

The Good Way.

DEVOTED TO THE SANCTITY OF THE HEART, THE LIFE AND THE SABBATH.

"Ask for the old paths, where is the GOOD WAY, and walk therein, and ye shall find rest for your souls."

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Peace.

BY FANNY R. HAVERGAL.

Is this the peace of God, this strange, sweet calm?

The weary day is at its zenith still;
Yet 'tis as if, beside some cool, clear rill,
Through shadowy stillness rose an evening psalm,
And all the noise of life were hushed away,
And tranquil gladness reigned with gentle, soothing sway.

It was not so just now. I turned aside
With aching head, and heart most sorely bowed;
Around me cares and griefs in crushing crowd;
While only rose the sense, in swelling tide,
Of weakness, insufficiency, and sin,
And fear, and gloom, and doubt in mighty flood rolled in.

That rushing flood I had no strength to meet,
Nor power to flee; my present, future, past,
Myself, my sorrow, and my sin I cast,
In utter helplessness at Jesus' feet;
Then bent me to the storm, if such His will.
He saw the winds and waves, and whispered,
"Peace, be still."

And there was calm. Oh Saviour, I have proved,
That Thou to help and save are really near;
How else this quiet rest from grief and fear,
How all distress? The cross is not removed,
I must go forth to bear it as before;
But, leaning on Thine arm, I dread its weight no more.

Is it, indeed, Thy peace? I have not tried
To analyze my faith, dissect my trust,
Or measure if belief be full and just;
And therefore claim Thy peace. But Thou hast died,
I know that this is true, and true for me,
And knowing it, I come, and cast my all on Thee.

It is not that I feel less weak, but Thou
Wilt be my strength; it is not that I see
Less sin, but there is pardoning love with
And all-sufficient grace; Enough! And now
I do not think or pray, I only rest,
And feel that Thou art near, and know that I
am blest.

—Sunday Magazine.

CONSECRATION.

There is an act of solemn devotement to the constant, sole and singular service of God, made by Christians after conversion and before their complete sanctification which we call, for want of a better term *consecration*. That the term used to describe the act or process is not the best, we are fully aware; but because of usage and for the want of a more comprehensive term we use this.

The act which we call consecration, is the solemn, voluntary setting apart of all our redeemed powers to the service of Christ according to his will. A yielding up to be peculiar, and wholly unlike the world in our thoughts, habits and actions for His sake. It is a solemn setting apart and separation not only from the world, but also from the body of professors of religion.

A going forth "unto Him without the camp bearing his reproach," with the full consciousness that reproach does attach to us as we do this for his sake. It involves such a devotement of our being to him, that we consciously have written on all our powers "holiness unto the Lord." And we so give ourselves to Jesus for his work in this world, that we surely and consciously become a distinct race, "a peculiar people, that we should show forth the praises of him who hath called us out of darkness into his marvelous light." Compromise with the world, the flesh, the devil, or with the average Christian becomes an impossibility with the fully consecrated soul. It thinks only for Jesus; talks

for him, and employs its powers for him. Self has been supplanted by Christ. The ordinary talk about weather, trade, crops, law, health, politics, news, gossip have ceased to be the staple of conventional social intercourse; and Christ and his cause has become the all absorbing theme of thought and speech.

The body has ceased to be the instrument of sense and lust, and has become the temple of the Holy Ghost. And the body and its powers are only employed where they can glorify God. This may be a deeper view than is ordinarily taken of the subject, but it is no less than is warranted by the Word of God and clearly sanctioned by the Spirit. Such a soul set apart by a solemn voluntary covenant to live solely for, and to abide in Christ; "ought himself also so to walk, even as he walked;" "because as he is, so are we in this world."

We are sure no one reaches this consecration at conversion. We are also sure that it contemplates something that is far above the ordinary and average Christian life. The utter inability of the so-called Christian church proves the lack of a necessary power to give it vitality and vigor.

For every Bible reader knows that Jesus Christ make his disciples—all believers—depositories of power; a power which was to subordinate the world, the flesh, and make them constant victors. But they (the average Christian world) are not only, not constant victors, but are largely the reverse, selfishness, lust, and sin; and are either indifferent about entire devotion to God, or are positively opposed to it. And the perfect imbecility of this so-called New Testament church must strike every observer. Where are the "signs that shall follow them that believe?" We are told by the churchly-teachers that these things have passed away, or in other words, parts of the Words of God have been *repealed*. There seems to be no conception with them of this fact, that there is a marked decadence of the "faith which was once delivered unto the saints."

That the church which ought to have adhered in all things to the primitive pattern, and grown more spiritual, and manifested an intensified power, has gradually receded, till its vitality has about gone, and only the form is left. If all of these members of the visible body of Christ were consecrated to God when they were converted, is not the fruit of their lives strange enough to induce the question, "Do men gather grapes of thorns, or figs of thistles?"

But no man can consecrate himself to God when he comes to Christ for pardon, because 1st, he is a sinner and his life has already been forfeited to the law which declares, "the soul that sinneth it shall die." He has sinned as all have, and his life is held to pay the forfeit. Now as consecration or devotement of all the redeemed powers to God, implies in some sense, the voluntary yielding up of something we hold in our own right, to the will and service of another; it is plain that one who has already forfeited his life has nothing in hand so to give. All that such a sinner can do in coming to God, is to cry for mercy. "Mercy alone can meet my case. For mercy Lord I cry."

If God grants him mercy, and removes "the curse of the law" then the grant of life comes in, and then, but not till then, has he anything to consecrate to God. Some may however make such a consecration immediately after their conversion to God, even though ignorant of their privilege to be entirely sanctified.

No man can consecrate himself to God when he comes to God for pardon, because 2nd. All the calls to an entire devotion of the life to God; are addressed to believers.

"I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy acceptable unto God which is your reasonable service. And be not conformed to this world, but be ye transformed by that renewing of your mind that ye may prove what is that good and acceptable and perfect will of God." Rom. 12:1, 2. This is addressed to brethren—believers of course—and they are besought as those who have obtained mercy for the appeal to them is, "by the services of God." They were those who had "obtained mercy" and knew the compassion and love of Jesus.

Again no one who comes to Christ for pardon can consecrate himself wholly to God, because 3rd, Such a devotion contemplates a *second change*, and it is impossible to receive the second before the first. We must first be pardoned, justified and born again, and then we are renewed in love.

The believers addressed in Rom. 12:1, 2, are besought to devote themselves to God, and be "transformed by the renewing of their mind." This transformation comes after they have yielded themselves "unto God as those that are alive from the dead." (Rom. 16:13.) It is therefore a transformation that takes place in a converted soul—in a believer after he has by the quickening power of Christ been brought to life from the dead. It is a change "from glory (justification, regeneration) to glory, (entire sanctification) even as by the Spirit of the Lord."

This consecration is the pre-requisite to the "second benefit" or grace to which we are called by the gospel. (See II Cor. 1:15, Chap. 6:16, 18, Chap. 7:1.) In order to reach this grace one must be delivered out of darkness and translated into the kingdom of God's dear Son; (Col. 1:13,) then he is in the *light* and can walk in it.

And "if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin."

