

PAGE.
... 133
... 54
... 77
... 85
... 92
... 105
... 121
... 124
... 169

THE EARNEST CHRISTIAN AND GOLDEN RULE.

VOL. XXIV.

JULY, 1872.

No. 1.

DEAD OR ALIVE?

BY REV. B. T. ROBERTS.

This is a question that underlies all others. The first thing to be done to a man apparently drowned is to restore him to life. Until this is effected all efforts to advance him in education or refinement, are fruitless and absurd.

Spiritual life consists in union with God. Dead souls are separated from Him. He has life in Himself, and He gives it to none but those who are in union with Him.

All men in a state of nature are spiritually dead. This statement is strong, but it is Scriptural. Few are ready to admit its truth as applied to themselves. They will confess that they are not quite what they ought to be, but then, they are not dead. But God pronounces them dead. *Because we thus judge, that if one did for all, then were all dead.*—2 Cor. v. 14.

Some who are commonly supposed to be alive, are actually dead. At the touch of a powerful galvanic battery, a dead body may be made to exhibit signs of life. An unskilled spectator might pronounce it alive. So, under the influence of eloquent appeals, dead souls manifest symptoms of life. For a little time, they move in the right direction with great energy. But their

zeal is spasmodic. It dies with the occasion that gave it birth. To all such God says: "*I know thy works, that thou hast a name that thou livest, and art dead.*"—Rev. iii. 1. They believed themselves to be alive—others pronounced them alive—but God saw that they were dead. His verdict settled the matter.

Reader, What judgment would God pronounce concerning you? Man's opinion is of but little account. The indorsement of the whole world, would not influence, in the least, the verdict of the Almighty. That will be in strict accordance with the facts in the case.

Then what are the facts? Examine yourselves.

If you are alive to God, you are dead to sin. Your love for sin has changed to hatred. It has lost its attractions for you. Its deceitful promises no longer lure you on to destruction. You have discovered its true character. You turn from it with loathing and dismay. *How shall we, that are dead to sin, live any longer therein?*—Rom. vi. 1. No matter how fashionable it may be to disobey any command of God, you feel no inclination, with the devotees of fashion, to adorn yourself with gold, or pearls, or costly array. The great study with you is to appear right in the sight of God. You are keenly alive to all his requirements, and dead to every

7
11
13
18
24
30
37
44
46
71
76
86
99
101
108
117
122
122
146
167
178
189
194
178
55
107
141
149
177
150
165

influence that would lead you to disregard them. *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*—Rom. vi. 11.

Usually when a dead man comes to life, the first thing he does is to open his eyes. If you are alive to God your eyes are opened. You see things as they are. Moral distinctions are no longer blended. You do not put light for darkness, nor darkness for light. You call that wrong which God calls wrong. Temporal things appear to you as they are, fleeting and transitory, important mainly because of the influence which they have upon the destiny of souls. Earthly crowns seem insignificant when put in comparison with that crown of life that can never be lost. Worldly possessions, which must soon be left, are easily sacrificed for an inheritance that is incorruptible and undefiled, and that fadeth not away. Things that perish with the using do not absorb your attention, and exhaust your energies. You see the King in His beauty, and the land that is afar off.—*You press toward the mark for the prize of the high calling of God in Christ Jesus.*—Phil. iii. 14.

If you are alive to God, your ears are open to listen to His voice. You know it when you hear it, and you hear it when God speaks. The thunders of Sinai reverberate in vain in the dull ears of a soul sunk in spiritual death; while *the still small voice* starts upon his mission one who has passed from death unto life. Dead souls are very sensitive as to what men say. They catch the faintest whisper of popular approval or popular disapprobation. But God's voice they cannot hear.

They are alike deaf when he speaks in threatening tones, and when he presses upon them the most glorious promises. But live souls have ears to hear what the Spirit says. *By reason of use they have their senses exercised to discern spiritual things.*

Live bodies have a great power of resistance. A living man can endure heat which would consume a dead one. He can resist cold which would render a corpse rigid. So a live soul is not the creature of circumstances. He is not like the drift-wood that moves with the current; nor like a feather that floats in the wind. He may feel the influences that surround him, but he has the power to overcome them. He can, in a cold, formal church which resembles an ice-house, where every thing is frozen into the forms of rigid propriety, keep from freezing, at least until he can work his way out. If you are alive, you will not be *tossed and fro with every wind of doctrine and cunning craftiness of men whereby they lie in wait to deceive.* It is not till men begin to die spiritually, that they become unsound in doctrine.

