our faith or some other grace, too highly. Is there not frequently boasting beyond our measure in reference to spiritual gifts or attainments? There certainly is a tendency among some who, though perhaps, thinking to be sincere, exaggerate their experience.

When such assumptions are made they are sure to grate harshly upon sensitive spiritual nerves and produce pain. To strive to make it appear that we have reached a point, beyond the grasp of others, simply because the soul has been blest, is not wise or wholesome. The actual reception of any divine light should make us more lowly—more inclined to sit at the foot of the Cross. Nor should we too loudly proclaim the gifts it has purchased. Even the highest favors of Jehovah should deepen humility, and when we recount his grace, it should not be in a spirit of boasting. That makes the Cross of none effect.

Then there is so much of the spirit that makes some desire to be looked upon as martyrs. They tire not of rehearsing their grievances, and dwell with, evidently, an unholy relish upon all that which is unpleasant and unprofitable to speaker and hearer. It is the best course to let Jesus take our burdens, and if they will not be loosened at once, to unbosom all our complaints to him only. The world is selfish, and hears with a dull ear and an unsympathizing heart; while all *Christians* know that Satan gains more power over afflicted and tempted ones when he can make them speak freely of their sorrows. Why are we so slow to learn that only Jesus can do the helpless ones good.



If we let the world, and those about us, have the sunshine of our souls, what upliftings there will be of many a weary, heavy laden heart! If we hide our own heart-aches, and speak only words of cheer, this of itself will re-act upon ourselves and bring peace.

Both boasting and despondency should be avoided, if we would *know* the peace of God which passeth all understanding, and be kept in that frame of spiritual meekness, so acceptable to God.

### ARE YOUR PRAYERS ANSWERED?

It is one of the terrible marks of the diseased state of the Christian life in these days, that there are so many who rest content without the distinct experience of answer to prayer. They pray daily, they ask many things, and trust that some of them will be heard; but know little of direct, definite answer to prayer as the rule of daily life. And it is this the Father wills; he seeks daily intercourse with his children in listening to and granting their petitions. He wills that I should come to him day by day with distinct requests. He wills day by day to do for me what I ask. It was in his answer to prayer that the saints of old learned to know God as the Living One, and were stirred to praise and love. Psalm xxxiv.; lxvi. 19; cxvi. 1. Our Teacher wants to imprint this upon our minds: prayer and its answer, the child asking and the father giving, belong to each other.

There may be cases in which the answer is a refusal, because the request is not according to God's word, as when Moses asked to enter Canaan. But still there was an answer. The gods of the heathen are dumb and cannot speak. Our Father lets his child know when he cannot give him what he asks, and he will withdraw his petition, even as the

Son did in Gethsemane. Both Moses, the servant, and Christ, the Son, knew that what they asked was not according to what the Lord had spoken; their prayer was the humble supplication whether it was not possible for the decision to be changed. God will teach those who are teachable, and give him time, by his word and Spirit, whether their request be according to his will or not. Let us withdraw the request, if it be not according to God's mind, or persevere till the answer come. Prayer is appointed to obtain the answer. It is in prayer and its answer that the interchange of love between the Father and his child takes place.—*Andrew Murray in "The Christian."*

### OUR CONDUCT UNDER AFFLICTIONS.

We must aim most at compassion for others, when we are suffering most ourselves. This is the way to gain the peculiar graces of suffering. Grace and nature are almost always at cross purposes. Because Moses had the hastiest of tempers, he became the meekest of men. So sorrow naturally shuts us up in ourselves and concentrates us upon itself, while grace forces us to become more considerate because we are suffering, and to go out of ourselves, and to pour out upon others, as a libation before God, all that tenderness and pity which nature would make us lavish upon our selves. There is something in diverting ourselves from ourselves when we are in grief, which has a peculiar effect of enlarging the heart, and swelling the dimensions of the whole character, and something also so particularly pleasing to God, that, when it is done from a supernatural motive and in imitation of our Lord, he seems to recompense it instantly by the most magnificent graces.

To sit by the bedside of a poor in-

valid, when we are ourselves inwardly prostrated by illness, and our pulses throbbing, and our heart beats all over, and through pain our words wander a little, as if we were inattentive,—or again to listen by the hour to the little complaints of a heart ill at ease, while we ourselves are secretly groaning under a still heavier load,—or to throw out joy and light by tone, by look, by manner, by smile, over a circle dependent upon us, when uneasy cares are secretly gnawing at our hearts, and comfortless expectations, and perturbing foresights, and suspicions are haunting us like ghosts,—these are the grand ventures in the commerce of grace. These bring the galleons from the heavenly Indies safe into port with untold wealth and foreign rarities. One hour of such work as that is often worth a whole month of prayer; and who does not know the enormous value of a month of prayer? Moreover it is the want of this forcible unselfishness which makes sorrow so much less sanctifying than Christian principles would lead us to expect. We almost look upon suffering as a sort of dispensation from charity. We deem it to be a time when we may lawfully love ourselves. By the very touch of affliction God draws us, as we suppose, for a while out of the calls upon our brotherly affection which surround us on every side. We are to receive now, rather than to give. But in reality there is no time when we may lawfully love ourselves; for as St. Paul says, "Christ pleased not himself." If there be a moment in which it might be lawful to feel no love for others, it would be in the act of dying, because in that moment all our love is due to God. Self has no place anywhere in love. When love touches self it becomes a duty, or an unworthiness.

It is true also that sorrow draws us into solitude, but not an uncharitable,

selfish solitude. It guides us gently away from the world as a theatre of worldliness, but not from the world as a field of mutual and self-sacrificing love. When the saints keep their sorrows secret, it is no doubt mainly because love is fond of secrets, which none but its object and itself shall know, and divine love is the shyest, the most secret loving, of all loves. The saints fear lest God should not prize what others know, because of his dear jealousy, and lest the sympathy of others should take off that heavenly bloom which a sorrow keeps only so long as it is untold. But besides this we may be sure that unselfishness was another reason for their secrecy. They would not spread sorrow in the world. There was too much of it already. They would not swell the contagion. If suffering was harder to bear untold than told, were they not ambitious to love suffering? Anyhow, if they could help it, their particular griefs should never unwreath a single smile from any face on earth. So, our sorrow must be measured by our sympathy with others. Our active, cheerful, quiet, unobtrusive ministries to others must be the invariable index of the keenness of our martyrdom.

—F. W. Faber

"HO, EVERY ONE THAT THIRSTETH!"

—Isa. 55 : 1.

Hearken, O my weary spirit,  
To the sweet words ringing clear,  
There are waters in the desert  
And thou needst not faint and fear;  
"Every one that thirsteth, come ye!"  
Hear that message as it falls,  
O my soul, if thou art thirsting,  
Thou art then the one it calls.

Hearken still, my soul, and wonder,  
"He that hath no money buy,"  
Hast thou not a price to offer?  
Then abundant thy supply!  
He that goes most empty drinketh  
Deepest draughts of God's free grace,  
For the "poor in spirit" only  
Is prepared the richest place.

—Carrie F. Judd.

### "ETERNITY."

We tremble at the thought of eternity, and well we may; but if the fear was turned to good account, we should soon learn to rejoice in trembling. To those who yield unrestrainedly to their passions, the thought of eternity must needs be terrible. Yet they too might well pause and think whether they do well to sacrifice an eternal future to the moment of time now passing. Those too who cling tightly to the joys and hopes of this life may tremble to feel that what they cherish most is gliding from beneath their grasp, and eternity alone remains. But then arises the question, if all this is so soon to pass away, why should I cleave so closely to it? Why not seek that which endureth forever rather than that which is but as foam upon the sea, as lightning in the midnight sky. Again, some timid souls shrink from the thought of their possible condemnation, and loss of that blessed eternity promised to the faithful. But let such remember that God loves them better than they love themselves, that he desires their salvation more earnestly than they desire it; that he has given them unfailing means of salvation if they will but use such means. What more need they save faith and trust? Their overweaning fearfulness comes of self,—of measuring God by their own poor standard, rather than themselves by his boundless greatness. They have not looked chiefly at his glory, his will, his love, but at themselves. Let them look higher, and fear will yield to love; peace will come to their souls, and eternity will cease to dismay them. It must do more,—it must become a source of abiding rest and joy. Hear St. Paul telling us that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Will not

this thought carry us over many waves of this troublesome life, through many heartaches, and wearinesses, and sorrows? A saint of old was wont to ask of any subject presented to him, "How does it effect eternal life?" Will it hinder or help my eternal happiness? Such a test would solve most of our vexed questions. Let it be the rule of our life, try all things by it—make it our abiding thought.

