

The Earnest Christian

and Golden Rule.

VOL. 88.

JULY, 1904.

No. 1

The Divine Estimate of Humility.

REV. B. T. ROBERTS.

THERE is no such thing as enjoying entire sanctification, without being truly humble. The Scriptures settle this beyond a doubt. Our Saviour says, "And whoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."—Matt. 23:12. He who sets himself up, the Lord will put down. He that takes his place in the dust, renounces himself, lays aside all dignity, all pride, and come to Jesus simple, and teachable as a little child, the Lord will raise him up, and give him a place among His sanctified ones.

We keep grace as we obtain grace. Any course of life which would hinder one from obtaining entire sanctification, will, if adopted after it has been obtained, occasion its loss. So the apostle writes, "Yea, all of you be subject one to another; and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore, under the mighty hand of God, that He may exalt you in due time."—1 Pet. 5:6. Humility is as neces-

sary to keep our souls warm in the love of God, as clothes are to keep our bodies warm. It must not be put on for an occasion; but be worn as an every day garment.

Those who have incurred the displeasure of God, and been given over to the wrath of their enemies, have had the divine favor restored, when they humbled themselves before the Lord. Rehoboam, when he became firmly established upon his throne, forsook the law of the Lord, and all Israel with him. Because of his transgressions, the Lord stirred up the heart of Shishak, king of Egypt, to march against him with an immense army. The princes and the king humbled themselves before the Lord. "And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them; but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak."—2 Chron. 12:7.

But the most remarkable instance of the beneficial result of humbling

one's self before God, is the case of Manasseh. He was the son of Hezekiah, whose life God had prolonged in answer to prayer. But he departed from God, and lived according to the abominations of the heathen. He descended to the very lowest scale of human depravity, and not only sinned himself, but "made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen." The Lord warned him from time to time, but he paid no attention to the Divine admonitions. So the Lord brought against him the king of Assyria, who took him in fetters to Babylon. "In his affliction he besought the Lord his God, and humbled himself greatly before the God of his fathers." Even his supplications God heard, and restored him to his throne.

So important is humility, that our Saviour makes it a necessary qualification in all who enter His kingdom. "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."—Matt. 18:3, 4.

Anything of so great consequence is certain to be counterfeited. But the counterfeit is worse than nothing. We must guard against it. The Apostle cautions us against a *voluntary humility*—a humility temporary in its duration, partial in its influence, and put on for effect. Where there is genuine humility,

it will not have merely some, but all the marks of this grace of the Spirit.

1. *It will be seen in the dress.* There will be plainness of apparel. The will of the Lord will be consulted, both in the quality and color of the material, and the style in which it is made up. There will be no more of an effort to appear to be richly dressed than to be fashionably dressed. To say that God does not look at the dress, is to deny the Bible. He speaks of it again and again. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price."—2 Pet. 3:4. Here the outward adorning is forbidden just as explicitly as the inward is enjoined.

2. *In the behaviour.* The deportment will be modest and unassuming. There will be nothing forward, nothing obtrusive. There will be no effort to attract attention. The spirit of the Apostle's injunction will be carried out. *In honor preferring one another.* If we possess learning, there will be nothing pedantic in our conversation, no using big words and high sounding phrases to excite admiration. If possessed of property, there will be no pains to publish the fact. If well-connected, we will not be talking about our "aristocratic rela-

tions." The behaviour will be quiet, simple, unobtrusive.

3. *In a willingness to be taught.* If we are more ready to instruct than to be instructed; to reprove than to be reproved; if our estimate of others is graded by the degree of attention which they give to us, and the avidity with which they listen to our instructions; if we count those our enemies who will not become our followers, then we may set it down that we are greatly lacking in humility. We have more of the spirit of "Diotrephes, who loveth to have the pre-eminence," than of Him who made Himself of no reputation.

4. *In a readiness to confess when we are wrong.* We shall never attain to a state of grace where we are not liable to be mistaken. Our judgments are imperfect—our knowledge limited. Our estimate of men and things may be incorrect. We may come to wrong conclusions, even when our intentions

are good. We may do injustice to others without suspecting it. If we have true humility, we shall be willing to examine our conduct upon the theory that, after all, we may be wrong. What we would condemn in others, we will not justify in ourselves. When convinced that we are wrong, we shall be willing to confess it frankly, without trying to lay the blame on God, or on any one else. He who never sees occasion to confess, is blinded by self-love. He who will not do it, but seeks to make amends by doing better, is greatly lacking in humility.

Meek and lowly be my mind,
Pure my heart, my will resigned.

Let us see to it that we are controlled by the spirit of true humility. Let us beware of getting lifted up. "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

1878.

God the Hearer of Prayer.

WE say that God is the hearer and answerer of prayer; but if the answer does not immediately return in the way our short-sighted wisdom has pre-determined, we faint, and either listen to the suggestion of the evil one, that the Lord does not hear such prayers, or to our own heart's deceitful surmises, that He will not heed *this* matter. He says, "My thoughts are not your thoughts."—Isa. 55:8.

Many events have often to trans-

pire before prayer can be granted; many hopes must die away, the energy of the flesh wither. Circumstances are weaving a chain out of what seems to us a ravelled yarn; yet gradually and in perfect order shall be developed the gracious design of the most High to His waiting servant; for none ever sought Him in vain.

In some cases the time is nearly fulfilled for the purpose, before the Holy Spirit indites the prayer.

Thus hope in God is encouraged, and the breath of earnest supplication wafts the longed-for vessel swiftly into the desired haven.

In some soul for whom we seem to be interceding in vain the seed has only germinated, and we expect ripened grain. "Blessed are ye who have not seen, and yet have believed." A Father's eye of love is on His petitioner; He is cultivating faith and patience in the restless heart, while granting its request.

We pray for a child that he may live to the glory of the Lord we love. The Lord gathers it, and we say, "He did not hear." Nay, He has heard and answered. The little one has out-stripped us in the race, and has left behind a hallowed record. The lisping words of truth the Holy Comforter taught

him are fondly treasured, and the child of many prayers has brought forth fruit to everlasting life.

Thus weeping eyes look upward, and see Jesus; and girding up their garments anew toil after the little messenger of love, whom the Good Shepherd allowed to sojourn in their midst. The prayer is answered; the child has lived to the glory of God!

You pray for some grace; you are answered by a temptation for which this grace is peculiarly needed. Is not *this* a swift answer to prayer?—that you may learn at once the hopelessness of self-effort, and cast yourself on Him who says, "Call upon me and I will answer thee, and show thee great and mighty things that thou knowest not."—*Wayside Service*.

The True Way.

Though Christ a thousand times
In Bethlehem be born,
If he's not born in thee,
Thy soul is still forlorn.

The cross on Golgotha
Will never save thy soul;
The cross in thine own heart
Alone can make thee whole.

Hold there! where runneth thou?
Know heaven is in thee,
Seek'st thou for God elsewhere
His face thou'lt never see.

Ah! would thy heart but be
A manger for that birth,
God would once more become
A child upon this earth.

—*Angelus Silecius.*

Translated.

REV. A. J. GORDON, D. D.

Day-dawn and morning star,
And upward call for me,
Ring out, ye bells of heaven, clear
and far,
When I my Lord shall see.

Caught up to meet the Lord
With sweep of angel wing,
No winding-sheet for me, nor house
of sod!
O death, where is thy sting?

Put out to sea no more;
Drop anchor, furl the sail;
My storm-tossed bark at last has
reached the shore;
I'm moored within the vail.

—*Selected.*

For what are we Converted?

DAVID GREGG, D. D., LL.D.

WE have been made Christians for a purpose. What is that purpose? We have been called to a work. What is that work? We have been converted. Why have we been converted?

I could easier tell you for what you are not saved than tell you for what you are saved.

1. You are not saved to spend your energies in criticism.

Some professed Christians do that, and only that. It is true that I would rather have people criticize than go to sleep. But that is not saying much for critics; neither is it saying anything complimentary for sleepers. It takes no brains to appreciate. You can set this down: the critics of Christendom are not the spiritual people of Christendom. They are not the people who introduce revivals. They are not the people who attract their fellow-men to church. They are not the people who strengthen their brethren and win souls. Their criticism never yet led one soul to Jesus Christ.

2. You are not saved to be spiritual stumbling blocks.

Some Christians are stumbling blocks. Their lives are full of partialisms, and inconsistencies, and un-Christian habits, and little meanesses, all of which repel; and misrepresent Christ and His religion.

3. You are not saved that you may be select and secluded in your after Christian life.

Religion is altogether too practical for that. You were not converted to be furbelowed, and clad in silk and broadcloth, and introduced into an aristocracy of souls to spend your earthly life in luxurious idleness. That might fit the fastidious taste of the natural man; but when a man is converted his taste is surrendered wholly to God.

Perish fastidious taste when it stands in the way of saving immortal souls, and when it renders the cross of Christ of none effect, and when it keeps men or women from telling the story of their salvation to those who are perishing for lack of knowledge and lack of persuasion and lack of human sympathy! We are not saved to be exclusive and fastidious.