We ask you then to examine yourself carefully, and see whether you are alive or dead.

Jesus alone can speak dead souls to life. His voice can pierce the tomb; and though you are dead in trespasses and sins, He can bring you forth to newness of life. Dwell then no longer among the tombs. Forsake the abodes of death, the haunts of sin, and drink in the invigorating sunshine of God's favor. **VERILY, VERILY, I SAY UNTO YOU THE HOUR IS COMING AND NOW IS, WHEN THE DEAD SHALL HEAR THE VOICE OF THE SON OF GOD: AND THEY THAT HEAR SHALL LIVE.**

THE CHARACTER OF CHRIST.

BY REV. L. B. DENNIS.

The character of Christ, is one of the most remarkable, that ever graced the world. This is so, because of His early and easy exhibitions of innocency, earnestness, and goodness; because of his numerous miracles, his undying love, and the union of the God-head with the man-hood.

The above, all plainly proclaim an uncommon character. And all Christians must partake to a greater or less extent of this nature and character. True, we cannot perform miracles in our own name, nor can we possess undying love, only as it is given from the Great Fountain. No, nor can we unite the man-hood in the God-head. But the Word demands, that we shall partake of the divine nature. And without controversy, all admit, that in early life, we should exhibit the traits of innocency, earnestness, and goodness. It has been said that character consists of the peculiar qualities impressed by nature or habit. Hence, Christ in his character, became eminent for his natural goodness, his inimitable habits. From the manger to the cross, his character was unimpeachable—of the best. He took upon himself no obligations relative to this world, to militate against his great work. "I must work the works of him that sent me," was the grand maxim of his life. When the better feelings of the people prevailed over their hostility and severe opposition, they determined to make him king at once. He very meekly and modestly replied: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Pilate, astonished at that remark, said: "Art thou a king then?" Innocently as a child, our Christ replied: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world."

Hence we claim our great Prototype

to be king, king of Israel, king of saints, king of the world! As evidence of his character, we claim to be his subjects, we bear his name, should imitate his example, and partake largely of his spirit.

Christianity is a strong term. The best definition yet presented is, the religion of Christians! Making such profession, and claiming such character, do we see in the character of Christ, an evidence of Christianity? We see much every way. When but twelve years old, he evidenced his divine character, in the temple surrounded with doctors, hearing them and asking them questions, astonishing all who heard. And when he returned to Nazareth, where he was raised, "As his custom was, he went into the synagogue on the Sabbath day,"—a very good example, "And stood up for to read," as good men still do; as he reads—hark what words! "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord." Already the inquiry was heard, "Is not this Joseph's son?"

Again, when our great Exemplar was preaching a most interesting and profitable discourse, and the influence was seen and felt, he said with great force: "My Father giveth you the true bread from heaven." Then with almost united voice, the prayer was heard: "Lord evermore give us this bread." "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger: and he that believeth on me shall never thirst." How suddenly a murmur is heard, why? "Because," he said, "I am the bread of life." "Yea, I am the bread that came down from heaven." Hark, as the whisper again is heard, and the inquiry made—"is not this Jesus, the son of Joseph, whose father and mother we know?" Then with more than ordinary emphasis, Jesus repeated: "I am the bread of life!"

Our great Archetype, is next presented to us as answering John's disciples. They wish to know if he is "The Christ." Affectionately he said: "Go and show John those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosever shall not be offended in me." What he preached in public, he practiced in private; what he said in life, he maintained in death.

He calls himself the Good Shepherd; as such we receive him. "The good shepherd giveth his life for the sheep." So did Christ. "I lay down my life for the sheep." Such love! such interest! such plain, positive, pointed and powerful talk, example, and influence, has a great, a lasting, and salutary effect on infidels. His humility—the force of his doctrine—the power of his example, and the shedding of his blood, has silently, graciously, and in the most wondrous manner, accomplished the greatest moral revolution recorded on the pages of history. His kingdom is the noblest, greatest, grandest, and most stable—adored by the civilized nations of the earth.

This fact, skeptics and infidels must and do admit. Its overtowering influence, throws a peculiar shade over the historic records relative to heroes, sages, poets, scholars, and statesmen, either ancient or modern. They hesitate—they blush—they marvel!