The first change comes when the soul is delivered out of darkness and is translated into the kingdom of God's dear Son. Then if we "walk in the light"—that is receive the word, believe and obey it, we come to the point where we who are alive from the dead, are called upon to yield ourselves unto God—to present our bodies a living sacrifice, holy, acceptable unto God, as our reasonable service. This is our consecration. Thenceforth we live unto the Lord. Then, when this work is complete, we just accept the blood to "cleanse from ALL sin," from inbred sin. This is the *second change*. It follows consecration. The consecrated life is not regulated

by feeling but by faith. It knows but one controlling purpose, and that is to do the will of him that hath called him. And his will is in his Word. Hence the truly consecrated soul knows no cessation of purpose to live for God. It does not live by spasms; it is not subject to freezes and thaws; but turns to God with a purpose as steadily as the needle to the pole. It is unswervingly loyal to God's Word and stands on that, though all the world oppose. The consecrated one "is dead and his life is hid with Christ in God."

Knocking Infidelity Out

A collier went to hear Mr. Bradlaugh the infidel, and at the close of the lecture an opportunity was given to state any objections to the sentiments offered if any one had such to present, whereupon an uncultured, plain-looking man arose in the audience, and said: "Master Bradlaugh, me and my mate 'Jim' were both Methodys till one of these infidel chaps cam' this way; 'Jim' turned infidel, and used to badger me about attending prayer-meetings; but one day in the pit a big 'cob of coal' cam' down upon Jim's head. Jim thought he was killed, and ah mon! but he 'did' hold on and cry to God." Then turning to Mr. Bradlaugh, with a knowing look, he said: "Young man, ther's nowt 'like cobs of coal' for knocking infidelity out of a man!"

Comfort Lost through Unbelief.

As for the comfort we lose through unbelief, that is simply beyond our power of calculation. Who has not made herself miserable in thinking of things that the future hides? The burdens of to-morrow crush many a sensitive soul, although the Master's words stand firm that "the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Strangely enough, the habit of fretting, like other morbid habits, after awhile begets a certain appetite for fretting, and we take comfort in repining, and find pleasure in woe. None the less do we suffer spiritual loss by this custom, and constantly, in our homes and personal experience, furnish illustrations of the sin of unbelief.—Selected.

The smallness of our gifts need not deter us from giving, for the book does not tell us that as many as had plenty gave, but as many as were "willing-hearted, and every one whose heart stirred" her up and whose spirit made willing." It is that willing-heartedness we need most of all, that heart-stirring that will make us not only willing but anxious to give all that we have and all that we are to Him that hath loved us.

Use sin as it will use you; spare it, not, for it will not spare you; it is your murderer and the murderer of the whole world. Use it, therefore, as a murderer should be used; kill it before it kills you; and though it brings you to the grave, as it did your head, and it shall not be able to keep you there. You love not death; love not the cause of death.—Baxter.

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OUR HOPE.

"Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand."—Romans xiv. 4.

CONTRIBUTED.

The Soul of Man.

BY C. M. W.

"Whosoever shall lose his life (soul) for my sake the same, shall save it."

Every man has in him a consciousness of that which makes him distinctly and distinctively human, as he has a sense that grass is grass and trees are trees and neither are birds or fish. He knows himself a human being by the voice of an inward mind that has a clear-cut consciousness and expression.

Not that he does not know himself as linked to and joined on with all that he sees about him, so that he has a fellowship with all that he sees; and knows himself to be somehow related to all that is made, because made himself. But united with all this fellow-feeling is the deep settled, abiding consciousness, that he is not an ourang-outang or any other made thing, not only in his physical make-up, but in his inmost soul.

He may claim for himself an immortality which he cannot deny, some have thought, to the beast; but somehow he feels in the depths of his real consciousness, that this being true, he is immortal on different grounds. For different reasons in a different way; for he is different. Everything that points to a likeness with what has been, or is, or may be, if true; does not drag him down; he knows it does not, but rather that which is like him is lifted up thereby.

It is immaterial whether it be proven that there are links of resemblance or unity that suggest his being but one, though the highest one in an ascending scale of living creatures. He knows the real question is not touched. This is merely the question of physical structure, not of the physical man; the man with the soul. If it were, there would be no degradation in it for him, as man is not an oyster or tail-less bibe; a man is a man.

And this deep consciousness, which survives all degradation, even though men come to be as the prodigal and would fill themselves with the husks of swine, this consciousness which survives all misery and renders us superior to all events of time and place, this it is that marks the soul in man.

This is the office of the soul; to cognize and hold on to the great fact that we are human. This is its work, to ever emphasize this. This is its mission, to build up all brotherhoods and all lives in the great fact of our humanity, and in its deepest truth and purest fact our common humanity; just as the office and work of spirit in a fuller, broader way, is to join us to all worlds and all beings and all good, even God Himself, the Creator and Maker of us all.

So spirit deals more with the invisible

wonders of our being, the unseen ones about us, and the unseen within us; while the soul with its intensely humanizing grasp, holds first and ever fast to that which is most seen, has more of a body which is sensible and may be felt.

The world of men deal little with the unseen, even the unseen selves within each, they hardly care to fully know. What shall we eat and drink? How support the present life in its present form? is the one problem over which the soul constantly labors. If perchance, its toiling millions are for a time lifted by unions and inventions out of this slough, it is only passing and in appearance. These only lead back to greater straits unless there is a rising yet a higher, a getting away from the merely and more purely physical needs.

These are good in themselves, and properly held in ones thought are ennobling, but not as held alone and apart from the spiritual. But the soul, as its next outcome, as it naturally passes away from the mere support of the physical, adds to its bare walls the pleasures of this life; and when these have been multiplied till art and science and music and all manner of handi-work has made the luxuries and amenities of the world's better civilization, then of its own weight it has always fallen unless something beside has entered in to control and direct.

Unless eating and drinking and music and science and art, have recognized in their daily toil or their hours of pleasure and triumph, the hand-writing of the invisible God, Babylon, Babel, has always been the final outcome; and in mire and blood and desolation and death the world's light has gone out, leaving nothing but smoke and ruin, or monuments of a perished time to be seen or known by the later life that followed.

Babylon is the culmination of the soul life as it finds its expression in the world. It has ever worshipped the visibly beautiful and the scene in its richness and fruitage. Is this wrong, to build or eat? Nay, verily; not in itself; but it is, as it forgets God and seeks to go on, and believes that anything is possible but the failure of the human in its effort to supply the human need. The effort of the soul, the human and humanity in us to build up the human by itself or its methods, is always failure and loss.

And because it is in the very nature of the soul as it is in the individual, or as it has an aggregate expression and life in the ages, the nations, the race to forget God and glorify and believe in the possible human, the coming humanity instead of the possible God, and the coming of the God-head into things; therefore, the soul must be lost. A new life must enter into its human thought, and its human channels must know the flow of the river of life that flows out of the throne of God and the Lamb.

So Jesus teaches, as every evangelist makes the record, that all souls, with their life must be lost; and further, that that loss, whatever it may mean, as we lose our souls, our lives for His sake and the Gospel's—that is, when we live for another, and that other God manifest in the flesh and His gladness and tidings—that then, the soul is saved. For whosoever—teaches Jesus—would or will lose his life (soul) for my sake and the Gospel's, the same shall save it.

Made for the life of the world, of what profit would a soul be to the possessor?—it is our soul; the soul is not the person. Of what profit would it be if the world with its desires and full, flooding ephemeral life had passed away? This will be, and so Jesus by the strongest possible appeal that can

be made to the human within us; the appeal to us as desiring that which is permanent and not transient, calls upon all to deny themselves, take up their cross daily and follow Him: when he who made it undertakes to satisfy and save and fully possess in fixed gladness the restless, seeking soul of man.