But let me now deal in positives!

Why are we converted? We are converted that we may convert others. God saves men through men. This is God's sole method. It is a question whether any man on the face of this earth was ever converted without God using some human instrument. Paul is the only exception, if he be an exception. God could convert men without us, but that is not His way.

a. We are converted that we may tell the story of our conversion to others, and by means of it interest them in Christ and point out to them the way of salvation.

The kingdom of God grows by contagion. It grows by personal

testimony. The Gospel needs a voice. Its great Book will not do, wonderful as its great Book is. Behind the Bible there must be a believer. Personal testimony, witness bearing, is the method which Christ had adopted for the furtherance and perpetuation of Christianity. "Ye shall be witnesses unto me, in Judea, and in Samaria, and unto the uttermost parts of the earth." These are Christ's own words to His followers.

We say the world is dying. Dying, what for? Sermons? No. Religious novels? No. Religious newspapers? No. There is no chance for a lack of these for many a long year to come. For fine-spun theories? No. For creeds? No. There are creeds lying around by the dozen; creeds are so plentiful that they are a drug on the market. What is the world dying for? For this: downright, straightforward, honest, loving personal testimony about what God can do, and does for souls. That is what men want. They are dying spiritually all about us! and the one thing that can help them is the story of your conversion and mine. They need the ladder of our experience upon which to climb up into the saving arms of our God.

b. We have been converted that by means of a personal evangelism we may convert our homes and make them a power for Jesus Christ.

Christians, this is the first place to begin your work for the Master. Begin in the home. Nature says that and so does grace. Let An-

drew bring Peter to Jesus, and let Philip bring Nathanael. Nehemiah appointed every Israelite his work right in connection with his own house. That is where the human heart directs us to begin our work, and to push it to success. That is what God does.

There is no field more important than the home. Give me the homes for Christ, and you give me the community for Christ. Give me the homes for Christ, and I will ask for nothing more.

Mrs. Catharine Booth, "Mother of the Salvation Army," was asked by a stranger—a Christian woman—"How have you managed to get your children converted so early?" Her answer was this: "Oh! easy enough. I have been beforehand with the devil. I did not allow my children to become preoccupied with the things of the world before I got them filled with the seed of the kingdom. I sought conversion for them before I sought anything else." We all know how well they have stayed converted. They are every one of them in the great work of the Lord to-day, and there is no family on earth that has done a greater work for our age than the Booth family.

c. We are converted and brought into the Church that by each one doing his duty we may give the Gospel to the whole world.

"Go ye into all the world and preach the gospel to every creature." That is the programme of Christianity.

That looks like a large contract,

and it is, but then there are millions of men and women, and millions of money wherewith to carry the contract out.

People of the Church of God, the fact is the world is cast upon us, and we are the only people who can save the world. Jesus Christ has nobody on this earth to represent Him but us Christians; and as for these poor people of the world who are in sin and darkness, if we do not pity them and work for their salvation nobody else will.

My fellow-Christians, are you

doing your duty in the work of personal evangelism? Here you are, rich in speech, rich in influence, rich in gold, rich in friendships, rich in position, and yet what have you done in the way of making the church of God victorious and in the way of saving others? You are well-wishers, but that is not enough. Well-wishing never saved anybody. God wants you to be well-doers. How many have you saved?

—*United Presbyterian.*

Abide in Christ as your Wisdom.

REV. ANDREW MURRAY.

IN all *your daily life*, its ways and its work, abide in Jesus as your wisdom. Your body and your daily life share in the great salvation: in Christ the wisdom of God, provision has been made for their guidance too. Your body is His temple, your daily life the sphere for glorifying Him: it is to Him a matter of deep interest that all your earthly concerns should be guided aright. Only trust His sympathy, believe His love, and wait for His guidance,—it will be given. Abiding in Him, the mind will be calmed and freed from passion, the judgment cleared and strengthened, the light of heaven will shine on earthly things, and your prayer for wisdom, like Solomon's, will be fulfilled above what you ask or think.

And so, especially in any *work*

you do for God, abide in Jesus as your wisdom. "We are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them;" let all fear or doubt lest we should not know exactly what these works are, be put far away. In Christ we are created for them: He will show us what they are, and how to do them. Cultivate the habit of rejoicing in the assurance that the Divine wisdom is guiding you, even where you do not yet see the way.

All that you can wish to know is perfectly clear to Him. As Man, as Mediator, He has access to the counsels of Deity, to the secrets of Providence, in your interest, and on your behalf. If you will but trust Him fully, and abide in Him entirely, you can be confident of having unerring guidance.

Yes, abide in Jesus as your wisdom. Seek to maintain the spirit of waiting and dependence, that always seeks to learn, and will not move but as the heavenly light leads on. Withdraw yourself from all needless distraction, close your ears to the voices of the world, and be as a docile learner, ever listening for the heavenly wisdom the Master has to teach. Surrender all your own wisdom; seek a deep conviction of the utter blindness of the natural understanding in the things of God; and both as to what you have to believe and have to do, wait for Jesus to teach and to guide. Remember that the teaching and guidance come not from without: it is by *His life in us* that

the Divine wisdom does His work. Retire frequently with Him into the inner chamber of the heart, where the gentle voice of the unshaken confidence, even in the midst of darkness and apparent desertion, His own assurance that He is the light and the leader of His own. And live, above all, day by day in the blessed truth that, as He Himself, the living Christ Jesus, is your wisdom, your first and last care must ever be this alone,—to abide in Him. Abiding in Him, His wisdom will come to you as the spontaneous outflowing of a life rooted in Him. I am, I abide in Christ, who was *made unto us* wisdom from God; wisdom will be given me.—*Abide in Christ.*

The Life of Prayer.

REV. G. W. RIDOUT.

“Lord, what a change within us one short hour.
Spent in thy presence, will prevail to make,
What heavy burdens from our bosoms take,
What parched grounds refresh, as with a shower?
We kneel, and all around us seem to lower;
We rise and all the distant and the near,
Stands forth in sunny outline, brave and clear.”
—R. C. Trench.

PRAYER should be practical. I passed a sign the other day which read, “Practical horse shoer.” I thought of what use would be a horse shoer who was not practical. A theoretical horse shoer! Who would want to deal with such a man. We need more than a theory in prayer. We need the practical. We need to practice the art of prayer. We were speaking not long since to a lady, who told us

her daughter spent three hours a day practicing her music. Musicians tell us proficiency is only to be had by persistent practice. So with prayer, we need to practice it more. William Bramwell spent six hours a day in prayer, George Müller three hours daily.

Success in prayer depends on right conditions. Ps. 66:18; John 14:14, Mark 11:24, are among the most important. There is a condition of the heart, Ps. 66:18. Condition of the mind, 1 Cor. 14:15. Condition of faith, James 1:6.

We had a difficulty in getting the upstairs rooms heated by a new hot water heating system just in-

stalled in the parsonage. We put on coal and drove heater and boiler, but still no good results upstairs. At length found our trouble to be the upstairs radiators were partly empty. We filled the whole thing full of water, and then the best results followed. Success in prayer depends not so much on emptiness but on fulness. We pray best and most when we are filled with the Spirit. The Spirit-filled soul prays in the Holy Ghost. Stalker in "Imago Christi" says, "In the prayers of those who pray most and best, petitions proper I venture to say occupy only an inconsiderable place. Much of prayer expresses the fulness of the soul rather than its emptiness. It is the overflow of the cup."

Prayer should be offered for all things (Phil. 5:6). "Be careful (not over anxious) for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

The Christian should live in the atmosphere of prayer.

Some one writing on habitual prayer has very beautifully said: "Habitual prayer is the believer's constant and effectual protection from the assaults of spiritual foes." Living in such a recollected frame, and in such an atmosphere of devotion as habitual prayer involves, he is like one who descends in a diving bell to work in the depths of a lake, bay, or river. In this lowly condition he breathes the atmosphere of a higher realm, and, in an

element unnatural, uncongenial, and threatening which constantly envelops him and in which moves many a hideous monster ready to attack and possibly destroy him, he is securely shut in with God, like the diver in the bell which encases him, and hence is invulnerable to the attacks of all spiritual adversaries.

"Among the elegant forms of insect life," says a writer whose name we do not know, "there is a little creature known to naturalists, which can gather around it a sufficiency of atmospheric air, and so clothed upon, it descends into the bottom of the pool. You may see the little diver moving about dry, and at his ease, protected by his crystal vesture, though the water all around and above him be stagnant and bitter." Prayer is a protector; a transparent vesture which the world sees not, but a real defense, keeping out the world from a man's soul. By means of it the believer can gather around him so much of heaven's atmosphere that, while walking in the contaminating world for a season, he is safe from the world's pollution.