Your attention is called to the testimony of a few leading unbelievers or infidels.

Goethe says: "As to the human mind, no matter how much it may advance in intellectual culture, and in the extent and knowledge of nature, it will never transcend the height and moral culture of Christianity, as it shines and glows in the canonical Gospel."

Renan, who is represented as one of the most brilliant, if not the most learned, he says: "Whatsoever may be the surprises of the future, Jesus will never be surpassed."

We ask in all candor, who could say

more? But he does not stop there. He adds: "His worship will grow young without ceasing; his legend will call for tears without end; his tears will melt the noblest hearts; all ages will proclaim that among the sons of men, there is none born greater than Jesus." It does seem as if God intended to make this man witness against himself, and for the character, and conduct of our Christ.

However, we will now present you with the testimony of the great and bloody Napoleon. The time was, when his name was a terror to the world; and when he caused blood to run almost to the horses' bridles. He too is a voluntary witness. He says: "I search in vain in history to find one equal to Jesus Christ; any thing which can approach the Gospel. Neither history, nor humanity, nor the ages, nor nature offer me any thing with which I am able to compare it, or explain it."

Need we call for more. They multiply at our call. Our Saviour says: "That in the mouth of two or three witnesses every word may be established." But of the many enemies of the Lord Jesus, there are but few so keen, severe, learned, and critical, as the celebrated Strauss. He does not seem as voluntary in his testimony, but nearly as acting by constraint. However, we are delighted with the words he speaks relative to Christ and his religion—our Christianity, when he remarks: "Jesus represents within the sphere of religion the culmination point, beyond which philosophy can never go, yea, which it can not even equal. He remains the highest model of religion within the reach of our thought. And no perfect piety is possible without his presence in the heart." This we call good evidence, rich experience; and may we not say, in the fulness of our feelings, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Our enemies, have here given Christ just such character as we admire, adore, love! Again we most earnestly repeat the interrogatory—Who can say more?

Do we need better testimony of the true character of our Divine Master?

We have it here, deep, broad, plain, direct, forcible. Hence explanation would seem superfluous.

However, as with the Jews, the Romans, the world, and too often with the church, unbelief will go on to the end of time.

But every new assault upon the old fortress, will be repulsed by the good and true defenders, until their defeat will furnish new proof of Christ's plain, powerful prophecy, when he says: "The gates of hell shall not prevail against it."

Our enemies have made a terrible effort to show that the evangelical writers have widely differed in their representations of Christ's character. Let us examine the difference for a moment, that we may judge impartially. Matthew was writing to that class of men who required a sign. To them, he sets him forth as the new law-giver, as king in Israel, and as the fulfillment of the prophecies. Mark was apprised that Israel was feeling the force of the galling yoke of the Romans; hence he presents him as the world's conquerer.—*The mighty Son of God*, as the great miracle worker. Every careful observer must see the grand design of God, in selecting Luke the learned, the physician, the Hellenist, to write to those who seek after wisdom. He represents him as the healer of diseases, the friend of sinners, the Saviour of the lost, the sympathizing Son of man. Then John was all aglow with love, and anxious for Christ's character; and was designed of God to write for the edification of Christians of all countries. He described him as the incarnate Logos, as the only begotten of the Father,—full of grace and truth.

Is there not a plain setting forth of facts, each in his own way, each with his own language, and each by the holy influence, as they were moved by the Holy Ghost. They are not contrary, or contradictory the one to the other—all in perfect harmony relative to the character of Christ, and all an evidence of the truth of our Christianity.

The character of Christ, we claim to be original, and unique, beyond all who make any such claims. It is asserted, that history furnishes no parallel, to Jesus, the babe of Bethlehem. No system of moral philosophy among the ancients, ever erected such a standard of purity and perfection as was taught by Christ. We feel astonished at the expression, "Christ was more than his doctrine;" as that was but a reflection of his divine character. He came out from God, and taught the world, as one who owed it nothing. Not even its schools, its libraries, its wise, its great, or its good men. True, he lived in the world, but he was not of the world.—He was as far above it, as heaven is above earth. Poets in their strongest grasps of imagination, never conceived of a character so consistent, a personage so pure, and a life so blameless. It has been said that the "Orthodoxy of the Pharisees, the liberalism of the Sadducees, nor the mysticism of the Essenes, could produce any thing like it. Where is the man, however wise and good, who is not more or less inconsistent; who does not occasionally vary from the good and right way; yield to the pressure of circumstances; allow himself to be carried away by passion or excitement; betray his native weakness; frequently falter in the path of piety, and often exhibit the traits of poor human dependence. But Christ is the same yesterday, to-day, and forever; from beginning to end, in public or private, before friend or foe, in action or suffering. Never does he retract a word; never regret a deed; never has he to ask pardon of God or man. His calmness was unruffled.—Never does he despond; but triumphantly could he say in the presence of his intimate friends and disciples, and to his Father: "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do."