He, Himself in His humanity, can meet its human call and need, and Himself in humanity and He alone can work out the thoughts that had their place within, when first man undertook for himself to solve the question of a human life. In Him, our Lord, it is, and was, and will be solved for the race as well as for each individual. In Him, all soul questions are answered. In Him all the thoughts of the human is met, all the thoughts of God fulfilled. And as we are His, and so represent Him as did He the Father, in just so far, and no farther, do we show that we have been saved, and in Him are lost in true Bible sense.

Fanaticism.

So general has the cry of fanaticism become that the tendency among holiness people is to overlook its presence. Webster defines fanaticism as excessive enthusiasm; wild and extravagant notions of religion, religious frenzy.

Brother Haney says: "Enthusiasm, as here used, may be defined as a conceit of divine possession and revelation, leading to extravagant views and overheated imagination; a state in which the judgment is ruled by the imagination exposing its subject to dangerous errors."

The fanatic receives and acts upon impressions, and is always sure that God leads him or her, as the case may be, although the thing done may be contrary to reason, common sense, and the best judgment of those older in years and wisdom of God. Indeed, reason, common sense and judgment are only other terms for the fanatic for the whisperings of Satan. While under the hallucination of fanaticism, everything done or every duty left undone is attributed to God's leading.

In a recent meeting the writer was forced to recognize much of fanaticism and its baleful effect upon the services. One claimed to have a revelation from God and a message from Him to the leaders of the meeting as follows:

"They should not sleep upon beds but make their couch on the ground, or in more exact words, wallow in the dirt; they ought not eat at the tables, as others, but pick crackers out of the dirt and straw, or go without food." This was supposed to be an indication of great humility.

Another was led (?) of the Lord to come to a meeting where he knew the leader of the meeting did not desire his services, and where he knew, as he admitted, that it was not for the glory of God for him to be. Yet was glad he was there. Strange leadings! God never leads us where it will not be for His glory for us to be. Satan is always willing to lead such of God's children as he may, to do such things as religious reason and the interest of the Redeemer's cause plainly show to be unwise; under the impression that its subject is a great martyr to the cause in sacrificing his feelings by going where he is not wanted. But the Spirit of God never leads His subjects in any such way.

Another is led (?) of the Lord, she says, not to eat at the table with the unsanctified, not to visit her neighbors who do not profess sanctification, even though members of her own church. "God having given her the light (?) that it was wrong to thus associate with worldly people." Were it not that the subject of this delusion calls it the lead-

ings of the Spirit, and may be ignorantly laboring under such impression, we should class this as Phariseism. The Pharisees charged the Saviour with eating and drinking with sinners, and found fault with him for so doing. Should the disciple be above his Master? Read Luke 6:40. The spirit of withdrawing ourselves from others in the social relations of life, neighborly offices of kindness, etc., is not the spirit of the Master. Beware that the enemy of the souls does not mislead you in his direction. The spirit of true holiness purifies the social qualities and turns them all God and heavenward, making them a strong lever in doing good. Satan would destroy our influence by having us withdraw ourselves entirely from our friends and become isolated and retired. To do this he must first make us believe it is the voice of God to us. Worldly amusements are to be shunned. Christ should become the source and center of all our pleasure. While we keep our social nature cultivated and consecrated to God, we are not to follow after the world for enjoyment. Neither are we to live a recluse-life to avoid the sinful amusements of those with whom we mingle. Let us remember we are to be lights and our lights must shine;—leaven, and the leaven must get into the lump.

Oh what a field of usefulness does our social nature, purified by the blood of Jesus until the sweet spirit of the Master is transused through our daily walks, open out to us. And how much does the blessed cause suffer when one of God's little ones buries this pearl, and in the place of it gives out to others, a solemn gloomy look, that casts a chill over all who come in contact with them. May the dear Master so refine and sweeten all who profess holiness, that human nature may be more and more sociable.

Another says she is led of the Lord to give up the Sunday school class, church meetings, prayer meetings and services, and that others in the same church who do not follow in the same line are not true to holiness, have compromised, etc. Holiness will qualify us in a pre-eminent way to work in the Sunday school, church and class, and unless God calls us very clearly to another field of labor, we should be very careful how these duties and privileges are neglected. Satan is so wily right here. There is so much done by the church to-day that is not in harmony with what we conceive to be the Spirit of Jesus, that unless we are watching very closely, he will get us to see wrongly and thus act wrongly. Come out-ism from what in the main is good, because some evil exists and we think is practiced, is in no wise, it seems to us the best to do. Rather let us work the harder in our respective places to do good and upbuild the Master's kingdom.

We have written only on a few of the phases of fanaticism as it has come under our observation. We might mention some things brother May has already called attention to in his article upon camp meetings, but we forbear. We are glad it does not prevail to a great extent, and by proper caution being given need not get very much in road.

We are still constrained to cry "More holiness give us, Lord. More purity within," as we are satisfied this is the great need of the church to-day, and God has this rich experience for all His children, which is reasonable rational, not fanatical, and better than all is Biblical. May God give us more of it.

LOVER OF HOLINESS.

The truest proof of a man's religion is the quality of his companions.—Bailey.

Correspondence.

Rev. J. W. Caughton:

Thinking that you would be glad to hear from your work at this place, I embrace this opportunity of dropping you a few lines.

I think your trip to this place has done good. It has put people to thinking. When people go to thinking earnestly and honestly they will find the truth. *Right thinking* must precede *right doing*.

Well, you perhaps remember that it was announced that there would be a sermon preached at the church on Monday night after you left, against your views on holiness. That appointment was made *for* and was filled *by* a Mr. Parnell, whom you met here. I will try and give you an outline of his effort.

First, he and Mr. Mitchell had written out some charges against the party that you was with. I cannot remember the charges, but they were very grave ones. I may be able to get them some time. Mr. Mitchell read these charges, then Mr. Parnell read for a lesson the third chapter of II Timothy. His text was from Ephes. 4-14. He stated that he did not intend a sermon, but a lecture.

He then left his text and the Bible and went off in a scurrilous attack on the character of those who professed and taught holiness. He compared them to the Cobbites and every other kind of religious fanatics of which he had ever heard. He called your party a "troupe of traveling gypsies, tramps, wild fanatics, and vagabonds." He hinted that you were guilty of all kinds of crimes known to human depravity. Oh, it was shameful!! I was astonished that our people would allow such in the pulpit. Almost everybody present were disgusted. I have heard several who are anti-holiness people say that it was an outrage. He injured the very cause he tried to champion. And in the midst of all this he had the audacity to claim that he was aided by the *Holy Spirit*. Instead of showing the spirit of Christ he showed the spirit of a blatent-mouthed black-guard. Instead of trying to persuade men to be religious, as Paul of old did, he tried to disgust them with the plain truths of God's word, as Bob Ingersoll does.

Your prayer "that confusion might come upon any man that tried to refute the truth as you had preached it" was fully answered in him. He was confused and driven to desperation.

Your cause is doing better here than ever before. You can do still more good when you come again. The people are beginning to realize that the very object of Christ's coming into the world in the similitude of a man, with the same passions was to lay a pattern for them to follow. As he being an elder brother lived holy, so we can live holy. As he "being tempted in all points like as we," was able to overcome evil with good so we can do the same.

Yours for justice,
J. W. THOMAS.

Henderson, Mo., October 3, 1881.

Refuge.

BY E. P. KYLE.