Habitual prayer continually inspires and re-enforces the spiritual life. It is to spirituality what a constant, deep, and full breathing of pure air is to physical health. It tones up and invigorates the system. It stimulates, quickens, and exhilarates. It puts iron in the blood, and builds up bone and nerve and sinew and muscle. It puts a sparkle in the eye, a glow

upon the countenance, elasticity into one's movements, vivaciousness into his spirits and endurance into his life. It dispels all pessimistic broodings and forebodings, and kindles abounding and unconquerable optimism within the soul. It elevates the life above all mere drudgery, and makes it princely in

character and achievements. It exalts the soul to those high altitudes of living from which evermore come enrapturing visions of "the King in his beauty," and inspiring fore-gleams of "the land of very far distances."

—*Christian Standard.*

How to Get Rid of Sin.

REV. A. THOMPSON.

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh shall have mercy."—Prov. 28:13.

MY text voices a fundamental Gospel truth, not as well understood as it ought to be. It points out what man must do to get rid of sin; and it is applicable to both sinner and saint.

It is also true that without shedding of blood there is no remission of sins, and the sacrificial blood acceptable to God is the only thing that can wash away sin; and this is eternally true in both dispensations; so anciently any Israelite was required to bring an acceptable sin offering to the priest, and it was slain and the blood of that sacrifice became an atonement for his sin, provided he confessed and forsook that sin. My text does not mean to teach that simple confessing and forsaking of sin without any blood sacrifice would remove that sin; but rather, that confessing and forsaking of sin are necessary to cause the blood sacrifice to be an atonement for your sin; or

that confessing and forsaking without the blood sacrifice, or the blood sacrifice without this confessing and forsaking, does not put away sin, and this truth I wish to emphasize.

1. Some of the immediate effects of sin are, first, a feeling of shame, then a feeling of guilt, then a feeling of condemnation and then a determination to cover it up, and this is what is being done on every hand, sinning and covering, but only from the eye of man, never from God. The text says, "He shall not prosper," and the Word is true, for the way of the transgressor is hard, the wicked are like the troubled sea.

Though he may for a time cover his sin, any covered up sin that is not gotten rid of in the Bible directed way will prove to be a millstone that sooner or later will throw you down and disgrace you here, and sink you to eternal ruin; and one covered up sin will do this. The text says, "Shall not prosper," i. e., in the end, it being contrary to God's word.

2. All sin must be gotten rid of here, and all means all. One covered up sin not gotten rid of will ruin any soul.

There is only one way to get rid of sin. Resolving to do better or reforming your life, being more benevolent, multiplying your good works, changing your associations, reading the Bible more, praying more often, attending church more regularly, will not do it. There is nothing that can do it but the blood of Christ, the merits of Christ's atoning sacrifice, and even crying for Christ to so cleanse us, is not enough; for it will not secure it. We must do as the wise man declares in my text: Confess and forsake our sin; confess all you remember; confess all the Spirit discovers to you; confess first to God, then confess to those you have wronged, as far as you can.

Simply confess, not beg for forgiveness. Then claim 1 John 1:9 and your sins will be cleansed away, that is, all confessed sins, and in no other way can they be gotten rid of. *And in both the Old and New Testaments this truth is the same, "Whoso confesseth and forsaketh shall have mercy;"* that is, whoso confesseth and forsaketh their sin, the blood of an acceptable sacrificial lamb will be accepted as a complete atonement for their sin; and 1 John 1:9 voices the same truth, if we confess (in the sense of forsaking also) our sins the Lord will forgive, and the blood of Christ, our sacrificial

Lamb, will wash away all our sins.

3. Understand me, this is not entire sanctification, but straight Bible justification, and a higher standard than many professing Christians have attained to, I must believe. Right here you have the secret of so many unanswered prayers; and why so many that are seeking the blessing of entire sanctification fail to secure it. There is some sin unconfessed, some sin covered up, some sin not gotten rid of in their life, and it interrupts their communication with God and hinders their prayers being answered.

Beloved, can you not see the point, for this is a vital truth I am giving you. One covered up sin in your life, unless gotten rid of, not only prevents answers to your prayers, but will cause your eternal ruin. May God bury this eternal truth in your soul. You may have forgotten some sin you have long ago covered up, but God knows it, and if you want to know it, and by confession and forsaking will do your part for putting it away, God will show it to you. Then with an honest heart cry, "Lord, search me," and let Him do it, and if you will do the confessing and forsaking you ought, Christ's blood will wash it all away and then you will be in a way to get your prayers answered, and to seek and secure the blessing of entire sanctification that will cleanse you from all inbred sin, and keep you cleansed.

4. Beloved, don't rest a moment if you know you have any sin cov-

ered up in your life, or if you think there may be, and really want to know, for this is the thing that keeps your prayers from being answered. But humble yourself to God and let Him show you what is covered up in your life and then without any delay confess first to Him and then if it is needed (and He will show you if it is), confess to man also, without excusing yourself or implicating anybody else, and immediately the cleansing blood will flow through your soul and every confessed, covered up sin will

be washed away, and all that is shown to you must be confessed to have all washed away. For there is power in the blood to cleanse all sin of every kind, but it must be confessed, and forsaken by us; and then with all covered up sins uncovered and cleansed away, we are ready to consecrate and commit all to Him, and to ask and to quickly receive the Baptism of the Holy Spirit and be endued with power from on high. Amen and amen.

—*Word and Work.*

Does the Hindu Believe in Idols?

REV. J. H. BRUCE, Satara, India.

ONE often wonders, when hearing of the degrading and sometimes revolting forms of Hindu idolatry, whether it is possible that an otherwise intelligent human mind can actually believe in the efficacy of such worship. We are often surprised to see highly educated men, lawyers and others, engaged in their religious rites around their idols of stone. Are they sincere, or are they doing it simply to make their friends think they are true Hindus, and so retain their position in caste? One or two instances have recently come under my observation which indicate the utmost sincerity on the part of the worshipers.

Sitarampant was the secretary of the municipality. His duties were to keep the records of the city, and to act as the executive officer of

the municipality. He was a Brahman, and a fine-looking man. He was kind and obliging, and it was a pleasure to meet him when I had any municipal business to attend to. When plague was prevailing it was his duty to look after the infected parts of the city—to warn people to leave their houses and go out and camp in the fields for safety, and to arrange for the disinfection of houses where the plague had appeared. In the recent epidemic the plague was raging in the immediate vicinity of Sitarampant's house. People were dying all about him, and dead rats were found everywhere. The civil surgeon warned him that he should leave his house and go out into camp, but he hesitated and delayed. The surgeon urged that he should go at once, otherwise he might find it too late.

He replied that he had an idol god in one of the rooms that had come down from his forefathers, and whatever happened he should go there daily and perform his service. He believed the god would protect him. So he went into the fields to live, but returned daily for his worship. After some days, seeing that nothing happened, he began to stay longer at the house, and finally to take his meals there. The result was that he was taken with plague and died. It was his sincere faith in that idol god that led him to expose himself to a danger which he was constantly warning others to avoid.

Duttoopunt was a highly skilled artisan. He could repair anything from clocks and watches to typewriters and *tongas*. I believe he intended to be perfectly upright.

Once when I asked him why he charged so little for his work, he replied, "I fear God." He, too, had his household god, and frequently when I went to his house in the early morning I would be told that he was engaged in his worship. The plague visited his neighborhood, also, and the municipal order was that the people should go out into camp. Duttoopunt would not go. When I asked him why he did not go, he said, "My god is very great." The plague came into his house and took two members of his family, but still he stayed on. "All that a man hath will he give for his life." Would a man expose his life to the terrible plague in confidence in a god in whom he did not sincerely believe? I think not.

—*The Missionary Herald.*

Do Something to Stop It.

AT the national meeting of the Woman's Christian Temperance Union, Philadelphia, one of the members told the story of an unhappy mother, a wealthy woman, who wished to send a message to her son in prison. Said the speaker:

"She handed me a picture, and told me to show it to him.

"I said, 'This is not your picture!'

"'Yes,' she said, 'that is mine before he went to prison; and here is one taken after I had had five years of waiting for Charley.'

"I went with those two pictures to the prison. I called at an inop-

portune time. He was in the dark cell. The keeper said he had been in there twenty-four hours; but, in answer to my pleadings he went down into that dark cell and announced a lady from his mother. There was no reply.

"'Let me step in,' I said.

"There was just a single plank from one end to the other, and that was all the furniture; and there the boy from Yale College sat.

"Said I, 'Charley, I am a stranger to you, but I have come from your mother; and I shall have to go back and tell her that you did not want to hear from her.'

“Don't mention my mother's name here,” he said. “I will do anything if you will go.” As he walked along the cell I noticed that he reeled.

“Said I, ‘What is the matter?’

“He said he hadn't eaten anything in twenty-four hours.

“They brought him something, and I sat down and held the tin plate on which was some coarse brown bread without any butter, and, I think, a tin cup of coffee. By and by, as we talked, I pressed into his hand his mother's picture, and he looked at it and said:

“That is my mother. I always

said she was the handsomest woman in the world.’

“He pressed it and held it in his hands, and I slipped the other picture over it.

“‘Who is that?’ he asked.