"Let us go forth therefore unto him without the camp, bearing His reproach; for here have we no abiding city, but we seek one to come."

—*J. A. Clark.*

### KIND THOUGHTS.

They are both an exceptionally close test of our growth in grace, and a remarkable aid in the promotion of such growth. They test our progress because of the great difficulty most people find in thinking kindly about others, and because we are much more likely to allow ourselves license to thought, hidden as it is from all observation, than in word or deed. They aid our progress because, being at the fountain head of influence, they have a powerful share in shaping character. If we habitually think with harshness, indulge in suspicions, and allow little envies and jealousies to have free course through our minds, our whole soul will speedily take on the tinge of these things. What we commonly ascribe to others, we shall inevitably do and become ourselves.

It is clear, then, that we can by no means afford to harbor unkind thoughts. Nothing more quickly brings a cloud between us and God than such a proceeding. Nothing more surely blocks all spiritual growth, and imperils our religious life. If we have contracted such a habit, or have fallen unawares into such a way of thinking, we must at all hazards break it up. We must



refuse to listen to the tempter, no matter how subtly he may plead that we shall be imposed upon, that our rights will be invaded, that we shall make sad mistakes in our estimate of the good and evil about us. Much of this is untrue, and even if it were all true, it would be of little consequence. We are not appointed to act as judges of our neighbors, but we are appointed to have fellowship with God. We had much better suffer loss of property and reputation and worldly success, than suffer an eclipse of our prospects of being like Christ.

And then one of the worst things about it is, that our unkind thoughts are almost always unjust thoughts. People are not nearly so bad as we are apt to think them. We do not make half enough allowance for them. Self warps our judgment. Our vision is jaundiced. The glasses through which we look are colored. We grope blindly about, feeling for hidden motives, and miss them far more often than we hit them, though we are loath to acknowledge it. Love sees a great deal further than selfishness, and apprehends character much more clearly. A loving opinion about another, nine times out of ten, is nearer the truth as God sees it, than any other sort.

If we would have peace within and peace without; if we would live in the atmosphere of heaven, and become possessed by the spirit of Christ, if we would have facility in spiritual things, and find the path of prayer smooth to our feet; if we would govern our tongues, and save ourselves many bitter repentances; if we would conquer uncharitableness, and pride, and unholy self-love; if we wish to meet mercy, and not judgment, at the last great day, we must cherish only kindly thoughts, and thrust all others resolutely out of mind.

—Rev. Jas. Mudge, in "*The Way of Life*."

## WALKING WITH GOD.

As ye have *received* the Lord Jesus Christ, so walk ye in him—rooted and grounded in him, saith the apostle.

We received him very humbly. We felt our place to be the dust. Our righteousness to be rags. Our power to be weakness. And looked to Christ for all things.

Even so abide. So walk ye in him.

He who is lifted up with the idea of some exalted state of purity, or power, or safety gained, has in so far forgotten the apostolic injunction, and is not in the lowly way where Christ was received by him. His joy is in *his state*, not in Christ. His trust is in his own attainments, not in Christ.

The command is not—Now you have got into a high and holy state, so walk in *that*; But even as ye *received* CHRIST JESUS, so walk in HIM.

One who has found the blessed Saviour by faith, and had his eyes opened to see the folly of his blind struggles to gain the goal by works:—became so enamored of *faith*, as to think of that night and day, and extol it to all listeners. But his comforts began to fail, and his light grew dim. His soul pined away into leanness again, and grew hungry, he could not tell why. By-and-by, however, a beam from the Sun of Righteousness dispelled his darkness. He saw that he had magnified faith instead of Christ. Just as if one should look at the system of iron pipes underlying the city streets, and conducting the water into every house, and forgetting the fountain which supplies them, should say,—“Ah, it is these pipes which bring their crystal streams to all! We owe all to these pipes.”

Satan even tempted him to question whether, the power was not in the faith itself independent of Jesus. So that if there were no Saviour, yet

if faith could be the same, whether the salvation would not be received. But even while he questioned thus, the power began to wane, as the supply of water in our houses would begin to fail, the instant the fountain head was shut off from the conducting pipes. And it was only when he returned again to Jesus as the fountain which supplies the Waters of the River of Life, that the streams began to flow again in full current into his heart.

—W. E. Boardman.

### BE YE YOURSELVES HOLY.

Thus says the Spirit of inspiration, moving St. Peter to write his first Epistle. Thanks to the accuracy of the Revised Version for the translation of "yourselves," which not only emphasizes and intensifies the "ye," but refutes a grave theological error which stands in the way of personal holiness inwrought by the Divine Spirit. St. Peter evidently was in utter ignorance of the modern doctrine of imputed holiness, or a perfect standing in Christ irrespective of conduct and character, through the believer's eternal incorporation into the glorified person of Christ in heaven.

Says McIntosh, the chief teacher of this doctrine, "The very moment in which a soul is born again—born from above, and sealed by the Holy Ghost—he is incorporated into the body of Christ. He can no longer view himself as a solitary individual, an independent person, an isolated atom; he is a member of a body, just as the hand or foot is a member of the human body." "Hence, therefore, the moment any enemy or accuser enters the scene, Jehovah places himself in front to receive and answer the accusation; and his answer is always founded, *not upon what his people are in themselves*, but upon what he has made them through the perfection of his own work. His glory is linked with them, and in

vindicating them he maintains his own glory." Just what this perfect work is, the reader of the Commentary on the Book of Numbers, from which we have quoted, will find on page 380: "We must never measure the standing by the state, but always *the state by the standing. To lower the standing because of the state, is to give the death-blow to all progress in practical Christianity.*"

The perfection of God's work is not the entire sanctification of the believer, but the bestowment of a standing in Christ, and this perfect standing is totally distinct from the moral state, and in no degree affected by it. Henceforth the fruit must be judged by the tree, and not the tree by the fruit, according to the sermon of our Lord on the Mount. If a crab-applescion, grafted upon a golden pippin tree, still produced crabapples, we must aver that they are golden pippins, because the crab scion has a golden pippin standing. This illustrates the logic of imputed holiness.

We quote again: "The people of God are seen only in the vision of the Almighty—as he sees them, without spot, or wrinkle, or any such thing—all their deformities hidden from view, all His comeliness seen upon them. In this very sublime parable (Balaam's) Israel's blessedness and security are made to depend, *not on themselves*, but upon the truth and faithfulness of Jehovah?" Sow this doctrine broadcast in the church, composed of multitudes of unreflecting minds who take their theology largely at second-hand from the ministers of the world, and not from the Word itself, and we may well exclaim, "What will the harvest be?"