We are housed up from the storm of wind and rain. We are comfortable in the house, while without it is rainy, blustery. The wind makes the house shake, but does not move it. This brings us to the word of God—"God is our refuge." The soul is hid with Christ in God. When the soul gets into God, then the winds of persecution may blow and howl around; the rain of trials and troubles may come in torrents, but that soul is calm and comfortable in God. And as the wind dashes the rain against

the house, the soul is not moved. O what soul rest, heaven born rest, sweet rest. Here the soul is housed up in God, shut out from the world and its cares. While in the house, neither rain, hail or wind can harm us. Glory to God! what consolation. Let men snap and snarl, let devils howl and roar, blessed be the name of Jesus—its all on the outside—the mud, dirt, slush, scum, noise, clatter, bluster is outside. Hallelujah! With in all is clean, clear, peace, joy, and sweetness, love, courage, faith, holiness, heaven, Christ and God and the Holy Ghost. Glory to the great God! Is not this a glorious refuge? Praise be to our God! O friend, get into God, then you can say with Paul, "None of these things (storms) move me." Then you can stand up, if need be, and be laughed at, —then you can stand it to be scoffed at, sneered at, talked about, have lies told on you, be turned out of house and home, out of the synagogue, be hooted at, friends turn against you; yes you can stand when this world is on fire. Yea, then you can stand the judgment day. Brother, sister get into God then you are safe. "God is our refuge."

Psalms, 46:1, "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Hallelujah. FIRE, FIRE; what can go through fire? Zach. 2:5. Please read Isaiah 4:5, 6, and 25:4, Deut. 33:27, "The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee, and shall say, destroy them." Glory to God, what a blessed privilege to be hid, shut up in God; what strong protection, what a blessed home that we can dwell in God right here in this world. Saved, kept from falling, preserved blameless, cleansed from all sin, sanctified wholly. Hallelujah to the great God forever and ever. Friend, seek 'be refuge; get into God then you are in heaven. Yours saved to the uttermost. Hid with Christ in God. God is my refuge.

Hopeville, Clark Co., Iowa.

A Better Way.

Christ found no fault with the conditions of his human life. The freest soul that ever brooded over man's wants and weaknesses, he was born into a race intensely bigoted and narrow; the most loving heart that ever beat in a human form, he was surrounded by indifference, enmity, and hate; the most spiritual nature that ever interpreted God and heaven to humanity, the best friends which earth furnished him gave him no spiritual fellowship, and in their moods of deepest devotion could only translate his teaching concerning the things of the spirit into the lower language of their own materialism. No character was ever so entirely at war with its surroundings, none ever so bereft of companionship and sympathy, so homeless and desolate. Yet there is no word in the Gospels to indicate any revolt on the part of this divine mind against the limitations of its work. *of his* fine heart against *the* circle *at the* root *life, giving it that* strength. *denied it by the* atmosphere *put forth its activity.*

Just here one cause of the barrenness of much of our Christian life, discloses itself. We lack the spirit of sacrifice. The country is full of dead churches and dead communities, in which the currents of spiritual life have ceased apparently to flow at all. In place of a spirit of fellowship, which is always studying how it may build up others into stronger character and purer ways of life, reigns the mean spirit of calumny and slander, searching out every weak

place, blackening every shadow, incessantly pulling down individual reputation, and so lowering the moral standard of the community. In the church one finds indifference, envy, mutual disparagement, and that critical spirit which is the worst denial of Christ, because in his name, with its scourge of small words, it drives his spirit out of the temple. What is a Christian to do in such communities and Churches? Is he to go about declaring against the low tone of the neighborhood, charging the responsibility for the wretched state of affairs upon one and another, excusing himself from work because his surroundings are so uncongenial and unsympathetic? The Church abounds in Christians who are traitors to their trust on just such pleas as these—who have far more concern for the faults of others than for the faithful doing of their own duties.

God did not put men and women into places that would be pleasant. He stationed them where they are oftener called to give than to receive, for he meant that they should produce more of the spiritual food which is to feed and nourish the world than they should consume.

It is just this thinking of self, and of comfortable and pleasant ways of doing good, that reduces by half the power of the Church. Brother A must be consulted before any new step is taken, or his pride will marshal him in opposition. Brother B must be asked to take the first place, or his eloquence and his money will not forward the new enterprise. It is self, self, and eternally self, instead of Christ. The work waits, the fields whiten and are given over to the frosts, because the laborers wrangle for places and pay. The Christian who finds no fault, makes no complaint, asks no questions, but does his work as if it were far more important than his part which enriches a Church far more than the eloquence of its pulpit or the magnitude of its resources. The work itself so far transcends the personal tastes, preferences, and desires of the worker, that when the mind and heart are really filled by and absorbed in it, they fade out of thought.—*Christian Union*.

Slippery Places.

As we tread life's pathway, the most trying places are those which do not seem to offer us a certain foothold. Open assaults from without, or insidious approaches of Satan within the precincts of the soul, we have learned how to meet successfully. But those manifold experiences of daily life that sometimes seem to us so peculiar, and for which, apparently, there is no definite promise of help provided—these form the severest ordeal. Before we are quite aware—unless constantly watchful in prayer—our feet are "almost gone."

Here, for example, is one upon whom a large and dependent household leans for support. The daily bread, the needful raiment, the means to educate the family, are all provided through his efforts. But now impaired health wholly unfits him for business. Inevitable embarrassments follow. Even his intimate earthly fellowships, hitherto so precious seem to have strangely vanished from his life. His disappointments are rendered thereby unspeakably great. He beholds his former associates, still in prosperity, "having more than heart could wish." He sees them pass his humble cottage, marks their studied neglect, hears no soothing word of sympathy. What wonder if, in his depression, he exclaim: "My steps are well nigh slipped?" He could have bravely withstood other ills, but here "the foundations" seem to be destroyed.

Aside from all these discomforts,

above-named, there are certain peculiar tests that arise from physical debility. While in health we do not realize how great is the trial that the sick are called to endure. At such times, it is true,

"He knoweth our frame," but not always, at the first, will the full meaning of this word break upon the soul. How often weeks and months of distressing nervous agitation are endured before our feet rest upon a safe place. We are liable, while yet in the flesh to suffer by anticipating imaginary evils, or by a morbid contemplation of fancied deficiencies in our former life.

How may we prepare ourselves for such "slippery places?" An habitual mindfulness of God's presence in all our life will save us. He has not, he cannot leave us as bereft orphans. He is our loving Father, ever seeking our highest good, whether we recognize him, or reject his offices of love. "I have set the Lord always before me," said the psalmist. Thus, when disappointments or the infirmities of years are our portion, we shall lean upon him. "Our feet shall stand within the gates" of his Zion; he shall be at "our right hand," and we shall "never be moved." So shall it be that our "feet shall be shod with the preparation of the gospel of peace," by which, under all adversities, we shall "stand fast in the liberty wherewith Christ hath made us free." "He that keepeth thee will not slumber." He will not suffer thy foot to be moved.—*Christian Advocate*.

Our Abiding Place.

HANNAH PELTON.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." B St. John xv., 7.

Precious words of our Lord and Master! He farther said, "I am the door; if any man will enter in, he shall be saved."