“‘That is your mother.’

“‘That my mother!’

“‘Yes; that is the mother of the boy I found in a dark cell, after she had been waiting five years to see him.’

“‘O God!’ he cried, ‘I have done it! No, it is the liquor traffic that has done it! Why don't you do something to stop it?’”

—*Christian Mirror.*

Preachers' Wives.

WESLEY JOHN JUNIOR.

FOR a long time I have contemplated saying a word for a silent, long-suffering class of women, preachers' wives.

I am aware how delicate the subject is, but I venture to say a few plain words. There seems to be a prevailing false view in regard to the relation that a minister's wife sustains to her husband's congregation. Too often it is expected that the pastor's wife shall be president of the Ladies' Church Society, a teacher in the Sabbath-school, possibly the church organist, or president of the Epworth League, attend all social functions of the society or societies, and to visit with her husband upon his pastoral rounds, and perform such other duties as from time to time may

devolve upon her by the will, whim, or custom of the church or place. And this last enumeration is no inconsiderable thing. Besides all this she is expected to keep her house, person, and children neat, clean, tasty, and tidy, and ready for the inspection of the most fastidious member of the parish at all hours of the day, and to entertain with suavity and grace each and every caller from the presiding elder to book agents, peddlers, and meddlers, old and young, to feed tramps, and sympathize with every case of trial, real or fancied, et cetera, and so forth.

Cicero said that “all knowledge is necessary for the orator;” were he living now he would have added “and for preachers' wives also.”

I will add it for him to make the record complete.

The preacher's wife stands defenseless in the search-light of public criticism. Her face, dress, manners, what she does, and what she does not, are all subjects upon which every member of the flock, and those outside, feel perfectly free and qualified to express a judgment.

Then comes the periodical moving, the taking up and putting down, the leaving old friends, and the meeting of new faces, and those, too, of perfect strangers, the loneliness and homesickness incident to the interregnum. I often wonder how some people would feel who demand the removal of preachers for some frivolous excuse, and subject them and their families to actual suffering in various ways, if they had to do this. I wonder if the Golden Rule in such instances is not used as a brass poker. Some of the bishops, perhaps all of them, God bless them, often refuse to make changes because they remember the suffering, faithful wives.

Of course there is an exception to all this. The kindness of loving friends, the genial hospitality of loving hearts; the tender assiduities and genuine sympathies of the great mass of church members; the open homes and cordial greetings; the warm welcomes, and all the little unobtrusive kindnesses that fall to the lot of the preacher and his family, but still the background of my picture is true enough and dark enough to bring out all

these tendernesses into higher relief and a clearer light.

A few facts may be of value to the inconsiderate:

First, the preacher's wife is only a member of the congregation. She has no official or ex-official relations to the church by virtue of the marriage tie.

Second, her primary duty is to her husband, her family, and her home.

She is no more in duty bound to be president of a Ladies' Society, or to teach in the Sabbath-school, etc., than any other competent member. Sometimes she should, sometimes she should not. That is a matter of her own private judgment. To refuse to perform these duties may seem to be ungracious at times, but it may be the means of thrusting more laborers into the Lord's work which will prove to be a blessing to the individuals and to the church.

Fourth, carping criticism is unwise and destructful of the usefulness of the pastor's wife. She will be helped more by praise and appreciation than by fault-finding. Most preachers' wives are refined and modest ladies who desire, above everything else, the prosperity of their husband's charges, and they are self-sacrificing and devoted to the work and will do all that lies in their power to insure success, and to demand more is unkind. All do not work in the same way. Don't measure one by some one else who may be your ideal, but let her be her own self as God has made

her. If she does not suit one class of people she may be a great blessing to another class that needs help. Don't be selfish.

Fifth, because the church owns the parsonage it is not a public place, not more so than the house of any private member. The furniture, the carpets, are private property, and the labor of entertaining is none the less because it falls upon the shoulders of the preacher's wife.

Sixth, kindness and thoughtful consideration will go a long way towards helping the preacher's wife and making her helpful. Pray for her instead of criticising her. Remember she is human and not quite infallible. She means to do her best. Give her a chance. All preachers' wives are not alike. Do not measure her by someone

else. Do not expect that she will have all the virtues and abilities of all her predecessors and none of their failings. Do not forget that she has nerves, sympathies, and tastes. Do not forget that sometimes she is sick, sometimes her husband is sick, sometimes her children. She needs rest, some quiet, and some time to read, some time to enjoy the quiet of her home, and some time for her domestic duties. Her husband is the servant of the church, she is not. Think about her sometimes and wonder what you would do if you were in her place. She is a woman, and any true woman is like a flower; she will open in the sunshine and exhale a delightful fragrance, but will close when the cold winds of dislike blow.—*Western Christian Advocate.*

Missionary Experiences.

SELECTED BY SARAH A COOKE.

THE Rev. Willis R. Hotchkiss, of British East Africa, modestly tells of what he has gone through while a missionary, saying in part :

"I spent four years alone, having buried three of my companions. I had fever between thirty and forty times; have several times been ambushed by the natives; three times attacked by lions, several times attacked by rhinoceri; for fourteen months I never saw a piece of bread; for two months I had nothing to eat but native beans

and sour milk. I had to eat everything from nuts to rhinoceri. Do not misunderstand me now. I am not posing as a martyr; I enjoyed it. But let me say this: *I would gladly go through the whole thing again with my eyes open to it if I could have the joy I had that night of bringing the word 'Saviour' out of the darkness and oblivion and flashing it into another tribe of Central Africa.*

"And do you know, there are two hundred, possibly, such tribes in the Dark Continent today with-

out a written language, much less a messenger of the cross? The past year it has been my privilege, my great privilege, to reduce yet another one of these languages to written form. I have at the house a little roll that contains all there is in existence, in a tangible form, of the language of a million people.

"I said for fourteen months I had no bread. At the end of this time I raised a little crop of wheat. I put into the cultivation of that wheat all the energy born of fourteen months' absence from bread, and I assure you it wasn't a little. I hoed it myself, to make every grain tell. I saw it grow up and head out and grow golden under the sunlight. It was a beautiful sight to me. It was reaped a hand-

ful at a time and beaten out with stones.

"I had nine or ten bushels of beautiful grain, worth its weight in gold to me. Visions of bread in plenty rose before my eyes. But another vision came, a vision of a great need that staggers imagination. For months I had been stumbling over the dead hordes of famine victims that lay in my path, and the wretched relics came crawling to my station. They did not need to utter a word.

"Ah! my friends, I would to God we could get rid of the notion of missions and missionary organizations and every human agency, and get one clear vision of Jesus Christ, and the whole problem of missionary workers would be settled."—*New York Observer.*

The Joy of the Church.

REV. D. M. STEARNS.

THE whole Old Testament story is that of a great deliverer and restorer, the seed of the woman, the seed of Abraham, the seed of David, who shall bruise the serpent's head, bless all the families of the earth, and establish the kingdom of David forever. In due time He came, the Son of Mary, to whom Gabriel bears testimony, who is also Son of David, Son of Abraham (Luke 1:32, 33; Matt. 1:1.) But He was rejected and crucified, and the long promised kingdom and restoration did not come. He rose from the dead, ascended to the

right hand of the Father, where He sits on the Father's throne, and sent down the Holy Spirit to gather out of all nations His body or bride, the Church. This is the Spirit's work in this dispensation, not the conversion of the world, but the gathering out of the Church, in order that she may be united to Him in marriage, and with Him receive the dominion over the whole earth. The building of Eve out of a portion of Adam's body, her being brought to him and united to him in marriage, their names called Adam, and dominion over the whole

earth given to them, are all suggestive, and we have the authority of the Spirit for saying typical, also of what is now going on, and the approaching marriage of the Lamb.

Ruth gleaning in the field of Boaz, afterward married to him, and thus becoming joint possessor with him of the field in which she had previously gleaned, is another of the many suggestive stories of the Old Testament on the same line. The great work being accomplished by the Spirit in this dispensation is just that which Eliezer accomplished when speaking of his master's wealth, and his master's only son to whom he had given all his wealth he obtained a bride for that son, and brought her to him.

The Church is an election in order to future blessing to the whole world. Israel also is an election to the same end, but Israel is for the present cut off, because of their rejection of the Messiah. As John Wilkinson puts it, the Gospel of the grace of God now being preached to gather the Church is like an express train, which only stops occasionally to pick up some here and there, Israel meanwhile being switched on a siding; but the church being completed, Israel will again come on the main line, stop at all stations, and pick up the world. The more quickly, therefore that the Gospel is preached in all the world, the more quickly will the Church be completed, and her hope, her marriage with Christ, become a glorious reality.