All must admit, that Jesus forms one absolute exception, to a universal rule—his sinless perfection. Since the fall of man, there has never been a human being that was free from the contamination

of sin and guilt. Yet, endowed as he was, with the keenest moral sensibilities, and the tenderest sympathies,—tempted as we; yea, more than we are, by unbelief, ingratitude, malignity, denial, treason. He yet maintained a spotless innocence to the last. He never harmed a human being, never failed in word or deed. But we have to admit, that the best men we have ever had, occasionally have exhibited great weakness. Every man who has read the history of Moses, Elijah, David, Paul, Bernard, Luther, Wesley, or Payson, is well apprised of the fact, that while they towered far above the ordinary mass, even of good men, they manifested the weakness of men in many places. And still more so among the noblest of the heathen; such as Epictetus, Plato, Plutarch, Seneca, or Socrates. Our Christ lived solely for the glory of God, and the good of mankind. How beautifully he unites in even symmetry, the opposite graces of dignity and humility, strength and gentleness, severity and kindness, energy and resignation, active and passive, even to death on the cross. Though descended from heaven, Christ stands firmly on the earth—the universal man, “most human and yet most divine,” intertwined with all the interests of the race. And we must see the character of this Jesus. Would it be at all consistent to deny his testimony concerning his person or his work? If what he professes is true, that he was the wisest and holiest of men, he must truly be the Son of God, the promised Messiah, the Saviour of the world. Then we claim Him, or his character, as an evidence of our Christianity, as the foundation of our faith and hope.

Christianity, founded upon “His Rock,” has defied the gates of hell for eighteen centuries. It has stood firm and unshaken amid the terrible storms of earth and hell. Christ and Christianity are inseparable. The achievements of Christianity are the achievements of Christ its founder and ever living head.

Christianity can not perish; because Christ ever liveth to make intercession

for us. Christ was at the end of the old dispensation—He was at the beginning of the new. He is the turning point in the history of our race, the glory of the past, and the hope of the future.

As a token of our perpetual testimony to Christ, we feed on his words, live by his life, and we are preserved by his providence. From Him Christianity has taken the lead in all the great movements of modern history. All have seen, and nearly all have acknowledged the divine influences of the reformation of the sixteenth and eighteenth centuries. The northern barbarians have rejoiced in its civilizing power; and the poor, tottering, Roman empire, has felt its benign and regenerating effects, even in later days. In a word, what has it not done? We answer in the language of an eminent writer of the present day.

“It has abolished cruel laws; mitigated the horrors of war; restrained violence and oppression; infused a spirit of justice and humanity into governments and society; advocated the rights of the poor and suffering; stimulated moral reform and progress; and is the chief author and promoter of all that is good and praiseworthy in our modern civilization.” The same writer still continues, and adds: “Human nature is still as depraved as ever; stained with the same vices; vexed with the same cares; and saddened with the same sorrows, as in times of old.”

Benjamin Franklin seemed to have a due appreciation of Christianity, when he wrote his wise letter to Tom. Paine. He said: “Man is bad enough with Christianity, he would be far worse without it; therefore, do not unchain the tiger.” Still another says: “Who can measure the restraining, ennobling, cheering, sanctifying impulses which are from day to day, and place to place, proceeding from the example of Christ; as preached from the pulpit; taught in the school, read in the Bible, and illustrated in the lives of his followers.” Whatever differences of a minor character may exist between Christians, in

doctrine, policy, or ceremonies, they are united in devotion, love and good works. In the sanctuary every doubt is banished; the passions hold a pleasing reign; and pride, unholy ambition, and evil surmisings must give way to the tears of penitence, the joys of faith, the emotions of love, the aspirations of hope, and the anticipations of heaven. No wonder that Mr. Schaff said, "Here profound divines, stately bishops, humble monks, faithful pastors, devout laymen, and holy women, all unite with one voice, in the common adoration, of one common Saviour." As he is the theme of all ages, tongues and creeds, then may we not say, "Lord, where shall we go but to Thee? Thou alone hast the words of eternal life; and we know and believe that thou art the Christ, the Son of the living God." In Thee, concentrates the all absorbing subject of salvation, for a ruined world.