Here we have, as it were, a home scene: Man lost in the mazes and darkness of sin—a stranger—a wanderer—worn and weary. His eye rests on the open door—Christ. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Come says the pleading voice. As the soul enters this wonderful home of love found in Christ, the natural impulse is—to *abide there*. This certainly involves a submission to all the commands and words of Christ's household—his kingdom of grace—submitting cheerfully and willingly to the will of our Lord and Master. We are his abiding guests now. We are not to presume to have our own way about matters and things, only as they are in the will of our Lord. As his guests, we are his especial care: Such a watchful care he has over us that even the hairs of our head are numbered. His compassion toward us is great; he knows our every soul-need, and how anxious and ready he is to confer blessings. As *guests*, we are to enter into the work of our Lord; no one is exempt. Go work in my vineyard. As to his co-worker, we shall be bountifully fed, for here is sufficient grace promised. In this abiding place is found soul-rest. We are hid in the cleft-rock—our abiding place—wonderful in its rest, wonderful in its peace, in its love. Here it is, that praise is comely, praise is pleasant. The great love of Christ prompts him to say to all who abide in him, "Ye shall ask what ye will, and it shall be done unto you." We may confidently take to Jesus our soul-wants, our sickness, our temporal affairs, our trials, our temptations; everything to God in prayer.—*Free Methodist*.

If the church be a body, then must every member supply. The foot must walk for the eye and ear, and the eye see and the ear hear for the foot.—*St. Chrysostom*.

THE GOOD WAY.

J. W. CAUGHLAN, Editor.
J. B. WILLIAMS, Assistant Editor.

An inter-denominational holiness journal, published weekly by the

SOUTHWESTERN HOLINESS ASSOCIATION; holding forth the word of life on the line of Pardon for the Penitent and Entire Sanctification for the Believer. It insists on inward and outward holiness, and pleads for the Sanctity of the Christian Sabbath; its voice will constantly be lifted against the removal of the ancient landmarks; and in favor of pure and primitive godliness.

Mrs. J. W. Coughlan, business manager, St. Joseph, Missouri.

A. M. Kiergan, Financial Agent, Chillicothe, Missouri.

Let all subscriptions for the paper and all money for the same be sent direct to this office. Let all money orders and checks be made payable to J. W. Coughlan, omitting Rev. or Mrs.

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ST. JOSEPH, MO., SATURDAY, OCT. 15, 1881.

HOLINESS UNTO THE LORD.

OUR FAITH.

"The Lord hath taken away thy judgments, He hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more."—Zeph. iii. 15.

SOUTHWESTERN HOLINESS ASSOCIATION TRACT FUND.

The Association asks for funds to publish tracts for gratuitous distribution. Please send on what you will contribute. Those who desire tracts for distribution, will please send in their names.

Total hitherto received, 1881 \$51 20

To send the GOOD WAY to Missionaries: Amount hitherto reported, \$2.75

NOTICE All new subscribers who send in their names for 1882, now, accompanied with cash \$1.25, will receive the remainder of the numbers of this year FREE. Now let us have a big rally at once to the GOOD

We need what you owe us very badly just now. Please send it in.

If you have not yet paid your subscription for THE GOOD WAY, send it in for we need it.

We want well written christian experiences and we need mainly brief testimonies to the virtue of the all-cleansing blood. Send them in as soon as possible. Christ wants his witnesses to testify. Tell what you know of his grace.

NOTICE. In our long absence the past summer, our business got in a bad tangle in some few instances. If you have ordered any thing from this office, and it has not been attended to, please notify us at once that it may be rectified. We purpose to do everything right and straight that can be made so.

Influence all may and must give. Unconscious as we may be of the good or evil character of it, it is all-pervading. We may hear, think, and talk to advance the kingdom of our Lord. Purity strong, well-directed purpose will inspire another soul; interest in all the work of the Church gives life and vigor to the whole.

The civil (?) authorities in St. Louis arrested the captain of the Salvation Army and put a stop to street meetings.

If the Salvation Army were a company of beer-drinkers and were to parade the streets on Sunday with a brass band, it would have been regarded as all right; but to preach the gospel on the streets is quite disorderly in St. Louis. God will cause this gospel to be preached in spite of wicked men, corrupt officials and angry devils. Yes it shall yet fill the world.

SOME LETTERS.

A brother writing us says of his church: "I found the state of piety here very low. * * * In short a revival in holiness is the one thing needful. On my arrival I began to preach *Christian* perfection, and for the four months past nine sermons out of ten have been on that line *definitely*." "As to the results I will say I have not been persecuted nor starved. * * * I have seen the people moved under this gospel somewhat, but the result to me is unsatisfactory. . . . I do not know that any one has entered into the 'holies' as the result of my preaching."

Now there are some things about this letter that need to be noted. The brother has preached nine sermons out of ten, on holiness, for four months and yet no one is sanctified. He claims to have preached *definitely*. No doubt the brother thinks so, but he surely mistakes. No one can preach holiness *definitely* for four months without some one getting sanctified or else stirring up the devil very notably.

In ten weeks just past the writer, with others, has been engaged in preaching holiness *definitely* with the following results: He has stirred up the carnal mind very signally and roused the devil to malicious fury; but about four hundred and fifty, in eight meetings have been saved; more than half of whom have been fully sanctified. But he cannot say with our brother that he has not been persecuted; for he has proved that Paul's declaration to Timothy is true "All that will live godly in Christ Jesus *shall suffer persecution*." Christ also says, "There is no man that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel's; but he shall receive a hundred fold now in this time, houses, and brethren, and land, *with persecutions*; and in the world to come eternal life." This gospel has neither been amended nor revised. "The word of the Lord endureth forever." Christ came not to "send peace on earth, but a sword."

We cannot resist the conviction that the emasculated gospel which fails to get people saved, and does not stir up the carnal mind and rouse the powers of darkness, is the devil's patent heart-ease. Twenty-five years experience in preaching convinces the writer that when the naked word of God is preached, free from human gloss, and backed by much prayer, it *always* stirs the people, stirs the carnal mind and rouses the devil, but *somebody* gets saved. But whenever we put in the slightest measure of gloss or, the soothing-syrup of compromise, the word is fruitless.

And we always *fear* when we hear it said that the whole gospel is preached, but with no success, that there is a serious mistake somewhere. Can the whole gospel be preached by a holy man without success? "It is the *power of God* unto salvation." It is either a savor of life unto life, or of death unto death, and when it becomes the latter it stirs the devil, and the fight begins and somebody is persecuted. The Lord save his preachers from compromise, and make them straight for God. We are confident that this is the difficulty when there is no persecution and no salvation.

Another letter from another brother who is beyond question "where Satan's seat is," says: "We are going forward. Every week or so, some are justified or sanctified. We are getting down to gospel bed-rock. It is hard work here, where position in society is of so great account. Many would be holy but for the self-denial required. Gold and costly dress—costly in the making, are

among the hinderances of holiness here." "Much of the sanctification here has a warm side for the world. Much of the sanctification *professed*, has need of sanctifying."

The contrast between these two letters is marked. But not more so than the situation of the two writers. One is in a quiet little country village and, the other in the midst of a great city, where every form of vice and false religion ever born of hell, abounds. The gospel in the former place is a *confessed* failure; that in the latter place is a success; though a worse place this side of perdition, all things considered, can hardly be conceived. *We know whereof we speak.* What makes the difference? "God is no respecter of persons." The latter of these brethren preaches the gospel with the Holy Ghost sent down from heaven and without fear or favor, and without compromise. The former—well God knows—let the brother search the Word of God and his own heart. Straight holiness never fails to save some, even though it does stir up the devil and persecution. And no man truly loyal to God ever starves either. God's promises do not break down.

HOLINESS IN THE M. E. CHURCH.