This programme, written so plainly in Acts 15:17, enables us to understand and rejoice greatly in such words as these: "I will come again and receive you unto myself;" "This same Jesus shall so come in like manner," "Ye do show the Lord's death till he come," "Occupy till I come," etc. And as this prospect of His imminent return enabled His disciples to return from the Mount of Olives with great joy (Luke 24:52), so it sends us about our daily work filled with joy and peace in believing, and abounding in the hope through the power of the Holy Spirit (Rom. 15:13). It enables us to reserve judgment till the right time; to be patient as we sow the seed; to have confidence in the result, but especially in Him, and while we work, be continually looking up, ready to be caught away. (1 Cor. 4:5; Jas. 5:7; Heb. 10:32; Luke 12:40). Every redeemed soul is ready by His precious blood to enter His presence when called, but only those who are abiding in Him are ready to meet Him without shame. His merits are our readiness for heaven, but a holy life and an abundance of good works will fit us for our place in His kingdom. The latter is the effect which this blessed hope, when received in the heart, always has upon the life. (1 John 3:2, 3; Titus 2:11-13).

—*The Voice of Israel.*

You need never expect to reach a place in life where you will have no trials.

Calvary Church.

REV. E. P. MARVIN.

A HIGH standard of doctrine and life was set up but with no purpose of Pharisaic boasting. Indeed we have come far enough short of this divine standard to keep us humble. We hope to do better in the future.

1. We agree in the fundamental doctrines of the Bible, as held in common by all evangelical churches. Our motto is: "Unity in essentials, Liberty in nonessentials, and Charity in all things."

We have no stated day of worship but "The Lord's Day," and hold that the Church should aim at the salvation and edification of souls more than social and ethical culture. The Church is a light-bearing, Christ-witnessing missionary agency, working under a special commission with a preacher who is a specialist. In no other sphere can a church excel.

2. Our organization is simple and Apostolic, with elders and Deacons and none but Christian men for trustees. We hold the minimum of machinery, and the maximum of power.

Our mode of worship is simple, spiritual, and reverent. We have no "craze of organization," but hold that the Apostolic Church was not a nexus of societies or a confederacy of clubs, but a compact, living organism indwelt by the Holy Ghost.

To save the true Church from be-

ing obscured or superceded, we might approve one more society:—an S. S. S. S.—a Society for the Suppression of Superfluous Societies.

3. We regard it as clearly unscriptural for the church to raise money by merchandising in fairs, festivals, and entertainments. The corporate body of Christ is not a house of merchandise, a social club nor a bureau of amusements. These are no functions of the Holy Church under its great commission.

We built this place and dedicated it sacredly to Gospel services, and we have a special place for prayer, but we have no church kitchen nor "Chatterery." We have a Sabbath-school room but no place for putting the Gospel on Juvenile Stage Exhibition. We have Elders and Deacons but no entertainers or caterers.

The church has a life and death message to be delivered in haste to a perishing world, and she carries the only sovereign cure for sin and comfort for sorrow.

4. We hold to free-will offerings alone for the support of the Gospel, as plainly taught and practised in the Word from the beginning. We believe that God neither approves nor blesses any other method.

We do not ask counsel of the world for divine financiering. We have a supernatural religion to be

propagated in a supernatural way. We do not borrow worldly policy nor beg worldly resources, for we have a higher wisdom, and a higher source of supply.

If churches "cannot be run" on this principle, God's wisdom is impugned and Christianity is a failure. We challenge the candid, intelligent observation of God's people with the statement, that the less piety a church has the more oysters, ice cream and fun it takes to run it, and the faster it runs from God. We repudiate "the amusement heresy and the cooking stove apostasy."

5. We hold to free pews and no commercial or social respect of persons before God. The man with goodly apparel and the gold ring will receive only the same courtesy in the sanctuary as the man with vile raiment.

We make no specialties of any class or age, and show no partiality towards young or old. We have no petted nor neglected classes, but minister appropriately and faithfully to all.

We mean to cultivate the catholicity of Christianity and not the clannishness of classes.

6: We give clear and uncompromising testimony against "Worldly Amusements," and call for a separated, consecrated and concentrated life. Every branch of the reformed church in council has repeatedly given similar testimony.

The pulpit should be spiritual, faithful and disciplinary to purge the church of baptized worldlings,

who are clamoring for worldly amusements, and the church should be so holy that unregenerate persons and hypocrites "dare not join themselves to it.

Instead of compromise and fellowship we need a clear contrast and an alignment of forces in order to conquest. We cannot lead men into the narrow way by yoking up with unbelievers.

We endeavor to bring souls up to this standard, not with legalistic pledges and petty prohibitions, but by truth and grace. Saints will do more for love than for law.

We overcome evil with good, and give them something better than worldliness and sin. We take them into fellowship when they give evidence of regeneration and express a desire of heart and a decided purpose of will to live a holy and useful life.

7. We emphasize "The Blessed Hope of the Lord's Coming," as it is emphasized in the Word of God and witnessed in every great symbol of the church in all ages.

It is strange that scarcely any subject is made more of in the New Testament and less of in the most popular preaching of the day. It is a Seminary Canon to deal out truth from the pulpit in about the same proportion as found in the New Testament; we should then preach on the Lord's coming about twenty times as often as on death, water baptism or church government, and about twenty million times as often as on science, politics, sensational themes, or the

glories of our splendid intellectual, materialistic, and secular civilization.

We hold and teach this as a separating, purifying, stimulating and comforting doctrine, of rapidly increasing importance "as we see the day approaching." We hold that one cause of the general decline of spiritual life is the neglect of this doctrine in its aspect of hope and fear, and that its faithful preaching would be a timely and reviving power. It is indeed more

and more in this end of the age, the doctrine of a standing or a falling church.

We have received much courtesy from other churches from the beginning, which we appreciate, and we cordially welcome all to our services.

Upon these principles and practices we earnestly invoke the considerate judgment of all men and especially the approval and blessing of Almighty God.

Lockport, N. Y.

My Education as a Hindu.

PANDITA RAMABAI.

IT may be interesting to some of our friends to know how an orthodox Hindu child in India is educated. There were no schools for girls before the English Christian missionaries began to establish them. The Hindus had schools for boys only. Those schools are still in existence in some remote parts of the country where the English educational system has not found its way. The boys are taken to some learned Brahman who alone is supposed to be able to teach people of his own and all other castes. The Brahman boys study the books called Vedas, which are supposed to have existed from all eternity. Girls never found favor in the eyes of the Hindu sages: but there were born now and then some sensible men who said girls must know how to read and write; their education however was to be limited, and they

were not to be allowed to read or write any part of the Vedas.

On a fine day at the beginning of the ninth year of my age, at an auspicious time when the stars were favorable, my parents worshiped their special gods at Saraswati, the goddess of wisdom, and told me to prostrate myself before the deities and worship them. After asking their blessing on me, my mother gave me the first lesson in the Hindu sacred lore. From that day my education began in right earnest. My father was getting old and infirm, besides he had spent all his strength in teaching several students, my mother and the other children.

The old way of teaching lessons is quite unlike the Western way. The teacher had to say a whole verse or sentence, and the pupils all repeated the same twice after

him ; in this way the teacher would repeat a single line at least five times, and the pupils would follow him by repeating the same ten times. A lesson, as it was taught us, would consist of at least one thousand lines, sometimes two thousand lines. The teacher repeated the whole thousand lines twice, and the pupils repeated the same five times. The lessons had to be oral for want of books. The book from which the lessons were taught was not printed, but transcribed. There could be had but one copy of it, and the teacher had to keep that with great care. The sacred books which we learned were not printed, so we had hundreds of manuscripts, some of them were transcribed by our parents, and others were procured at a great cost. Printing was unknown in olden days, and though in large cities like Calcutta and Bombay some sacred books were printed, the orthodox Hindu had a great prejudice against them. They thought that the paper which was made from rags, and defiled by the touch of the low caste people, was not fit to be taken into the holy of holies of their homes, where they worshiped their gods, and also not fit for the books which they studied. Besides, the ink with which these books were printed contained fat of animals, like cows and pigs. The very touch of that ink was defiling. So they dared not take printed books into their homes. In later days when this prejudice had somewhat lost its hold upon the minds

of the orthodox, printed books began to be admitted into the homes, but they are not to this day used in reading the sacred literature at the time of worship, by the very orthodox Hindu. Many half-hearted devotees of the Hindu religion were not quite so strict in those days, but they were looked upon as heretics.

To be obliged to repeat the lesson loudly for about three hours without intermission was very exhausting both to the teachers and pupils. The pupils had to commit all their lessons to memory. The vocabulary, grammar, even the dictionary, and several comments and other references had to be committed to memory. In this way a great deal of time was lost, the teachers and students were exhausted and the memory of the pupils burdened with many useless things, and the mind rendered more or less unfit for useful thinking. So the knowledge thus acquired was confined to the books learned by heart, and very seldom put in use. The mind was fit to do little more than remember what had been crowded into it. It was rendered incapable of progressive thought. For countless generations this has been the case with the Hindu mind.