Add to this the positive assurance of eternal life without any condition after the first intellectual act of faith, and you remove a main safeguard against even the grossest sins and most heinous crimes. This, McIn-

tosh does when, in his notes on Numbers xxv., he shows from the wholesale whoredom of the Israelites with the daughters of Moab, while still retaining their holy standing, the depths of moral pollution in which the saints may wallow without forfeiting their standing of perfect holiness in Christ. "On the top of Pisgah we had to do with God and His thoughts, in the plains of Moab we have to do with the people and their ways. What a contrast! It reminds us of the opening and close of 2 Cor. 12. In the former, we have the *positive standing* of the Christian; in the latter, the *possible state* into which he may fall if not watchful. That shows us a 'man in Christ,' capable of being caught up to Paradise at any moment. This shows us *saints* of God, capable of plunging into all manner of sin and folly." Yet they are saints still, complete in Christ, though they "have not repented of the uncleanness, and fornication, and lasciviousness which they have committed." For the annotator proceeds immediately to say that "God will never reverse his decision as to what his people are as to standing." Hence the inference is inevitable, that the twenty-four thousand smitten to death by the plague because of their shameful sin in Shittim with the Midianitish women, were all perfect in standing in the eye of God, because they were thus only a few days before, when "He beheld not iniquity in Jacob." How St. Peter with one sentence sweeps away this mass of fallacies: "Be ye YOURSELVES holy," not in the person of Christ in heaven, but "in all manner of living" (R. V.) here on the earth. If Peter had this deadly error of imputed holiness in view when he wrote, he could not have framed in a single sentence a more direct and evident repudiation of the baneful antinomian doctrine.

Our quotations from McIntosh would not have been so extended, if

his commentaries were not doing immense mischief, being recommended by some of the most eminent men in the Christian world. Says the renowned evangelist, D. L. Moody: "Some years since I had my attention called to C. H. M.'s notes, and was so much pleased and at the same time profited by the way they opened up Scripture truths, that I secured at once all the writings of the same author, and if they could not be replaced, would rather part with my entire library, excepting my Bible, than with these writings. They have been to me a very key to the Scriptures." Being myself engaged in the preparation of a commentary upon Leviticus and Numbers, I have diligently read those of McIntosh on those books. I find that they are in no sense exegetical commentaries, opening the Scriptures in an unbiased way, but rather a series of essays upon all such texts as he could use as staples to hang his special tenets upon, especially a literal incorporation into the person of the glorified Christ, and imputed holiness through standing in Him, while personal, unwrought holiness is continually ignored or denied.

One quotation more will show the truth of our charge against these "notes," that they weaken the motives to a holy life and encourage a vain trust in an imaginary standing in Christ, instead of the application of his blood for the cleansing of the heart from all sin. "There are two grand links in Christianity, which, though very intimately connected, are perfectly distinct, namely, the link of eternal life and the link of personal communion. The former can never be snapped by *anything*; the latter can be snapped in a moment by the weight of a feather" (Numbers, p. 115). "Anything" is a very broad term, including sins of the deepest dye. This effectually tears down all those safeguards against final and eternal apostasy which are raised up



n the Scriptures, appealing to our fear of falling away from Christ, and of not attaining everlasting life. We quote but one text uttered by Christ, as if he would crush in the very bud the error of an inalienable and eternal standing in him: "Every branch in Me that beareth not fruit he taketh away. If any man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." Here is a minute, graphic description of the process of disposing of fruitless branches given by the Master himself, a vivid picture of the sad end of those who have lost their standing in Christ, photographed by the sunbeams of eternal truth for the eyes of Christians throughout all coming generations—a picture utterly meaningless if the doctrine of a non-forfeitable standing in Christ be true.

There seems to be a strong tendency in the human heart to substitute something else for that holiness in which a perfect conformity to the Son of God consists. The Papists and Ritualists have an outward and material link which connects them with Christ and makes them partakers of his purity; while the imputationists invent a fictitious incorporation into Christ, and by imputation participate in his spotless perfections. Both of these are ingenious devices to attain entire sanctification without spiritual crucifixion and the death of the self life. These substitutes are failures. Men cannot become holy by tasting sacramental bread and wine, nor by being *in Christ* in any other sense than that of "Christ in them, the hope of glory." He dwells in the full believer representatively by the Holy Spirit, who is called "Holy" because it is his office to sanctify believers from all sin, actual and original. "Be ye yourselves holy, for I am holy.—Rev. Daniel Steele, D. D., in "*The Divine Life*."

## HEAVENLY-MINDEDNESS.

Heavenly-mindedness is an expression that explains itself, it is the *minding* of heaven; or the exercise of the thoughts and affections upon those invisible but eternal realities, which are declared by the Scriptures to await the Christian beyond the grave. Spirituality is one branch of holiness; and heavenly-mindedness is spirituality, exercised in reference to one specific object—the celestial state.

The description given by the apostle of the predominant taste and pursuits of the men of the world—"They mind earthly things"—too well suits a large proportion of those who in profession have come out from the world, and are a people separate unto God. How engrossed are they, not only in the business, but in the cares, the love, and the enjoyments of earth. Who would imagine, to see their conduct, to hear their conversation, to observe their spirit, so undevout and so worldly, that these were the men, who have heaven in their eye, their heart their hope? Even to them, we should be inclined to think, that the Paradise of God is nothing more than a name, a sublime fiction, a sacred vision, which, with all its splendor, has scarcely power enough to engage their thoughts and fix their regards. How little effect has it to elevate them above a predominant earthly-mindedness, to comfort them in trouble, to minister to their happiness, or to mortify their corruptions. Can it be that *they* are seeking for, and going to glory, honor and immortality, who think so little about it, and derive so small a portion of their enjoyment from the expectation of it?

Heaven is usually called *eternal life*, i. e., *eternal happy existence*: everlasting existence, with all that can render existence a blessing.

But what are the elements of its felicity? As regards our own condition, they consist of a soul, possessed of perfect knowledge, perfect holiness, perfect liberty, perfect love, united with a body raised from the grave, incorruptible, immortal, and spiritual. As regards our relations to other beings, heavenly bliss means our dwelling in the immediate presence of Christ; the perfect vision, service, likeness, and enjoyment of God: the society and converse of angels, and the spirits of just men made perfect. Connected with this, is the absence of everything that annoys, disturbs, or distresses us in this life.

—John Angell James.

#### THE GIFT OF THE HOLY SPIRIT.

Without the Holy spirit possessing you, you can never know the feeling of rest—have the consciousness of strength and victory—be able to move along the path of duty with natural ease and to use your faculties and gifts for the highest ends and purposes of life.

Consequently we not only need the baptism of the Holy Spirit as a restraint on ourselves, and to govern conduct, but our endowments and gifts will fail of usefulness without it. We must have our intellects set on fire.

Men must have within them *spiritual life* before they can relish *spiritual service*. Why paint landscapes for the blind, or spread banquets for the sick, and make melody for the deaf? This is the explanation for the *distaste* for religious services. This is why the pews are empty. We call upon the dumb for a hymn of praise, and expect dead men to come to our banquets. The Holy Spirit must renew men's hearts, and give them the spiritual faculty, and a taste for holiness and a relish for prayer, and a delight in

God; then the church will be filled with true worshippers and hungry souls.

A man dies and leaves a vast estate. The heirs named in the will do not send for the world's champion elocutionist to read to them the will. An old, cracked, screechy voice will do. They do not criticise the grammar or find fault with the reading, but each is intent on hearing his name and the amount of his legacy. So if men were anxious to hear about God and to know if their titles to the kingdom of heaven were clear, they would care less about ritual and sermon and music. The Bible becomes a new Bible, when spiritually interpreted, and the church the house of God, where the soul holds converse with him. There is a special talent, an intensity and clearness of perception into spiritual things with Christians, which is altogether unattainable by men who read common books with common eyes.

Hence, what our worship and our activity needs is, *fire*—the inspiration of the Holy Spirit. This is the *supreme question* for the modern church, with its educated ministry and costly edifices and trained choirs, its extensive literature and abundant wealth, to ask: *Have we received the Holy Spirit?* The question does not admit of hesitation as to its answer. No man mistakes the summer sun when he sees it. He will not come home with a half tale of having seen some kind of a light, but was not quite sure whether it was a gas jet, or an electric light, or a new star. The sun needs no introduction; it has no signature but its own glory, and needs take no oath in proof of its identity. The shadows know it, and flee away. The flowers know it and open their hearts to its blessing. The hills and the valleys know it, and quiver with new joy. So when the Holy Spirit comes into the soul, he is his own

witness, and *man* knows it. The family at home see the sweetness and recognize the fragrance of the new character, and *they* know it. The church sees the clear lustre of heavenly testimony, and feels the warmth and glow of a full soul, and his fellow-Christians *know* that he hails from a balmy clime.