We gave last week some account of the persecution of some holiness people in Ohio at Dayton Canton and Cleveland clipped from the *Lay Evangelist*. The only case that really came to trial is that given below. Notwithstanding the decision of Bishop Harris the committee acquitted the accused. For our own part we are free to say, there are not enough preachers bishops conferences or ecumenical councils in this world to keep us from any holiness meeting undenominational or otherwise to which the Lord may lead. "If this be treason make the most of it." We clip the following from

The only case growing out of the Canton holiness persecution that really came to trial, was that of Bro. Impertus Martin who is a member of the Ohio State Camp-meeting Association. The charges are not before us, but we understand that the straight question was presented of attending an undenominational holiness meeting contrary to the papal bull of Bro. Martin's preacher. The trial was before a committee of five. Bro. M. was ably defended by Bros. A. B. Leonard of Cincinnati, and J. W. Hill of Ada. The committee acquitted Bro. Martin.

This was a triumph for the right. If the people were sure of such decisions every time, it would be blessed. But no principle of church law seems to be thoroughly established that way; and judging from high authoritative statements, no such desirable principle of spiritual freedom is likely to be generally and satisfactorily conceded.

It is no desirable picture to see a row of supposed godly men standing before the throne of the preacher, caps in hand and eyebrows lowered, like feudal lackeys of another age before their Lord, asking if they may be permitted to attend a neighborhood unchurchly prayer meeting, at such hour as the church has no appointed service!

FAMILY DANGER SIGNALS.

A writer in *Leisure Hours* shows how family quarrels were avoided in one household:

One way to prevent quarrels was given by an old man as invented and practiced by a couple whom he used to know, down "Chidding-lye" way:

"You see," he said, "they'd agree between themselves that whenever he came home a little 'contrairy' and out of temper, he wore his hat on the back of head, and then she never said a word; and if she came in a little 'crass' and crooked, she threw her shawl over her left shoulder, and then he never said a word."

We have known such or similar danger signals to be adopted; but how much better it is to have the powder maga-

zine taken out of the heart so that this signal service may be at an end.

Powder and nitro-glycerine, as explosives, are not a circumstance as compared with sin. The body of sin is a ferocious, deadly, dangerous enemy, with porcupine disposition and full of explosive material.

The only truly safe way is to get rid of it. God has provided that "the body of sin might be destroyed."

When sin is all destroyed and the soul is fully sanctified, then these signals will be needed no more. Get rid of the enemy and dispense with the signals.

A COMMUNICATION in this week's paper from Prof. J. W. Thomas, Principal of Henderson Academy, will be of interest. Prof. Thomas is not a christian, but had the good sense to see that our teaching was not only soundly scriptural, but that holiness is the crying need of the so-called christianity of the present day. The evil things that the poor mis-guided brother said of us have made us rejoice, in that we are counted worthy to suffer such things for Jesus' sake. Matt. 5:11, 12. The strange fact, so often noted before, that the opposition to holiness should come from the church and professed christians, has another striking example in the opposition at Henderson. Sinners there as elsewhere said, "that's the kind of religion I believe in; that's the kind I want." As Jesus said to the chief priests and elders of the Jews. "The publicans and harlots go into the kingdom before you," so it is now. Unconverted men receive the truth before professed christians. Well, God reigns. To the opposition and evil speaking against us, we say Amen.

CONSIDER THIS: Would it not be well to observe Friday December the 9th as a day of fasting and prayer for an increase of spiritual wisdom and prayer? To ask God God specially:

1. That all teachers of holiness and leaders in the movement receive a larger measure of love and meekness of wisdom, to fulfill their responsible calling.

2 To rid the work of all persons who are not solemnly committed to do the Masters will in all things.

3 To use the holiness press more signally the in-coming year than hitherto, and to make all the editors and writers more uncompromisingly loyal to God and free from sectarian and other trammels,

4 That a full measure of apostolic faith zeal, love and power, be conferred in all who teach or in anywise represent the movement.

5 That an increased and mighty impetus under the guidance and inspiration of the Holy Ghost be given to this holiness revival during 1882. Will editors of holiness periodicals who favor this, please insert and sanction the above.

It is not strange that the Sabbath is so generally desecrated. The authorities in the large cities can't be said to wink at its violation; they shut their eyes, and keep them shut. In Brooklyn, on a recent Sunday, the amphitheater and tents for a circus were erected with great noise and confusion, and the animals were brought on the grounds. Hundreds and thousands of men and boys, women and children, were attracted to the grounds from early morning. Under the present Commissioner many improvements have been made. Whose fault was it that such an outrage upon the religious part of the community and such a public violation of law was perpetrated with impunity? But, doubtless, what the managers of that circus did there, is done by similar concerns when and where it suits their convenience.—*Ex.*

TIDINGS OF THE WORK.

The postponed holiness meeting at Coloma, October 23rd.

Brother Aura Smith is engaged in a holiness meeting at Edina, Mo.

Holiness conference near Lawrence, Kansas, commencing December 7th.

The camp meeting held by brother J. H. Allen at Vernon's Mill was rained out.

Brother Andrew Mead feels that his call is to go west. Kansas will be his probable field.

Holiness meeting at Lawson began October 12th, conducted by brother A. M. Kiergan and J. H. Allen.

Consult our premium offer if you want a good book. You will find it under the head of Business Notices.

Mexico Tabernacle meeting commences October 28th in charge of Bro's. J. H. Allen and P. D. Van Deventer.

Brother and sister Bean are making their home in Chillicothe, Mo. They expect to go into the holiness work soon.

Brothers Van Deventer and Sumter and sister Zudie Libby will hold a holiness meeting at Binumville, commencing October 14th.

The permanent address of Rev. Harry May is Hannibal, Mo. Those wishing his help at holiness meetings address him there. He is at West Hartford now.

Sister of Fanny Liter, of Cherokee, Kansas, came into our holiness meeting at Talmage, Mo., and gave blessed testimony for Jesus. She will act as agent for the Good Way at Cherokee.

Brother E. P. Kyle is now at Hopeville, Clark county, Iowa, ready to answer calls for holiness meetings. His wife will accompany him in the work. Any one needing their services can address them there.

Bro. Vernon E. Bennett of this city is to start next Tuesday for India to labor as a missionary under the auspices of Rev. Wm. Taylor, in connection with the Seaman's Bethel work at Calcutta. We expect to hear from him often.

Brother I. G. Thompson and wife, of Uniontown, Kas., went over a hundred miles in an open buggy to attend a holiness meeting at Crystal Dell in the Ozark Mountains, Southwest Missouri. They believe in holiness and appreciate it.

The *Banner of Zion* has been consolidated with the *Christian Harvester*. Also we notice that the *Line and Plumb*, of Marion, Iowa, has been consolidated with *Gath Rimmon* at St. Louis. We trust that each of these journals will be made stronger by the consolidation.

Bro. J. B. Williams arrived at Paris Ark. Friday Sept. 30. The meeting was already commenced when he reached there. The two preachers who began it soon retired and left him master of the situation. Some have already been converted and some sanctified and the work goes forward.

Bro. and Sister Keyt, of Eureka Springs, Ark., seem to be taking hold of faith work in hearty earnest. They attended two of our southwest Missouri holiness meetings. They scatter holiness truth about Eureka Springs, and God owns their work. They report a sister Shaw healed, and wholly sanctified.

"Jesus Christ the same yesterday, today and forever." The same to hear, the same to bless, the same to heal, the same to save. His power in these directions, can only be known by him whose faith in the divine Word becomes a sounding line to fathom the meaning of that word "uttermost" as expressive of His saving power.

We wish to get up some large illuminated scripture mottoes such as HOLINESS TO THE LORD and "*The blood of Jesus Christ His son cleanseth me from all sin.*" Will all who want them please notify us speedily so that we can judge whether we can afford to get them up or not. Speak to your friends about it; they no doubt would like to get a copy of each one. Then write us the result at once.