My father was one of the greatest Sanscrit scholars, and he had well educated my mother, brother and sister ; he was well acquainted with Sanscrit literature but knew nothing of the elements of geography, history and other common subjects as they are taught in mod-

ern schools. My mother, trained by him did not know anything better, but she taught me all that she knew. My lessons began with the committing of the Bhagavata Purana and the Bhagavata Gita to memory. Besides the elementary

Sanskrit grammar, and the vocabulary, and dictionary, which is all in verse, were also taught. But the Bhagavata Purana was supposed to contain all that was necessary for a child to learn.

—*Mukti Prayer Bell.*

The Holy Ghost.

HOW many there are who take up their Bibles, and their Bibles do not speak to them; they read words which they know to be true, and they try to feel them, but can not; they need the Holy Ghost. Others may try to teach the way of sanctification, or about the Lord's second coming, but they do not speak to the hearts; there is no Holy Ghost power.

Now, how is this to be remedied? If we are to have more direct dealing with our God, it must be by the Holy Ghost. "When he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come." He does not speak about Himself; He speaks of Jesus; He testifies of Jesus; He makes Jesus real to us. When we pray for anything, He shows us how to let the prayer go right out of our hands, and go right into the hands of Jesus. When we take the Word of God, we see that God has spoken; it comes like Jacob's ladder to our grasp, it is a something that is between God and our own soul. What is it that makes

it so real? It is the Holy Ghost talking of Christ, and showing Him to us.

There may come some trying circumstances in our lives, but the Comforter testifies of Jesus in those circumstances, and shows us how God is permitting us to be tried that we may fall back upon Jesus, and that the trial of our faith may be found to praise and honor and glory in the unveiling of Jesus Christ. In that time, He makes every trial speak to us like something that is revealed from heaven; the Holy Ghost explains Jesus. We may perhaps have some great difficulty; it may come through unkind words, it may come through bitter misunderstandings, it may come through a misapprehension which we can not explain; the Holy Ghost comes to us and says, "All things work together for good to them that love God," and He tells us this again and again. We see Jesus permitting these misunderstandings of men, that we may know what it is to have our life hid with Christ in God.

But, beloved, have we all received the Holy Ghost in our bodies? They are called the tem-

ples of the Holy Ghost (1 Cor. 3: 16; 6:19; 2 Cor. 6:16).

Are you living as temples of the Holy Ghost? Is your body given up to the Lord? Is it given up to Him as His dwelling-place, given up to the Holy Ghost for His possession, as a temple sacredly dedicated to Him? There are sounds that come out of this temple of the Holy Ghost that show who dwells therein; there is something in the form of the building that shows; there is something about our countenances, about our very external appearance, about our manner of life, about our way of life, which, if it is so, speaks us the dwelling-place of Christ through the Spirit. And God would have His dwelling-place whole, entire, to fit an entire soul and spirit which dwells within. (1 Thess. 5:23, R. V.).

Beloved, a great many of us do not deal personally with God's Holy Spirit. After the resurrection, Jesus breathed upon His disciples and said, "Receive ye the Holy Ghost." Did He mean them to take His gift? Suppose I should give one of you some little gift, one of my books, may be. I should say, "Will you receive this for my sake?" How rude it would be if you took no notice of it, and left it lying on the platform here. And so, if God has given you this wondrous gift of the Holy Ghost, and you do not receive Him, and do not act as if He took possession of us, and do not really yield ourselves up to the Holy Ghost, do you think that God does not feel

hurt? God says to every soul, "Receive ye the Holy Ghost."

And then, remember that we are to receive Him as the Guide, not as one subservient to us; to receive Him, to submit to Him. No one receives the Holy Ghost in His fullness who is unwilling to yield to Him.

But here comes a difficulty. I want to yield myself up to the Holy Ghost, but it seems that I do not know how. Well, how far are you willing to yield yourself up to God? Some say, "I would not like to give up my pleasures, my society," etc. Why? "Well, because I think it would be a very dull life if I did."

Well, I, for one, thought when I was a child it would be a very dull life if I could not make those clay marbles and little images that I used to love to make then, but if you were to set me down to that work now, I would think it pretty poor pleasure. Why? Because I have something better. He does not want us to struggle to give up these things of earth; that is not God's way at all; but He wants us to be quite willing that the Holy Ghost shall fill us, so that these things will drop off of themselves. If you receive the Holy Ghost within you, He will just take the place of those things. But it is necessary to give up your will; to give yourself wholly up to Him. Now, are you willing for that? There are some people who are afraid of God. Are you afraid? Why, He deals with us in such

tenderness, with such delicacy, with such wonderful wisdom, that we marvel—it is so sweet! It is just like an operation being performed without pain. Don't be afraid of what people say about the way; only know that Jesus and the Holy Spirit will come in and dwell; the Holy Spirit will come in and testify of Jesus, and you will see Jesus glorified, you will see that He dwells in the place which He has prepared, and you will see much of His glorious love. He wills that it shall be done now, that now you yield yourself to be possessed by the Holy Ghost. If you will thus yield, tell the Lord so; speak it to Him; let Him know it

this moment, know that, as far as you know, you yield completely to the Lord, you yield your body, you yield your will, you commit all your existence to Him, for Him to cleanse, for Him to rebuild. And then *trust* that He means what He says, "Receive ye the Holy Ghost." You may not *feel* the breath of God upon you; it will come. When a poor sinner believes in Jesus for the salvation of his soul, he may *feel* nothing at the moment, but very soon afterward he will see how blessed and real it is, and so you will find in yielding yourself up to the Holy Ghost.

—*The Eleventh Hour.*

The Hope of the Church.

REV. A. J. GORDON, D. D.

JESUS did not say, "This is the best world that ever was made; things are growing better and better; there is ten times more happiness than sorrow on the earth. Only live on the sunny side of the house and keep your curtains up and you will be all right." No such optimistic vapping as this. But, "In the world ye shall have tribulation. Let not your heart be troubled. I go to prepare a place for you,"—a place of deliverance. Ah! that is what we long for—deliverance from the world's great crushing machine, with its wheels of war and famine and pestilence and earthquake and alcohol grinding men to powder by millions

every year. To be able to see God behind all this satanic discord, and to believe in Him spite of all the titanic cruelty of the elements, is not always an easy thing. Let us not imagine that we are now reigning with Christ on earth, or that the kingdom of God has been set up in the world. The Church's earthly career is, like her Lord's, a career of exile rather than of exaltation, of rejection rather than of rule, of cross bearing rather than of scepter-bearing.

We must not only have courage to face satanic attacks in front, but to endure the shots of mistaken Christians from behind.

MISSIONARY DEPARTMENT.

From Africa.

EDWALENI M. S., S. A.
April 20, 1904.

For the benefit of some who think ours is a life of all work and no play, I wish to speak of my vacation which I spent at Fair View, the first three weeks of March. It was prefaced by a very enjoyable visit from five of our fellow-missionaries, and I accompanied them home. My husband felt that he could not leave at that time because of the building which he was then doing, but insisted on my going, as I had not been away from the work for nearly a year.

As some of you may have heard, our little Robert had not recovered from whooping cough when the hot weather began, and that he became very ill on account of the heat; so when Sister Allen went home from here about January 14th, she took him with her for a change of air, and watched over him with all the patience and tenderness of a mother, and when I next saw him at her house, on March 2nd, though still very thin, he was well and gaining in flesh and vigor, for which we thanked God.

We found that the Lord was greatly pouring out His spirit on the girls' school, and were rejoiced to see shining faces, and hear glad testimonies of many who only a short time since were in the depths of heathenism. My seat at Miss Allen's table gave me a view into the school room. One evening, while eating supper later than usual, and during their study hour, I noticed their lamp grow dim. One of the girls quickly took it to refill, leaving the others in darkness. Instead of loud whispers and sup-

pressed giggles, someone began to sing softly, and soon the room was filled with voices of praise to God. The light returning, all resumed study, not seeming to mind the interruption, and certainly none the worse for it.

One afternoon on hearing a commotion on the front veranda I looked out and saw a new-comer being greeted by a group of delighted girls. Martha's little girls were running to her and she was taking them in her arms. It soon resounded through the Home, "Masonjwana has returned!" She appeared such a contrast to herself of two years ago, her teachers told me, that with her pleasant face, obliging manners, and Godly life, she was a blessing to her fellow-students, and a comfort to her teachers. We were much impressed by the little incident, because the privilege of being a blessing and comfort to teachers and benefactors is one which few, whether white or black, seem to appreciate.

Our day at the beach was a delightful one. Our company consisted of Miss Allen and her girl, Martha, myself and our children. The weather was fine, and every one seemed intent on giving the others a good time. One can hardly help resting at the sea-side, it seems to me, for, so "near to nature's heart," he must forget work and care and listen to her voice as it comes in the music of the ripples and the roar of the mighty waves. We felt much invigorated by the bracing air. Martha had prepared a fine chicken dinner which we greatly enjoyed, and after a pleasant

afternoon we went home both tired and rested.

While at Fair View I was privileged to become somewhat acquainted with the new missionaries, one of whom I had known as a school-mate at Chesbrough Seminary. We believe the Lord is going to use them to dig out diamonds.