Apostles and martyrs; fathers and confessors;—profund scholars and mighty rulers; men of experience and innocent children, come to Christ; not to Moses, learn of Jesus, not of the sages. In Christ they emphatically feel that He is the way, the truth, and the life. That He, and He alone, has a balm for every wound, a cordial for every fear, a solace for every sorrow, pardon for every sin, strength for every trial, and victory for every conflict. Among our last evidences, hear the words of inspiration: "And we are witnesses of all things which He did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged upon a tree; Him God raised up and showed openly, not to all the people, but unto witnesses chosen before of God, even unto us, who did eat and drink with Him after he arose from the dead. And He commanded us to preach unto the people, and to testify that it is He who was ordained of God to be the Judge of quick and dead."—Acts x. 39-42.—Again it is said, "To Him give all the prophets witness." In the language of the apostle, may we not say, "Have they not heard? Yes, verily, their sound went into all the earth, and their

words unto the ends of the world."

Yes, He, and He alone can satisfy the infinite desires of our immortal minds. Out of Christ life is an impenetrable mystery; in Him it is gloriously solved. Out of Him, there is nothing but doubts and despair; in Him there is certainly peace in this world; and life everlasting in the world to come.

THE SINGLE TALENTS.

BY MRS. G. W. FRENCH.

Nature did not bestow her gifts very lavishly upon Miss C——. There is nothing prepossessing in her personal appearance: except among a small circle of acquaintances she is almost unthought of; but she has one talent with which she is unconsciously doing much good. It is the way she uses her voice when singing. Her voice is not very strong, no clearer, no softer than thousands of others, but it has a wonderful way of making one understand the words it utters, of impressing their meaning upon the heart. Once, at a prayer meeting, where doubts and fears seemed to reign supreme, she sang the hymn commencing with

"Jesus my all to heaven is gone!"

Before she had finished doubts and fears had vanished, sweet peace and an increase of faith were given.

That was away back among the days of long ago; since then varied experiences, strange comminglings of joy and sorrow have come to us who listened, but down through the valleys and up over the mountains the memory of that hymn has gone with us, clothed with the additional beauty and value she gave it that morning.

Uncle Joe. is a queer old man: no one pays much attention to him, only when he reads aloud from the Bible, and then every one who may be near listens, because they cannot help being interested. No matter whether it be the story of the cross, a chapter of Old Testament history, some of the wise man's sayings, or a psalm from the

sweet singer of Israel, he will make you see the pictures, understand its import, feel its influence.

Aunt Ruth is no singer, not much of a reader, but she has a talent for finding some good in every body's heart, and, skillful workman that she is, she will talk around it, work around it until she gets it to growing, then she will prune it wisely, care for it constantly, and in many instances a bountiful harvest is the result, yet none perhaps, save the person thus benefited, know that Aunt Ruth has had anything to do with it.

Mrs. A—— has a talent for turning aside the arrows of gossip and scandal, whether aimed at herself or others.

Perhaps a neighbor drops in, her quiver full of poisoned weapons, discharging one after another; but Mrs. A—— pays no attention to them,—skillfully changing the topic of conversation, talking in a cheerful, interested way about something—not about some *body* else—that the visitor joins with her, or else goes away half ashamed of her mischief-making propensities.

Mr. F—— is an awkward, bashful man; thinks he is of just no consequence at all, but not another member of the church with which he is connected is so noble an example of true Christian courage as he. No matter whether storms rage, or dead calms discourage all others, he is always in his place, quietly doing his duty, oppressed with a painful sense of his own failings, yet true as steel, firm as the very granite hills.

Mrs. T—— has a talent for keeping her eyes fixed ever on the bright side. From childhood she has toiled early and late, borne heavy burdens of care, become familiar with sorrows, trials, temptations that very few women know anything about. But all the way she has gathered bright flowers, sung cheerful songs, laid up treasures in the eternal store-house. Now her hair is white, her strength is failing, she nears the allotted three score and ten, and knows not how her daily bread is to be provided, yet her eyes are still fixed upon the bright side, growing still brighter

every day because of the glory reflected from the other shore of the mystic river. She realizes now, that "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him," and the clouds that overshadowed her pathway so long are floating away, away—almost gone.