Do not forget to send in what you owe us, for we need it now very badly. Some persons have allowed their accounts to run on the whole year without attention. It is true \$1.25 is not very much; but when you put one or two hundred of them together they amount to considerable. Moreover, if your time is out, and you have not renewed, please do so at once. We would not mention this only that our very pressing need makes it imperative. Please attend to this at once.

Brother F. B. Williams writes us from Logan, Mo., of the meeting held at Spencer school house:

"There was powerful conviction rested on the people from the start. Some said they were sanctified when they were converted. But when true holiness was preached they found they had the carnal mind and were sanctified afterwards. There were three converted, six wholly sanctified and four more had all on the altar. There were eleven at the altar when the meeting closed."

Brother Williams returns to Litchfield, Ill. The Lord bless our dear fellow-laborer in the vineyard.

THE GOOD WAY FREE for THREE MONTHS to those who subscribe for 1882, NOW!!!

SISTER Roxie Grantham, of Civil Bend, Mo., desires us to publish the name of the Treasurer of the Women's Foreign Missionary Society. We don't know it. But any communication addressed to Mrs. Lucy E. Prescott, Minneapolis, Minn. or to Miss Mary Price, of Savannah, Mo., will receive attention.

So also monies sent them will be properly accounted for. They are both in the work; the first Corresponding Secretary for West Division W. F. M. S., and the second is Corresponding Secretary for Missouri. Either will give information or receive money.

The camp meeting held jointly between the Green City and Sticklerville circuits, has closed, and gracious results were achieved. The number converted and re-claimed was, so far as known, eleven, with nine who professed entire sanctification. The whole results of the meeting are beyond our perception. A deep sense of duty seems to have settled upon the community. One case of healing in the vicinity was quite remarkable, but to God be all the glory. One man 82 years old was converted. Bro's Cavett and Crampton gave valuable assistance. B. F. WARNER.

Green City, Mo., October 3, 1881.

Southwest Missouri Holiness Convention.

The monthly holiness convention for the S. W. Mo. H. A. will begin Saturday the 30 of Oct. at St. Elm school house in Green Co., to continue over the Sabbath.

This will be a very important meeting for the holiness work in this part. Planning for the confirming, and spreading of the work, &c., &c. All interested are cordially invited to attend.

F. E. IRVINE, Cor. Sec'y.,
Chesapeake Mo.

Chariton Holiness Association.

At Clifton Hill, October 1st, the holiness people organized themselves into an association auxiliary to the S. W. H. A. and arranged for the purchase of

a tabernacle. The brethren from Hebron, Bee Branch and Providence were represented and adopted the principles of the Southwestern Association. The officers elected were, W. P. Summers, President; H. A. Foster, Vice-President; J. E. Duncan, Secretary; T. L. Williams, Treasurer. Brothers Summers, Foster and Girvin were made a committee to collect funds for a tabernacle. H. C. Rice was appointed book agent. They are planning to push holiness work in the country round about.

J. E. DUNCAN, Sec'y.

Report of Knox City Holiness Convention.

At a meeting at Asbury Chapel, September 28th, at the call of President, Aura Smith. The following proceedings were had:

A statement was made of cost of tabernacle, \$242.60. Amount paid on same, \$234.75, leaving \$7.85 unpaid.

Samuel Sinnock, of Newark, was chosen secretary of convention. John King was chosen vice-president from the band at Shrader S. H., P. O. Newark; Robert Horten, Asbury, P. O., Stiffinsville; Jacob Murphy, Bee Ridge, P. O., Knox City; J. W. Bowers, Mt. Zion, P. O., Bethel; F. M. Miller, Day S. H., P. O., Newark; J. H. Rippey, Knox City; J. T. Marshall, Philadelphia; J. T. Hopkins, Shelbyville; George Walters, Emmerson; Bro. Ravenscraft, Benbow; Mrs. Mattie Dines, Shelbyville; Bro. Arnold, Bacon Chapel, P. O., Lentner, Frank Hunsaker, Novelty; Mary Smith, Edina; F. B. Williams, Cook S. H., P. O., Edina; Samuel Sinnock, Newark.

The Secretary was instructed to notify the vice-presidents of several bands to raise \$2.50 each to pay the balance due on tabernacle, and to procure a box in which to keep the same when not in use. The money to be sent the Treasurer, F. Faganspan, Steffinsville, Mo.

Your Bro. Saved.

Samuel Sinnock, Sec'y.

BUSINESS NOTICES.

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Holiness Made Easy.

A writer in one of our exchanges, in making some strictures upon our views of "distinctively holiness camp-meetings," says the fewer of such that are held the better. We have no doubt such is his judgment. Perhaps, however if he will take the pains to examine candidly the history of camp-meetings, he will change his opinion. A book such as "Boenm's Reminiscences" would enable the brother to see that the entire sanctification of believers formerly was one of the leading objects of camp-meetings. At the great Dover camp meeting of 1809, at which there were two hundred tents, and an immense congregation, the daily reports took notice of the number sanctified as well as of those converted. "On the first day forty-seven were converted and thirty-nine sanctified." "Friday morning R. Lyon preached to idlers in God's vineyard. Then mourners were invited to the altar. Many came and the work of God went on till three o'clock, when James Aiken preached on the gospel feast. The work went on gloriously, and at sunset they reported one hundred conversions and seventy-five sanctified. In the evening George Woolly preached on sweeping away the refuge of lies. The next morning they reported sixty-two converted, and fifty-three sanctified. The ensuing day three hundred and two were converted, and one hundred and ninety-two were sanctified. On the Sabbath four hundred and twenty were converted, and one hundred and ninety were sanctified. Thus the meeting went on from day to day. Such indeed were the camp-meetings generally of those times. God grant we may see more such in our day. We rather like the idea of "holiness made easy." We remember our Lord said his yoke was easy. We presume whoever succeeds in doing away the false impression so difficult, will render a great service to the cause of true religion. It is sad to think how difficult holiness has been made to appear by many of the religious teachers of our day. It has been represented to be so difficult as to be deemed impossible. Nevertheless we must insist it is easy to be right and do right with God's help. It is more comfortable and pleasant to walk in the "Kings highway" than to travel in the broad road to death and hell. Holiness is truly a state of ease and tranquility. If people will take the right way, such as we have heard taught at all the "distinctive holiness camp-meetings" we attended they will find it easy to "love God with all the heart, soul, might, mind and strength, and their neighbors as themselves." His commandments are not grievous. His yoke is easy—His burden is light.—*Christian Standard*

Waiting for Conviction.

Remember that God never tells you to wait for convictions, or anything else. He tells you, "Behold, now is the accepted time; behold, now is the day of salvation."

You have no occasion to wait for any deeper impressions. In my opinion, you do not need them. You have impressions deep enough. How deep impressions does a sinner need? What does he need to know and feel in order to be prepared to come to Christ? I will tell you: he needs to know that he is a sinner, that he cannot save himself, that he needs Christ to save him. That is all, and you have all that already.

Deeper impressions never yet came by waiting for them without prayer and without attempting to flee to Christ, and they never will. Your duty is to turn from sin and the world to Christ,

at once, to day. If after all you do need any deeper impressions, I will tell you how you may get them, and you will get them in no other way: you will get them just when you aim to do as God bids you, to repent, to flee to Christ, to give God your heart. At present you are excusing yourself from all this by the false notion, that you have not impressions enough to be able to do so. You do not, this moment, feel condemned for neglecting the great salvation, because you think you cannot attain it till you have deeper convictions. This is your excuse. And it is all a deception, in my opinion. But if you do need more deep convictions, you will get them when you aim to come to Christ. Then you will find you have no heart to do it, no will to do it, no readiness to deny yourself and renounce the world; and then you will begin to see what an undone and helpless sinner you are, and how much you have need to pray for God's help, as you are not doing now. This is the way to gain deeper impressions, if you need them, and the only way. Five years more of waiting, or fifty years, will not give them to you. This is all I have to say.—*Dr. I. S. Spencer.*

The Blessing of Denial.