You will be glad to know that Sister Brodhead returned home in safety from her trip up country, and seems to be on the road to recovery. She has suffered much, but the Lord has been gracious.

My husband reached Fair View on March 19th, and on the 23rd we started for home, reaching Edwaleni after a three days trek by ox-wagon. My vacation was very pleasant and helpful, but am glad to be back at my work, which becomes dearer to me than anything else in the world.

Yours in Jesus,

—MARTHA HARRIS SMITH.

From Dr. Paton.

In our New Hebrides we have now twenty-eight highly educated missionaries, five white lay helpers, and three hundred and thirty native teachers and preachers, and God has given us about seventeen thousand converts; but we have yet on the group from forty to sixty thousand or more cannibals which we have not been able to reach with the teachings of Jesus Christ, but we are doing all we can to extend it and its blessings to every tribe on each island of the group, which is about four hundred miles from south to north, from An-eityum to Santo, and we now occupy twenty-four of the thirty larger islands of the group. We have the Bible, or books of it, by our mission-

aries translated and printed and read by the natives in twenty-four new languages of the islands we occupy, and nearly all paid for by the native converts who, a short time ago were all nude cannibals, and who now live in peace, and happiness, trying to serve Jesus. I have lately carried the Acts of the Apostles through the press in a language of Malekula, and after that Genesis and Isaiah revised in the language of Anewa, which last cost £25 in Melbourne, and the Acts cost more. Those printed by the Victorian, auxiliary to the British and Foreign Bible Society, our converts are able to pay for themselves. Besides the cost of Genesis, our Anewans paid about £150 for printing the New Testament in their language by cultivating and preparing arrow-root for the market. Money is not yet in circulation among them, though they now get a little from traders for making cepra, but it is nearly all spent by them in God's work.

A few years ago, by many years of hard work and saving, our Anewans paid £173 for wood in Sydney to build a new church, and they built it themselves in English style, and a more neat and beautifully finished wood church you could not see than it is, and young and old all attend it regularly.

I look forward with joy to returning to them for a season on the first of July, coming. Left alone, and only visited for a week or two by some missionary appointed by our mission synod in our absence, they have done nobly, themselves keeping all the schools regularly going and conducting all the Sabbath and church services constantly, with success. By last mail I had a number of

letters from them pleading for my return. This last year, our son, Rev. F. I. Paton, visited them for a few weeks, and gives a glowing account of their good Christian conduct. Many of them are teachers and preachers on Tanna among the heathen, telling others what Jesus has done for them and is willing and ready to do for all who try to love and serve Him as their God and Saviour.—“*Blink Bonnie,*” *Bulu Bulu, East Gipsland, Victoria, Australia.*

A Movement of God's Spirit in Spain.

In the good providence of God an English evangelist, who has been laboring in Spain for some years and with considerable blessing, was invited to visit a certain mission in the South-west of the peninsula, and after earnest prayer for guidance accepted the call. Soon it was evident that the Spirit of God was giving power to the Gospel message through his mouth. Men and women, and even children, were moved under it, and at the end of the service came out publicly, and kneeling, sought, some with many tears, the pardon of their sins and the salvation of their souls. This was noised abroad, and crowds came to the meetings. The hall in which these were held had to be considerably enlarged, and yet it was always crowded. The blessing went on thus for some six months, and continues in a more quiet form yet. It is believed that in that time over one hundred souls were wrought on by the Spirit of God. On Sunday, Nov. 29th, thirty-three persons were publicly baptized and added to the Church. For thirty-five years the Gospel has been preached in Spain,

but never before has such a blessing been known. To God be the glory!

There are now movements of the Spirit in various missions in the towns, as well as in the villages, scattered over the provinces of Spain. In one large town where there is a numerous congregation, and which is also a centre for village groups, and has been much blessed, the members were holding their usual weekly prayer-meeting, when one of them rose and said, “God cannot bless this church; I and so and so are no longer one,” and then going over to the person named, he asked his pardon before all. An awe fell on the whole meeting. The Spirit of God began to work with power. Three other members confessed publicly that they were in the same condition. Then other members confessed worse sins, and soon it was a scene of people getting right with God and with each other. This in Spain, and among Spaniards! Only the Spirit of God could have so humbled them and gained such a victory.. The rejoicing pastor of the church writes, “We are expecting great things.”

—*The Eleventh Hour.*

During the past four years God has made “the wrath of man to praise him,” and has fulfilled His word in restraining the remainder thereof. He has defeated alike the subtilty and the force of the evil one and his agencies, and has brought His church in China into a position of greater prosperity than she has ever before enjoyed. There has been an enlightenment of the people as to the aims of the missionaries, and a breaking down of prejudice, which has made it much easier for people to confess Christ than it was before.

EDITORIAL

The A. M. Chesbrough Seminary.

The A. M. Chesbrough Seminary completed its thirty-fifth year on June 20th. The commencement exercises passed off most pleasantly and successfully. The attendance all through was very good, but on the closing night large numbers could find only standing room. Amongst the graduates were four at least who expect to go into foreign lands as witnesses for Christ. Two of Pandita Ramabai's child widows, Chumpabai Sunthankar and Nermaddabai Kesgar, finished the Christian Workers' Course, and the latter expects to return to India by October to assist Pandita Ramabai in her school at Khedgaom.

The three services of Sunday were especially good. Rev. W. A. Sellew preached most ably and suitably. His address will long be remembered by all who heard it. In the afternoon school meeting there was realized in marked degree the presence of the Holy Spirit. In the evening Mrs. Bird, a returned missionary from Central Africa, thrilled a full house, relating experiences of her labors in the mission field.

A large number of Alumni cheered us by their presence and the public exercises conducted by them were greatly enjoyed.

Many repairs have already been made, and the Trustees thankfully received a gift of five hundred dollars for future need in the same line.

The weather during commencement week was most favorable, the exercises of the students very gratifying and the blessing of our Heavenly Father on His children was realized.

Altogether the trustees, faculty, and friends of the school are encouraged to expect greater success in the future even than has already been attained.

The friends of the school are asked to keep its interest on their hearts and minds, to pray for it, to give of their means and patronage and to interest others in their furtherance of the design and aim of the founder, Rev. B. T. Roberts, of blessed memory.

F. S. R.

Personal Effort.

Nothing can take the place of personal efforts for the salvation of souls. Good reading, and preaching, are mighty agencies for the spread of the truth, but they need to be backed up by personal appeals. The artillery, alone and unsupported, seldom wins a battle.

Personal efforts to save men should be made by every child of God. The general license reads, *And let him that heareth say, Come.*—Rev. 22:17. The early disciples had the true spirit of Christianity. When their zeal in Jerusalem had provoked persecution to such an extent that they were driven out of the city, then "They that were scattered abroad went every where preaching the word."—Acts 8:4. Of course, converts were multiplied. A church that is composed of such materials, can but prosper.

An all-absorbing zeal for the salvation of souls is no less effective now than it was in apostolic days. Earnest saints make sinners feel. Drops of water find their way through crevices that blocks of ice do not pene-

trate. The warm appeals of loving hearts find an opening where cold arguments are instantly expelled. Mr. Finney told of a blacksmith, a man of talent and influence, but an infidel, who stood very much in the way of a revival. A strong man, a Christian, went to see him, was cordially received, and they spent the day in argument. Neither was convinced. The Christian went home dissatisfied with his day's work. He spent the night in prayer. The next morning early—a cold, winter morning—he mounted his horse and rode four miles. He entered the shop just as the blacksmith was starting the fire. Grasping his hand warmly, he said, "Neighbor Jones, I am concerned for your soul." This was all he said, and then he returned home. The blacksmith was thunderstruck. This was an argument that he could not meet. He stood in silence a short time, then went into his house and told his wife that Mr. Smith had ridden four miles that cold morning to tell him he was concerned for his soul. He asked her what he had better do. She said, "Go and get him to pray for you." He went, and came back a converted man.

If preachers would have their people make earnest, personal efforts to save souls, they must set the example. Zeal is contagious. *Whose faith follow.* A preacher who does not feel a love for souls, has either missed his calling or has backslidden from God. "He that is a hireling and not a shepherd, careth not for the sheep." So if they come to his public ministrations, well and good; but if not, he does not go after them. He has no taste for visiting from house to house, simply because he lacks a proper love for souls. There never

was a preacher so diffident but that grace would inspire him to make personal efforts for the spiritual welfare of others. We deceive ourselves often by attributing to nature our want of grace. One may preach through vanity, or a love of distinction, or a desire to obtain a living in an easy, genteel way; but he who can say with the apostle, "I ceased not to warn every one night and day with tears," must have a genuine love for Christ and for His work.

Let us be up and doing. The day is declining. Golden opportunities are passing. Let us be "instant in season and out of season, always abounding in the work of the Lord.

B. T. R.

Friendly Letters.

MRS. B. T. ROBERTS.