The world finds his presence a rebuke to evil, and a perpetual judgment-day; and they know that he belongs to the court of glory. Look for miracles when the Holy Spirit comes upon a church,—dumb men will speak, the silent become eloquent, the timid brave; latent faculties and slumbering powers will come into action; and a mighty host will rise and swear allegiance to Christ, and glory in the cross alone.—*Guide to Holiness.*

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#### POWER.

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It is always to hearts that *want* and are *awaiting* his coming, prayerfully, humbly and expectantly that the ever-blessed Comforter reveals himself most gloriously. Sometimes he comes as the "rushing mighty wind," sometimes like an overwhelming torrent, flooding the soul with holy joy; and again like the dew, silently, but none the less surely, filling the already cleansed heart to its utmost capacity to receive.

He is pledged to come to those hungering and thirsting for the fullness of God. But who can describe, or express the results of his coming and filling the soul. One result of his coming is the "longing soul" is satisfied, its wants are fully met for the time; though it will be true:

"Insatiate to this spring I fly,  
I drink, and yet am ever dry,"

Ah! who against thy charm is proof?

Ah! who that loves can love enough?

Who that has thus waited on the Lord, with conditions fully met, but has exclaimed with the sainted Fletcher, "Oh for a gust of praise to fill the whole earth."

Again, there is an absence of everything but love, Oh! ineffable love, glory to the Father, glory to the Son, and glory to the Holy Ghost, flow spontaneously from the soul thus filled. Holy activity as well as passive waiting; to know what is the mind of the Spirit, are among the results, and then, "If ye abide in me, and my word abide in you, ye shall ask what ye will (we shall only will to ask in harmony with the divine will) and it shall be done unto you."

It don't take long to get to God under such inspiration, and then the inner consciousness of the divine indwelling, "The sealing of the Spirit which is the earnest of our inheritance," "the new name written," the assurance "our names are graven on the palms of his hands." Another result is power "And ye shall receive power, after that the Holy Ghost is fallen upon you," not only to "witness," but to prevail with God *for men*, and *with men*. Words of the Spirit's own choosing, will fasten on the heart and conscience of men leading them to Christ. "Oh! that it now from Heaven might fall," on all the ambassadors of Christ and every child of God, to such an extent as to waken a slumbering church to her fearful responsibility, and the girding on of the whole gospel armor. These are a few of the results of Holy Ghost baptism. How many are crying out day and night for its descent "on me?" who is ready for the responsibility? who is saying, at the expense of everything else, give it to me? yes, to me? Who I ask, is thus looking for it, thus crying to God for it? Are you? yes, are you? O blessed Holy Ghost, let the empowering come to seek and accept it, on the entire church of God. Amen, and Amen.—*Sel.*

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Afflictions are but the shadows of God's wings.—*George MacDonald.*



## BE THANKFUL.

A thankful Christian is a happy man, and brings peculiar glory to God. Thankfulness is something better than mere cheerfulness. It is a pleasant sight to see a merry, gleesome child, or a placid, contented man; but pleasant as it is to see, it scarcely needs a soul to make a creature cheerful. You may see cheerful sights by cottage-fires and on village-greens, on the harvest-field and amid the vintage-heaps; but you may see the exact equivalent as often as you look on a bright summer's day at a flock of sheep, or a dancing minnow-pool, or a cloud of insects swinging mazyly to and fro in a field of balmy air. If you reckon the mere gladness, the sensation of delight, beasts are as capable of it as ourselves; and, for anything I know, the swift, shrieking out his ecstasy as he glances round the steeple, or the bee murmuring all his noontide musings into the ear of an opening flower may be as full of gladness as you ever were when your pulse was bounding bravely, and the joy of felt existence was swelling every vein. I believe that God can fill the tiniest and most transient thing as full of its proper happiness as he can fill the heart of man; for he can fill it brimful, and human bosom can hold no more. What advantage, then, has man in his enjoyments over the beasts that perish? Why this: his best joys should be spiritual and intellectual—a domain peculiar to himself. They should be more lasting, also; a tinge of immortality should run through them; and as they are sublimer and more enduring, so they should awaken gratitude. Our gladness should take the form of thankfulness. Gratitude is the grace which hallows gladness, and by giving it an upward Godward direction, makes it both noble and safe. A

joy in which gratitude does not mingle is a dangerous thing, for it is atheistic and God-provoking. And it is a degraded thing; for nature's high-priest, that spokesman and interpreter who should embody in articulate praise the homage of a voiceless universe, and whose adoring capacity is only lower than the angels, ingratitude makes him lower than the oxen; for the ox knoweth his owner, and feels his own kind of thankfulness;—and duller than the stones; for rocks and mountains have their silent anthems, and rather than that none should utter "glory in the highest," the stones would cry aloud.

That man leads the most angelic life whose life is fullest of adoration, and thankfulness, and praise; but none except the Lord's redeemed can lead that life. None will cry, "O give thanks unto the Lord, for he is good," who have not first tasted that "mercy which endureth forever." And just as there is no real gratitude which does not come down from above, so there is no acceptable thank-offering which does not go up through a mediator. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up a spiritual sacrifice, acceptable to God by Jesus Christ." Christ is the altar which sanctifies the sinner's gift; and in order that a thank-offering be accepted, it must be laid on this altar. Cain thought that he was thankful. He presented to the Lord the produce of his fields; and perhaps it was more than a complimentary acknowledgment. Perhaps he felt a gush of emotion as he eyed God's goodness in his ripening acres. But he thought his own hands pure enough to convey the tribute, and on a bloodless altar he laid his ele-

gant oblation. Abel was thankful also; but besides the fruit of the ground, he brought the firstling of his flock, and with hands washed in its innocency, presented his more excellent, his more abundant and acceptable offering. And while the sacrifice of faith received the fiery sign and vanished, fragrant in flames of Heaven's own kindling, the mellow heap of corn and glossy fruit, the deist's offering, remained unnoticed and untouched. "The Lord had respect unto Abel and his offering; but unto Cain and to his offering he had not respect." That offering alone arrests the eye of God which is laid on Abel's altar.

The grand ultimatum of the Christian economy is just to evoke abundant thanksgivings. And with this end in view, it has provided at once the mightiest topic and the fittest ministers—the unspeakable gift, and the royal priesthood. And a believer is never so truly what his Lord would have him to be, nor so like what he shall hereafter be; he never brings more glory to God, nor does more to commend the gospel, than when others see in his spirit and demeanor, in what he gives, and what he says, and what he does, a living sacrifice, a holocaust of praise. "In everything give thanks; for this is the will of God in Jesus Christ concerning you."—*Rev. James Hamilton.*

The Christian character is in a great degree formed by the external dispensations of God's providence. Hence, in judging in a particular instance, we are not only to survey the facts, but to survey them in relation to the attendant circumstances. Were these more regarded, there would be less of error and injustice in our decisions.

When God sends one angel to afflict, he sends many more to comfort.

## CREED OF DEVILS.

Were I seriously to attribute two tenets to the Great Deceiver, it would be these. 1st. There is no devil. 2d. The never-dying worm will die, and the unquenchable fire will be quenched. By the first all circumspection and watchfulness are precluded; for why watch against an enemy which does not exist? And by the second all fear of punishment is taken away, and with it the justice of God, the sinfulness of sin, and the atonement of Jesus Christ; for if the fire of hell be only emendatory, the very idea of punishment is destroyed; and as to the sacrificial offering for sin, it is totally unnecessary, because this is proposed to be done by the infernal flame! But oh, what an awful risk does that man run in reference to his immortal soul who trusts to a doctrine supported by a puny, ill-defended, and baseless criticism, in matters which concern his eternal salvation or perdition: but the other opinion is already registered, and will not be refuted while the pillars of the everlasting hills endure.—*Adam Clarke.*

## THE LIFE TO COME.

BY D. A. CATTON.