St Augustine had an impulsive nature which in his youth betrayed him into all manner of excesses. His mother, a devoted Christian woman, ceased not to pray daily in his behalf. He longed to visit Italy, but Monica earnestly besought God to interpose by some providence, and by preventing his departure save her son from the exposure which would inevitable come from a residence in corrupt Rome. The intercessions of the noble mother seemed to be disregarded. Augustine, so long the cause of anxiety on account of his wayward life, was permitted by an overruling providence to visit Milan. However, was answer to his mother's prayer. In Milan he found Christ. In his "confessions" Augustine says, "Thou didst deny her what she prayed for then, that thou mightest grant her what she prayed for always."

Through all our christian life, God would teach us that the method of answering our petitions is absolutely his own; that his method is conceived in the highest wisdom, and that the fitful interruptions of our personal choice might work out our greatest evil. Thus very often the denial of our will proves an immeasurable blessing in the end. In this respect prayer becomes a real test of our submission to him. O, happy shall it be, if, when we are thrown back upon the divine will, and upon that alone, we still wait upon him in child-like trust. The delayed answer may try us; but God has a benign purpose in this delay, which infinite love dictates, and which is deeper than human reason. The way he chooses to answer may oppose in every particular our private judgment; but this is that only supreme good may be realized by us in the most effectual manner. How assuring is this scriptural view of prayer, "Nevertheless, not as I will, but as thou wilt," given in the closing period of Christ's life.

Thou canst not pray so well at home as at the Church. There thou findest many fires to kindle thy zeal; the example of others, the reverence of the ceremony, the presence of God, the place itself.—*St. Augustine.*

The Rabbins enjoined the saying "Amen" after any little prayer as a thing pleasing to God and profitable to men, comparing it to setting our name to an epistle written in another's hand, which then becomes ours when we sign it.—*Dean Comber.*

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Now, you will find that liberal people are happy people, and get more enjoyment of what they have than folks of churlish mind. Misers never rest till they are put to bed with a shovel. They often get so wretched that they would hang themselves, only they grudge the expense of a rope. Generous souls are made happy by the happiness of others. The money they give to the poor buys them more pleasure than any other that they lay out. I have seen men of means give coppers, and they have been copy in every thing. They carried on a tin-pot business, lived like beggars and died like dogs. I have seen others give to the poor and to the cause of God by shovelfuls, and they have had it by barrow loads. They have made good use of their stewardship, and the great Lord has trusted them with more, while the bells in their hearts have rung out merry peals when they have thought of widows who blessed them, and orphan children who smiled into their faces.—*John Ploughman's Lectures.*

Prayer should be intelligent and discriminating to secure its object with greatest ease and certainty. We grant that there are manifest provisions for much of human weakness and ignorance. We do not deny, but are happy to allow that many who from the negligent habits of early life, or the force of theological training, have failed to acquire just views of the special work of sanctification, under the guidance of the Holy Spirit, and in answer to prayer, that is quite general, and undefined in its objects, do actually receive the cleansing, baptism, and become real examples of perfect love. But all this indefiniteness is evidently in the way of the most sincere exertion. There is confusion in the view, and dissipation of thought, giving great advantage to temptation, and preventing the grasp of faith, which is so important in such a crisis. Let the thing desired be matter of distinct and intense thought, and, separated from ever thing else, let it be asked for.—*J. T. Peck.*

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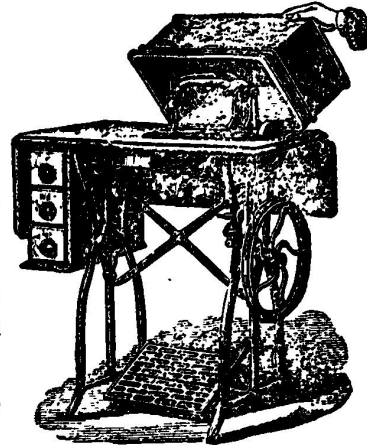
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In the calamity which our nation mourns to-day, and which we are now met to lament, with humiliation and prayer at the call of our chief magistrate, we recognize the hand of a God of mercy and judgment, who as King of kings and Lord of lords is ruler of the nations of the earth, and at his will disposes of kings and magistrates. While with humble spirit we bow to the will of God, we confess also that our sins as a nation have deserved the stroke that removed our beloved and honored President, and that we shall truly improve by this dispensation only as we acknowledge and forsake them. To this end we address you, beseeching you in the name of our Lord Jesus Christ to make the voice of his Bride, the church, heard in this hour of trial. And we would respectfully suggest, as the sin of Sabbath-breaking is one of the most obvious and displeasing to God, that the churches of Christ, individually or collectively, unite in requesting Congress to forbid by proper enactment the transaction of public business upon the Sabbath day by any department of government, and that petitions to this effect be prepared, or obtained, from the Sabbath Association of Philadelphia, to be presented by that society at the opening of Congress in December next.

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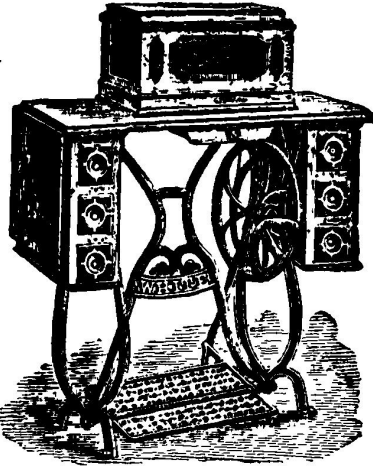
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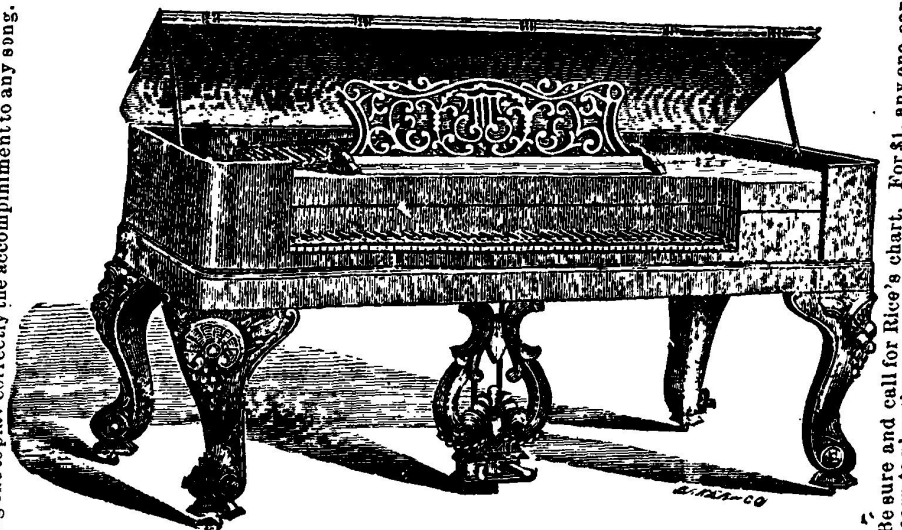
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