We all have our daily experiences. Sometimes it is trial of various kinds, sometimes pure temptation from the enemy of our souls, and we wonder if it can work any good to us. The Word of God is very plain on this subject, "Count it all joy when ye fall into divers temptations," and it also says all these things shall "work together for good," though we may not see at once where the good comes in. We often have to wait to find the good that comes to us from our trials.

To keep the spirit of praise is a great help at all times, and especially when clouds shut down all around us and hide the clear sky. Let us at such times remember the words, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Temptation is a necessary part of our earthly discipline. Trials and triumphs must go hand in hand with us while we sojourn here, but we may sing the high praises of God and shout the triumphs that are to follow the trials, for they surely will follow.

God's ways are perfect. He knows how to perfect His own. Oh! the joy of being given to God. Oh! the blessedness of His service, and of being permitted to live for Him here, and to dwell with Him hereafter for ever.

Camp-Meetings.

The camp meeting season is upon us. If consistent, by all means attend. Go with a tent, and take as many of your family with you as possible. Do not leave the unconverted children at home. Take them with you, and make a special effort for their salvation. Do not be so much interested in others that you do not feel, and *manifest*, a deep interest for your children. Their eternal salvation depends upon their being converted to God. The longer they remain unconverted, the greater is the probability that they never will be converted. Now is the accepted time. Do all you can to have this day the day of their salvation. They may do much good by being converted to God. Be importunate in your prayers; faithful in your efforts for their salvation.

A camp meeting, to be a success, must be held steadily to the work of getting sinners converted and believers sanctified. It will not do for the one in charge to give up his time to managing secular matters, and let the meeting run at random. He must

feel the burden for souls upon him, and devote all his energies to securing an outpouring of the Spirit upon preachers and people. Let God be manifestly present, and there will be little need for committees of order. Satan may rave, but he will be bound. A baptism of the Spirit will supersede the necessity of contrivances to raise money to pay expenses.

Expect great things from God. As a rule, invite people to seek salvation at every service. Especially look to have a great ingathering of souls on the Sabbath. Pray for it, work for it.

When strangers come to your camp meetings, or other meetings, treat them with proper courtesy. You need not endorse them as Christians, if they do not bring forth the fruit of Christians; but you should treat them civilly. You can be friendly where you cannot feel the fellowship of the Spirit. You should hold up the cross of Christ; but do not make it needlessly offensive by your repulsive manners. Sinners drive; saints draw. Use people so when they come to your meetings, that they will want to come again. A friendly spirit will make more converts than a criticising spirit. Love attracts; bitterness repels. His enemies called Christ "a friend of publicans and sinners." Let this be one of the worst things they have to say of you. Show unsparing severity toward sin; but be very kind to sinners.

We hope that all our preachers who have charge of camp meetings, or of services on camp grounds, will see that thorough work is done for God. The ranks of superficial workers need no recruits from Free Methodists. City and country are over-

stocked with doctors of divinity who heal slightly. Men and women of all ranks of society crowd and jostle each other in their eager chase after sensual delights, which are alluring them down to hell. Let our work be to turn people from darkness to light, from the power of Satan to God. Let us get people converted from the world to Christ. Whether our converts be few or many, let us do our part to have them genuine. B. T. R.

All For Jesus.

The whole being—all physical, mental, and moral powers—should be consecrated to the service of our King. They all belong to Him. We can never serve or love Him adequately. Do our best we are but unprofitable servants.

Some seem to think that if all is done to the glory of God then all must be religious work, and forget that we have a three-fold nature, and that the physical acts upon the mental, and both affect the spiritual and emotional nature.

Our bodies need care, food, rest, and exercise, the mind requires stimulus and nourishment for its development and recreation and rest. In acquiring these, if the aim and purpose of the whole life is for the glory of God, and all is done in and according to God's will, it is just as acceptable to our Heavenly Father as preaching and praying. *All for Jesus*, body, soul, and spirit. We are stewards both regarding our own complex nature and those things that we have acquired or received from others. He is the King, so whether ye eat or drink, or whatsoever you do, do all to the glory of God. E. S. R.

Are you in sorrow? Prayer can make your affliction sweet and strengthening. Are you in gladness? Prayer can add to your joy a celestial perfume. Are you in extreme danger, whether from outward or inward enemies? Prayer can bring to you an angel whose touch "could shatter a millstone into smaller dust than the flour it grinds," and whose glance could lay an army low.

When St. Felix of Nola was hoistly pursued by murderers, he took refuge in a cave, and instantly, over the rift of it, the spiders wove their webs, and seeing this, the murderers passed by.

Then said the saint, "Where God is not, a wall is but a spider's web; where God is, a spider's web is as a wall."

What will prayer do for you? I answer, all that God can do for you. When He bids us pray, it is as though He said to us, "Ask what I shall give thee." We toil and moil and scrape, and make ourselves anxious about the dust and dross of earth, and all the while God is holding forth to us in vain the crown of immortality, and the golden keys of the treasuries of heaven!

Whatsoever it is that passes thee, go, tell thy Father, put over the matter into His hand, and so shalt thou be freed from that dividing, perplexing care that the world is full of. When thou art either to do or suffer anything, go, tell God of it, and acquaint Him with it; yea, burden Him with it, and thou hast done for matter of caring; no more care, but quiet, sweet diligence in thy duty, and dependence on Him for the carriage of thy matters. Roll thy cares and thyself with them, as you cannot disclose—turn it into one burden, all on thy God.—*R. Leighton.*

1904. The Earnest Christian and Vick's Magazine. \$1.15.

That is what our wonderful offer really means. Read every word. We have completed such favorable clubbing arrangements with VICK'S FAMILY MAGAZINE that we are able to offer it for one year to every subscriber of THE EARNEST CHRISTIAN (old or new) at the price of THE EARNEST CHRISTIAN alone, if you will simply pay enough extra to cover the postage on VICK'S, which is 15c. The only reason we are able to make such a liberal offer is that the publisher desires to introduce

Vick's Family Magazine

into thousands of new homes where it will surely prove an inspiration. It has been the leading authority on flowers, garden fruits, etc., for over 25 years, and today it is better and handsomer than ever before. It has recently been enlarged and new departments added for the Household, Mother, Children, etc., also an excellent Poultry Department, poems and miscellaneous literary matter of the highest standard.

Vick's will pay for itself many times over every year, as it gives you the experience of the best writers on all the above subjects. Vick's is truly

A Home Magazine for the Whole Family.

The publishers announce that they will soon enlarge it still more and improve it in many ways.

Our offer is open to every subscriber, new or old. All you have to do is to pay \$1.00 for a year's subscription either in renewal or on account, to The Earnest Christian and the 15 cents and your name will be sent in for Vick's Family Magazine for a full year. Of course we make this liberal offer with the hope of attracting many new subscribers and we hope that those who are in arrears will make payments to apply on account, and those whose time is about to expire will hand over a dollar and renew their subscription for another year. We are sure you will tell your friends of this great offer and ask them to subscribe. Vick's will cost you \$1.00 if ordered direct of the publishers—the only ones who can get it for 15 cents are those who make payments on subscription to The Earnest Christian.

THE EARNEST CHRISTIAN PUBLISHING HOUSE,
North Chili, Monroe County, N. Y.

HOLINESS TEACHINGS,

A Compilation of the Writings on the Subject of

BIBLE HOLINESS,

of REV. B. T. ROBERTS,

Founder of THE EARNEST CHRISTIAN.

It is a volume of 256 pages embracing the Editorial Writings of three years on this subject.

On this all important topic the writer, fearless of the opinion of the world, wrote his idea of Scriptural Holiness, denouncing and exposing popular sins in the spirit of fearless love.

Price \$1 per copy. Postage 10 cents. Address, B. H. ROBERTS, Nor

The Thirty-eighth Year of Honorable Service in
Education for Character.



Roberts Hall.

**The A. M. Chesbrough Seminary,
North Chili, N. Y.**

First Quarter for 1904-5 Begins September 13, 1904.

The Chesbrough Seminary offers its students Excellent Courses of Study The result of experience and of much thought. They are well planned.

The Classical Course prepares for the Best Colleges. The Principals' certificate secures for the graduates of this course entrance at several of the best colleges without examination.

The Academic Course of four years is especially complete.

The Christian Workers Course is designed to supplement other studies, and is designed for those whose advantages are limited and yet wish to prepare for evangelistic work.

The instruction in the branches of study presented in each of these courses is only part of what this school gives its pupils. The pupils are in-
uprightness of conduct, to become public spirited and unselfish in
ake right use of their privileges, to have and use the mastery of
es for the highest purpose. Especial pains is taken with training
and the forming of right habits. No vicious person is allowed to
re school.

ion of the Bible is plainly taught.

en to a few needy and worthy students from the Chesbrough
cation for aid should be addressed to Principal B. H. Roberts
v Aug 20th.

able persons can secure work in the household or outside for
xpenses.

Physical, Chemical, and Physiological apparatus.

nce of the pupils in the school secures for the students needful
l association with the teachers.

at table. Buildings heated.

SEND FOR CATALOGUE.

Address the PRINCIPALS, North Chili, N. Y.