Oh, what shall be the life to come?

We ask, and wish to know:

'Twill never fully be revealed,

To mortals here below.

'Twill be a life of pure delight,

And God himself will be the light.

No chilling winds will there be felt,

No pain or grief be known,

For Christ will wipe away the tears,

Of those before the throne.

And there the blood-washed saved by grace,

Forever shall behold His face.

No night of want, no night of woe

On Canaan's happy shore:

There disappointments cannot come,

They will be known no more,

We'll cast our crowns at Jesus feet,

And rest in bliss and joy complete.

And when from earth we're called away

To find our long-sought rest,

We'll join the countless throng above,

And be forever blest,

Beyond the reach of death and sin,

With Christ eternally shut in.

## REV. W. BRAMWELL.

"Mr. Bramwell was himself the example of all he recommended. The more intimately his private habits of life were known, the more he was esteemed and venerated. Those who were thus favored, breathed in his society a heavenly atmosphere and acknowledged a peculiar influence to accompany all his conversation. They admired the correctness of his principles of action, which were conformed to the precepts of the Gospel: They saw that 'in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he had his conversation in the world, and more abundantly toward them.'

"He saw the possibility, that, 'after having preached to others, himself might become a castaway.' By stated fasting, by constant watchfulness, by habitual temperance in all things, he kept the body in subjection, and thereby increased his spirituality and power.

"In nothing did he approach more nearly to an imitation of our Lord, than in his benevolence. It cannot be thought singular that he was courteous, and pitiful, and kind; for all the ministers of the gospel ought to exemplify these virtues. But he relieved the necessities of others, by making frequent sacrifices of his own personal comfort. We have known him give his only top coat in severe weather, to one who had not a coat; nor would he spare the garments of his beloved wife for the relief of persons in extreme distress. On another occasion, while visiting a sick man, who was in extreme want and lying in bed without a shirt, Mr. Bramwell retired into a private room, took off his own shirt, and gave it to the poor man. He was indeed a good Samaritan; he considered every suffering child of Adam as his brother or his sister, as flesh of his

flesh, and bone of his bone, whom Christ had loved unto death, and therefore having a claim for his utmost efficient help. When there was any doubt in the case of applicants he would ascertain the reality and extent of suffering by a personal investigation, and has administered to their wants, property, food, or medicine, with his counsel, sympathy, and prayers. Often has he been 'help in need,' a ministering angel of mercy both to the afflicted body, the broken spirit and the despairing mind. When therefore he enforced the most difficult and least palatable duties of religion, the people did not inwardly respond, 'Physician heal thyself.'"—*Selected.*

Read the Bible and have secret prayer. Do not pray as some do, when they have time. *Take time.* I do not believe a man here, has more business to attend to than I have. I am pastor of a church having eleven hundred communicants, with each of whom I converse separately, and find out as far as man can, what is his or her religious experience. I have nine men who attend exclusively to answering my letters from numerous correspondents, orphanages, schools, missionaries; but I always spend an hour in the morning in reading the scriptures and prayer before I begin the labor of the day. I must first have a good meal for my soul. Have family worship, not for forms sake merely, but to meet the Lord and to acquire Godly habits. Start sabbath schools in some neglected neighborhood; read the Bible to the sick; and hold meetings if that is the work God gives you to do.

—George Muller.

A Catholic legend says the devil gave a hermit the chance of three great vices, one of which was drunkenness. The hermit chose this as being the least sinful. He became drunk and committed the other two.



## VICTORY OVER TEMPTATIONS.

That Christians are liable to temptation, you have learned both from the Scriptures and your own experience. These temptations are manifold, they produce heaviness, they are often so severe as to warrant the use of such terms as buffeting, sifting, fiery trials and the like. Too often these enticements are successful, and lead the unwary pilgrim into straits, difficulties and even guilt.

If you would grow in grace, you must determine to resist them all—nay more, you must expect to overcome them, every one of them. Whenever you feel a solicitation to sin, you must *take it for granted* that you shall conquer; that is, if you try.

Do you ask what *right* you have to indulge this expectation? Let me ask *you* what right your child would have to expect a new hat or a new coat, provided you had promised to give it to him? You reply, "Because I *had* promised it." Precisely so. And God has promised to give you victory over temptation if you resist it. Let me show you the delightful proof.

*"There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."*

Mark this text well, Christian! It assures you *first* that your temptations are *not* peculiar to you. Others have had and have overcome precisely such as yours. What man has done, man may do. You therefore may expect to be victorious, because other Christians equally weak and equally dependent upon Christ have been so.

Observe, *secondly*, that God's *faithfulness* furnishes a solid ground for

this expectation. He is under covenant, "He that believeth shall be saved." You have believed, and His covenant *binds* him to save you from hell at last, and, of necessity, to furnish you with ample safety and support, until that salvation is accomplished. Glorious assurance! Can you desire a better foundation than God's faithfulness? Resting on that, you have a right when you believably resist temptation to expect certain victory.

Note thirdly, that you *CANNOT* be tempted above your ability to resist. I repeat it. You *cannot* be tried above your strength! Why not? God "*will not suffer you to be tempted above what ye are able.*" O delightful truth! God will not suffer your enemies to overtax your strength. With this clear assertion, can you doubt your right to expect certain victory.

This verse also pledges God to make a way for your escape. No matter how high and strong the wall Satan may build round you, God will make a breach in it. No matter how mazy the labyrinth in which your arch foe may perplex you, God will find a path out. No matter how trackless the desert to which the Tempter may lead you, God will send some bright star to guide you to safety and to peace.

Rest securely, then, O tried one, on this. You cannot be conquered unless you choose defeat with your own will. With this delightful conviction, how serenely you can carry on the conflict. How certain will be your success! And with constant success in temptation your growth in grace is sure.

—Rev. Daniel Wise.

Charles Kingsley has said, "If a tree is not growing, it is sure in the long run to be dying." And so are our souls. If they are not growing they are dying; if they are not getting better, they are getting worse.

## THE RESURRECTION.

BY T. R. JACKSON.

Where is the point of separation between the buried grain of wheat and its stalk? There really is none. The grain grows out of itself into a new, beautiful body. In 1st Corinthians, 15 chapter, St. Paul is trying to explain how, and when this change is to take place. Hence the analogy of growing grain is used. If we dig up a buried grain we find it has been absorbed and nothing is left except a thin skin or shell; but a beautiful body has sprung from it.

"So also is the resurrection of the dead." It is sown (buried) a natural body, it is raised a spiritual body." Observe it is not resurrected and afterwards changed. How long does it take God to make this wonderful change? In a moment, in the twinkling of an eye—verses 51, 52.—Who will receive this great change? None but God's children. We, the dead in Christ, shall rise first. See 1st Thessalonians, 4 : 16. Then we, the Christians, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air. What becomes of the wicked dead? Answer in Revelation 20 : 5. "But the rest of the dead lived not again until the thousand years were finished." The balance of this chapter shows their fearful doom.

RIGHT SPIRIT.—If you be of the right spirit, all things will right themselves in the eyesight of your mind. Hence the Holy Spirit is called also the Spirit of *truth*. We do not get right by conning our opinions, but we change our opinions, as we do our dress, from a change in our spirit. Therefore these are often not hypocrites, but rash men, who are seen so suddenly to change their sides. And true conversion

draws with it an alteration of all our opinions; and conversion is properly defined as a change of spirit. How often do people say, It was all true he said, but spoken in a bad spirit. Now if you wish to be right, seek communion with the Holy Spirit; and if you wish to know when you ought to listen, by what manner of spirit he is of, try the spirits whether they be of God.—*Edward Irving.*

## "THE MISSIONARY CALL."

My soul is not at rest. There comes a strange  
And secret whisper to my spirit, like  
A dream of night, that tells me I am on  
Enchanted ground. Why live I here? The  
vows

Of God are on me, and I may not stop  
To play with shadows, or pluck earthly  
flowers,

Till I my work have done, and rendered up  
Account. The voice of my departed Lord,  
"Go, teach all nations," from the Eastern  
world

Comes on the night air, and awakes my ear,  
And I will go. I may no longer doubt  
To give up friends, and home, and idle hopes,  
And every tender tie that binds my heart  
To thee, my country! Why should I regard  
Earth's little store of borrowed sweets? I sure  
Have had enough of bitter in my cup,  
To show that never was it His design  
Who placed me here, that I should live in ease,  
Or drink at pleasure's fountain. Henceforth,  
then,

It matters not if storm or sunshine be  
My earthly lot, bitter or sweet my cup;  
I only pray, God fit me for the work,  
God make me holy, and my spirit nerve  
For the stern hour of strife. Let me but know  
There is an arm unseen that holds me up,  
An eye that kindly watches all my path,  
Till I my weary pilgrimage have done;  
Let me but know I have a Friend that waits  
To welcome me to glory, and I joy  
To tread the dark and death-fraught wilder-  
ness.

And when I come to stretch me for the last,  
In unattended agony beneath  
The cocoa's shade, or lift my dying eyes  
From Africa's burning sand, it will be sweet  
That I have toiled for other worlds than this.  
I know I shall feel happier than to die  
On softer bed. And if I should reach heaven—  
If one who hath so deeply, darkly sinned—  
If one whom ruin and revolt have held  
With such a fearful grasp—if one for whom  
Satan hath struggled as he hath for me—  
Should ever reach that blessed shore, oh, how  
The heart will glow with gratitude and love!  
And through the ages of eternal years,  
Thus saved, my spirit never shall repent  
That toil and suffering once were mine below.

—*Dr. Nathan Brown*

## A LESSON OF FAITH.

Among the officers of a church in New England, of which the writer was pastor, some years ago, was Deacon C. Though he has long since passed away, his face was of the sort that photographs itself upon one's memory. Deeply chiseled with lines of decision, with a pair of keen, restless, gray eyes that would scrutinize you, through the spectacles, as if he were taking your weight and measure, the face of Deacon C. would have struck you as that of a shrewd and energetic man of business. He was that—and a man of keen quiet humor as well. I remember that, in the course of his work as a land surveyor, he had constructed a measuring rod on which he had bestowed no little labor. "Pshaw!" said a friend, looking at it, "Much ado about nothing!" "Not at all," was his quick answer, it is "Measure for measure!"

But he was more than a man of either business or wit. For years of his Christian life, he had frugally maintained his little family on a portion of his moderate salary. The remainder he had sacredly devoted to Christian uses, living a life of child-like and absolute faith. The précept, "Lay not up for yourselves treasures upon earth;" the promise, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself,"—he received in their most literal sense, and acted accordingly. He was himself a systematic beneficence society in efficient working order. As a consequence, while his living was on a modest scale, his giving was done in princely style. From his charities you would have supposed him to be a millionaire. He did a larger business for the world's welfare with the Lord as "silent partner," and on a smaller capital, than any

other man I ever knew.

Of course he was profoundly respected. Of course, when he spoke in church meetings of Christian consecration, his words carried weight. A life like his behind the words was what the gun is to the ball.

But there was much querying over this bold policy of Deacon C. It seemed like suicidal folly to live on with no provision for the future. The young men in his Bible class used to ask, "Now, Deacon, would you advise *us* to go on in your style, spending or giving every dollar, and never taking death or old age into account?" "Why," he would answer, "'according to your faith be it unto you.' Can you *enjoy* this kind of life? That is the question. Can you rest on God, with nothing else on which to rest, as you would on fifty thousand dollars worth of bonds? Can you believe, clear down to the bottom of your soul, and without a quiver of doubt, that the Lord will take care of you? If you can, then do it, and God bless you in it, as I know he will. But if you are going into this way of living as you would into a lion's cage, trembling all over; if you see nothing but starvation at the end of it; if you are to be scourged into it by the lash of conscience,—to have no peace or joy or liberty in it,—then I advise you not to make the venture."

And there were few or none who did make the venture. They looked on the good deacon somewhat as the citizens of Palos looked on Columbus sailing from their harbor out into the dismal perils of the western ocean. The question often went from mouth to mouth, "How will the deacon *come out* with his experiment? How will it strike him when too old to work?"

I removed from the town while Deacon C. was in the prime of his powers. When I parted from him he was as strong as ever in his faith



that God would fulfill his promise and supply his wardrobe and his larder.

Years passed on, and I heard nothing of him or his fortunes. But at last, shortly after his death, came a letter from an excellent lady, in the same church, which read substantially as follows :

"By the way, it will interest you to know how Deacon C. came out at last with his life of faith. Some two years before his death he was struck with paralysis, and rendered helpless. The E. Company (a large corporation in whose service he was) esteemed him so highly that, for a year, they continued his salary. Then it fell off to half-pay for about the same period. At last his income ceased altogether. But his cheerfulness never abated ; his confidence that God would provide for him never seemed clouded. He was brought finally to his last hundred dollars, when the time arrived for his annual contribution to the American Board. Without hesitation he divided the amount with the Lord, giving fifty dollars to the cause of missions. So matters stood when an aged aunt of his, who had died suddenly, was found to have left him eleven thousand dollars, which provided for him through the remainder of his life."

These are the facts. Each reader will judge them, probably, from his own point of view. "The man was fool-hardy," one will say. "He was morbid in his credulous rashness." To which I answer that, at least, his disease was *not contagious*. There is no sort of danger of the spread of it.

And, again, whether or not it is the Divine plan that every man shall deny himself to this extent or that every orphan asylum, for instance, shall be carried on like Mr. Muller's, at Bristol, England—there is, at least, a value in a monumental example of faith like this,

that may wake us out of our dead incredulity.

Most of us talk faith and act unbelief. The fact was illustrated at the mint in Philadelphia, a few years ago. It is known that when the hand has been first moistened in water, melted metal may be poured on it, for an instant, with impunity. A party of ladies and gentlemen were visiting the mint, and one of the workmen was pouring molten silver into his hand for their entertainment. As they stood surprised and wondering, he said to one of the ladies, "Do you believe this would burn your hand any more than it does mine?" "No," she answered. "Then, madam, let me try it." Back flew her hand. "No, sir, I thank you!" Laughing, he said to another, "Well, do *you* believe it would not hurt you!" "Yes, I do; and here is my hand to try it upon." "Ah!" said he, "that, now, is faith!"

How many of us believe the promises of God with that sort of assurance? How many "say and do not?"—*S. S. Times*.

#### IN TIME OF TROUBLE.

J. J. GRIDLEY.

In my distress I cry to Thee,  
My covenant keeping God!  
O grant supporting grace to me,  
Through the atoning blood.

O may Thy presence cheer me still,  
In these dark hours of pain;  
Which shall, obedient to thy will,  
Work my eternal gain.

I'll praise Thee, tho' the flesh decay,  
If but the soul be strong;  
So let the body waste away,  
I shall not want it long.

But O, the soul shall never die!  
It never can decay;  
Released from earth, it soon shall fly  
To realms of endless day.

Humble and patient would I be,  
Submissive to Thy rod.  
Still joyfully confessing Thee  
My ever-faithful God.

My soul shall on thy promise rest,  
Whatever may assail;  
Whate'er befalls me, I am blest,  
God's Word can never fail.

Greenville, Pa.

## EDITORIAL.

## THE SPIRIT OF CHRIST.

In great personages there is some predominating trait of character. In one it is love of power; in another riches, in another fame. In Christ it was compassion for the suffering and the lost. This it was that distinguished him above all beings that ever appeared on earth. *For the Son of man is come to save that which was lost.*—Mat. 18 : 11. This was the object of his coming. For this purpose he left the adoring ranks of the angels of God, and took upon him the form of a servant, and humbled himself still lower, and became obedient unto death, even the death of the cross. He bore ignominy and reproach in the fulfillment of his mission. He chose his companions from the despised and the lowly; and without descending to the least of their character he brought them up, and made them the most exalted among mankind.

He rebuked sin with the most unsparing severity, but, at the same time, with pity and tenderness. We may well suppose his eyes to have been filled with tears as he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."—Mat. 23 : 37. In the hour of his agony he prayed for his relentless, merciless persecutors and tormentors, "Father, forgive them; for they know not what they do."—Mat. 23 : 34.

This is the divine nature of which all true Christians are partakers. "Now if any man have not the Spirit of Christ he is none of his."—Rom. 8 : 9.

No matter what our church or our

creed, or our no-creed, this is the unalterable criterion by which every claim to the Christian character must be tested. We may be faultless in our morals, as the world judges, we may be pronounced by the church orthodox and zealous; but if we have not the Spirit of Christ, *He* will declare at last, "I never knew you." This is the age of self-deception. Multitudes who profess to be Christians, appear to have no correct idea of what it is to be a Christian. They rest in their beliefs, and in a few outward observances. They do not seem to realize that, in order to belong to Christ there must be a great, a radical, and a permanent change in their natures and characters. Those are above the average who are as faultless as was Nicodemus when our Lord said to him "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—Jno. 3 : 3.

If we have the Spirit of Christ, it will be shown in our actions. The branches bear the same fruit as the vine. If we belong to Christ we shall do, in our measure, and to our degree, as Christ did.

We shall be of a forgiving spirit. No secret animosities will rankle in our breasts. No slights, real or imaginary, which we have received, will be laid up in our hearts to kindle the flame of enmity upon the slightest provocation. The teaching of Christ upon this point is most emphatic. Referring to one who had no pity upon his fellow-servant, but delivered him to the tormentors, Christ said; "So likewise shall my heavenly Father do also unto you, if from your hearts ye forgive not every one his brother their trespasses."—Mat. 18 : 35. A relentless spirit which loses no opportunity to inflict injury upon any one of our fellow beings is as far from the Spirit of Christ as Heaven is from hell.

If we have the Spirit of Christ we shall have compassion upon the suffering, and shall be ready to do all in our power to

relieve them. When the multitudes were hungry, Christ did not send them away fasting, but supplied their immediate wants. We cannot work miracles to relieve the unfortunate and the suffering, but we can share our blessings with them. Every true Christian woman is a Sister of Charity. Every Christian man belongs to the Brotherhood of Humanity. Every genuine Christian church is a Relief Society. These have no need of a secret society to care for them when sick and bury them when dead. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body what doth it profit? Even so faith, if it hath not works, is dead, being alone."—Jas. 2: 17.

In one of our large cities I asked a lady who had been brought up a Methodist, and who had for many years been a member of that church, how she came to change her church relations. She replied, "My husband was a prosperous merchant. We lived in good style, kept our carriage and servants. When the preacher visited me, I generally gave him ten dollars. The church appeared to think highly of us.

The hard times came. My husband failed. We gave up our house and furniture, and did the best we could to pay our debts.

We settled down in rooms. My husband went to work. We adopted ourselves to our circumstances. I did my own work. We went to church; but the preacher no longer called upon us. Our children were taken sick; and two of them died; but not one of the church members came near us. Some Roman Catholic ladies, who had known us in our better days, came to see us. Wealthy ladies who never did any work in their own kitchen, went into mine, washed the dishes and helped me in my

work. They nursed the children, and when they died, paid the funeral expenses. I thought their religion was so much better than mine that I joined their church."

Profess what we may, people will class us according to the fruit we bear.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering: forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."—Col. 3: 12-14.

#### NEEDED KNOWLEDGE.

Many kinds of knowledge are not essential to happiness in this world or in the world to come. But it is necessary to know Christ. Many persons have been in ignorance of mathematics and metaphysics, of logic and languages, and yet led happy and useful lives and died in holy triumph in hope of a better resurrection. But there is not hope of a happy future to those who know not God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent."—Jas. 17: 3. Dr. Adam Clarke well says, "Men who are not saved by the grace of Christ do not *live*, they only *exist*," no good purpose of life being answered by them. But when they receive this salvation, they *live*; answer all the divine purposes, are *happy* in themselves, useful to each other, and bring *glory* to God." He adds, "It is called THAT eternal life, by way of eminence. There may be an eternal *existence* without *blessedness*; but this is that eternal life, with which *infinite happiness* is inseparably connected." All then depends upon our *knowing* Christ. The apostles understood this, and so were willing to make every sacrifice in



order to obtain this knowledge. Paul is very emphatic: "Yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."—Phil. 3:8.

A man must have a high idea of the value of a knowledge for which he sacrifices every worldly prospect, and exposes himself to every conceivable hardship, even to an ignominious death. It seems a wonderful explanation when the apostle tells us that his object in making every possible sacrifice was "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."—Phil. 3:10. Many sacrifice ease and pleasure to gain a knowledge of the arts and sciences; but it is with the expectation that it will secure their advancement in the world; but here is a man who sacrifices more than they all, for a knowledge which he is well assured will bring upon him bitter persecutions and an untimely death at the hands of his enemies. Paul did not overestimate the value of this knowledge. It is of greater worth than all the other learning that can be obtained. Through this we have eternal life.

It is through this knowledge that we are able to resist temptation, meet opposition and hold out to the end. It is to help us gain this knowledge that God has raised up various orders of ministers. Paul says that apostles, prophets, evangelists, pastors and teachers are given "For the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. 4:13. This is one reason why those who seek Christian perfection make so little permanent progress. They do not seek it in the right way. They should seek it by endeavoring to gain a more complete knowledge of Christ. As we learn what Christ is we learn what

we should be. It is an old complaint "My people are destroyed for lack of knowledge; because thou hast rejected knowledge I will reject thee, that thou shalt be no priest to me."—Hosea 4:6.

St. Peter couples with growth in grace a growth in the knowledge of Christ. And this growth is a sure preventive against falling. Errors may abound; influences may be powerful to cause you to fall from your own steadfastness. Do not yield to them: *But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.*

#### TO KNOW CHRIST.

It is of the utmost importance that we know Christ. For unless we do, how can we be Christians? The Apostle expressly declares, "Now if any man have not the Spirit of Christ he is none of his."—Rom. 8:9. He is not merely not as good a Christian as he should be; but he is not Christ's at all. He does not belong to him.

Our Saviour teaches the same thing. "I am the vine ye are the branches."—Jno. 15:5. Whatever nature the vine has, the branches have precisely the same. The difference is one of dependence. The quality is the same.

True Christians are like Christ in their separation from the world. "They are not of the world, even as I am not of the world."—Jno. 17:16. He is speaking of his disciples. They have come out from the world and are separate. They have become possessed of a spirit which is entirely the opposite of a worldly spirit. They are happy here, yet they do not seek their happiness in this life. They do not covet its riches nor its honors. To them its pleasures have lost their attractions. As a ship on the ocean is in the sea, yet, not of the sea, so are Christians in this world. They make such use of it as is necessary to a safe voyage to another and a better world,

than this ; but they do not own allegiance to its fashions and customs. Whatever is sinful they repudiate. Many particles of matter come in contact with the vine which it throws off. It takes in nothing but what will contribute to its growth. Whatever the vine rejects the branches reject. It is so with Christians. Whatever Christ rejects they reject. It was because of this disposition that our Lord said to Peter "Whatsoever thou shalt bind on earth shall be bound in Heaven." This is true of every one who partakes as fully of the nature of Christ as Peter did. He gives his sanction to what God sanctions. There is a divine instinct in one born of the Spirit which leads him towards God as the law of gravity leads rivers to the ocean.

This is why true Christians are always a persecuted class. It is so of necessity. They have no affinity with the world, and the world has none with them. So there is a necessary antagonism. Refinement may change the mode in which the world shows its hostility to the saints of God ; but it cannot remove it. The opposition of sin to holiness is as fundamental as that of darkness to light. Where the one prevails the other disappears. The two cannot live together in the same heart. There is no concord between Christ and Belial. There is no communion between light and darkness.

#### CHRIST NOT KNOWN.

Christ has been prominently before the world for eighteen hundred years. No other personage has attracted so largely and continuously the attention of mankind. The history of his life and the doctrines which he taught have been translated into all languages. Many of the ablest men of every age have devoted their lives to the work of preaching Christ. The literature of all lands is full of allusions to Him. He is embalmed in poetry and song. The order of his name is wafted on every breeze.

Certainly then, men ought to know Christ. He should by this time be comprehended every where. His name is known. His sayings are repeated. His doctrines are taught. Many think it an honor to be called his disciples.

Yet few have a clear and distinct idea of the peculiar characteristics of Christ. They do not understand him. Some do better than others. But none fathom him. There are depths to his character that none of us have every penetrated. We never shall, "And to know the love of Christ which passeth knowledge."—Eph, 3 : 19. Go as deep as we may into the mysteries of his love and there are breadths and lengths and depths and heights which we shall never reach. But, like those who work an apparently inexhaustible mine, we shall be abundantly repaid for all the researches that we make. The more we know of Christ, the better and the happier shall we become. We should try to understand him.

It is quite evident that Christ has been greatly misunderstood in the past. As we read the history of the crusades we wonder that men who could do as the crusaders did, could profess to be Christians. They were going to a distant land for the avowed purpose of conquering its inhabitants. They lived largely by plunder on the way. Jealousies and quarrels and bloody encounters among themselves were common.

In the last generation slave holding was not thought to be inconsistent with Christianity. Learned college professors and ministers of the Gospel held slaves. Many who did not hold slaves wanted to, and apologized for the more fortunate ones who did. Devout bishops wrote in defence of slavery. We mention these things to show how, in the past, Christ was misunderstood.

Will not future generations pronounce us equally inconsistent ? Is not the traffic in human souls on a piece with the traffic in human bodies ? Is it not wrong to

make men demons, as well as to make them slaves? Does not the liquor traffic involve a violation of every principle of Christianity? Yet the professed Christians could put it down if they would.

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#### BIOGRAPHICAL.

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PHYLANCY H. WARNER died at North Chili, N. Y., April 29, 1887, aged 63 years.

Sister Warner was an earnest Christian, true and tried. She was one who helped lay the foundations of the Free Methodist Church; and she was firm and faithful to the end. She was never known to falter, or to compromise, but stood true to her convictions. She was born in Fulton county, New York. Her father died when she was nine years of age, and her mother when she was fifteen. Thus early left an orphan, she went to work to earn money to acquire an education. She became a successful school teacher. At the age of twenty she married David Warner of Geneseo, N. Y. Her married life was a happy one, terminated by the death of her husband, seven years ago. Eight children were born to them, five of whom are still living—Rev. William Warner, for some years a travelling preacher in the Susquehanna conference; Prof. David Warner of the Gerry Seminary, James Warner who lives on the homestead farm, and two unmarried daughters, Ella and Harriet. Four years ago Sister Warner, with her daughters, moved to Chili, across the street from the Seminary, into a pleasant house they purchased, where she died. She was converted at the age of fourteen, sanctified about the year 1857, and lived a life ever after of entire consecration to God. In the former part of last winter she went with sister Cady to Canada, where they held interesting and successful meetings. Sister Warner was a woman of sound judgment, intelligent, humble, firm, and strictly conscientious.

She was a blessing to her family, her friends, the school, and the community.

She was unwell nearly all winter, gradually losing strength. About a month ago she was confined to her bed. Her disease was in her stomach and bowels. At times she suffered much pain; but all was borne in patience and resignation. Many times during her sickness she was specially blessed, and praised the Lord aloud. When it had become difficult for her to speak she said, "I praise God for the wonderful provisions of nature and of grace." The last audible words she uttered were "Hallelujah! Hallelujah!" At the last she quietly slept till called away. She seemed to "Lean her head on Jesus' breast and breathe her life out sweetly there." We shall greatly miss her. She was a true devoted friend.

—B. T. Roberts.

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Rev. James A. Odell was born in Luzern Co., Pa., near what is now known as Hyde Park, and died March 31, 1887, at Alton, Wayne Co., N. Y., aged 47 years. He was the youngest of six children, thoughtful, and studious when quite young, and like Samuel of old, his mother consecrated him to God from his birth. When nearly sixteen years of age he was converted to God at Great Bend, Susquehanna Co., Pa., and commenced to preach when about twenty-one.

He was the sixth member of our Conference, joining it contrary to the wishes of many of his friends, when our numbers were very small. Ardent and hearty in exposing right principles, and tenacious in clinging to them. He was among the true and the tried. Although advised by friends to leave the church of his choice, because of the small support given, still he clung to it and faithfully held up its principles.

His health was not very good at the time he joined the Conference, and for several years it has been unusually poor.



Soon after joining the Conference he was married to Miss Sarah Williams, of Windsor, Broome Co., N. Y., by whom he had three children. The mother and one of the children died several years ago. Since then he married Mrs. Ambrosia Stiner, of Binghamton, N. Y., by whom he had one son. They are living, but she is in very feeble health, and needs the sympathy and prayers of her friends. At our last session of Conference he and his wife only seemed fit for the hospital, but they accepted orders for the field, and moved forward to renew the battle.

Many at Alton have spoken of the special unction attending his preaching, and of the help they had received. He talked to me and others about dying as one would talk concerning visiting another country, and selected the 21st verse of the 1st chapter of Phil. as the text to be used at his funeral, and requested the writer of this to preach. No. 537 in the Free Methodist hymn book was one of the hymns he selected to be sung at his funeral.

Death did not seem to have any terrors for him. Toward the last of his sickness, while different ones prayed with him, joy overflowed his heart. Bro. Crossman administered the sacrament to him the last Sabbath before he died. At this time Bro. Odell exclaimed, "the Blood of Jesus does cleanse," and shouted aloud for joy. The morning of the last day he lived he shouted repeatedly "the morning breaks, hallelujah!"

The church was filled to overflowing at his funeral, although the roads were very bad. May his wife and children realize the special presence of Him who hath said, "Leave the fatherless children, I will preserve them alive; and let thy widows trust in me."—Jere. 49: 11.

—B. Winget.

John Lausden, only child of John W. and Sophia M. McNall, left us to join the angels, May 8, 1887, at Mitchell, D. T.,

aged 4 months. The disease that plucked this bud of more than ordinary promise was spinal meningitis. The blow falls with unusual severity on the bereaved parents, the father being in very feeble health. We are glad to know that he is earnestly seeking God for a preparation to meet the little one above. Sister McNall says with a bleeding heart, "Thy will be done." We ask that special prayer be offered to God for them.

—J. B. Freeland.

#### CAMP MEETINGS.

We attended a camp meeting which began June 8th, near Coldwater, Mich. Brother N. R. Woods, Chairman. The attendance was not large but there was a deep interest. The saints were blessed and strengthened; and some sinners we trust were saved. The influence of the meeting was salutary and much good we trust will result.

AT CHILI the meeting begun on the 15th and closed the night of the 22nd. There were about thirty tents. It was a good meeting throughout. The preaching was plain, pointed and practical. There were times of power when the Spirit was poured out upon the people gloriously. A number were saved.

About fourteen hundred dollars were subscribed to pay off the indebtedness upon the Seminary, which amounts in all to about three thousand dollars. It is expected to be all raised by the first of November next.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear.—Bible.