Now I do not think any one of the persons mentioned even suspect themselves of possessing these talents.

I wish they were conscious of it, for they have too much sense, too much grace, to be made vain by the knowledge; and a little cultivation of the talents, a little more confidence in their use, would greatly enlarge their sphere of usefulness.

Dear reader, what is your talent?

Do not say you have none. All responsible persons are endowed with a talent of some kind. By and by an account must be given of the use made of it. Others may have more talent than you; but do not envy them, for you cannot know what a crushing weight of responsibility always accompanies superior talent.

The world will probably move on just the same if you sit idly dreaming, but *your work will not be done*; the stars for your crown cannot be won for it by others.

Find out then, if possible, what your talent is—cultivate it—use it—double it, at least.

Take heed that a sin in thy life goes not unrepented of, for that will make a flaw in thine evidence, a wound in thy conscience, and a breach in thy peace; and a hundred to one if at last it doth not drive all the grace in thee into so dark a corner of thy heart, that thou shalt not be able, for a time, by all the torches that are burning in the Gospel, to find it out to thy own comfort and consolation.

A covetous minister is a base thing: a pillar more symbolizing Lot's wife, than a holy apostle of Jesus Christ.

THE FATE OF THE WICKED,

AS TAUGHT IN THE BIBLE.

ARRANGED BY ELEANOR J. WILSON.

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; . . . the wickedness of the wicked shall be upon him.—Eze. xviii. 20.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.—Dan. xii. 2.

Ephraim is joined to his idols: *let him alone*.—Hos. iv. 17.

For they have sown the wind, and they shall reap the whirlwind.—Hos. viii. 7.

Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.—Joel i. 15.

Then shall they cry unto the Lord, but he will not hear them; he will even hide his face from them at that time, as they have behaved themselves ill in their doings.—Micah iii. 4.

God is jealous, and the Lord revengeth; the Lord revengeth, and is furious: the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers. . . . The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.—Nah. i. 2-6.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord

of hosts, that it shall leave them neither root nor branch.—Mal. iv. 1.

He will burn up the chaff with unquenchable fire.—Mat. iii. 12.

And then will I profess unto them, I never knew you: depart from before me, ye that work iniquity.—Mat. vii. 23.

Fear him who is able to destroy both soul and body in hell. . . . But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.—Mat. x. 28, 33.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.—Mat. xi. 20-24; Luke x. 12-15.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just; and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth.—Mat. xiii. 49, 50.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?—Mat. xvi. 26; Mark xviii. 36.

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.—Mat. xxi. 44; Luke xx. 18.

Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?—Mat. xxiii. 33.

But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink

with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.—Mat. xxiv. 48–51; Luke xii. 45, 46.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. And these shall go away into everlasting punishment: but the righteous into life eternal.—Mat. xxv. 31–33, 46.

And whosoever shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that shall never be quenched; where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than, having two feet, to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell fire; where their worm dieth not, and the fire is not quenched.—Mark ix. 42–48.

But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.—Luke xiii. 27, 28.

And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man

also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom: and he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.—Luke xvi. 22–26.

But after thy hardness and impenitent heart, treasureth up to thyself wrath, against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds. . . . But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. . . . For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law.—Rom. ii. 5, 6, 8, 9, 11, 12.

For the wages of sin is death.—Rom. vi. 23.

For he that soweth to his flesh shall of the flesh reap corruption.—Gal. vi. 8.

For when they shall say, Peace and safety; then sudden destruction cometh upon them.—1 Thess. v. 3.

It is a fearful thing to fall into the hands of the living God.—Heb. x. 31.

For our God is a consuming fire.—Heb. xii. 29.

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?—1 Pet. iv. 17, 18.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.—2 Pet. ii. 9.

To whom is reserved the blackness of darkness forever.—Jude. xiii.

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind: and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places; and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?—Rev. vi. 12-17.

And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.—Rev. ix. 6.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night.—Rev. xiv. 9-11.

And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books,—according to their works. And the sea

gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. xx. 12-15.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.—Rev. iv. 8.

FORMALITY.

Chillingworth was born at Oxford, in the autumn of 1602, and in 1616 entered the University, became scholar of Trinity college in 1618, was admitted Master of Arts in 1623, and elected Fellow of his College in 1623. His Protestant faith was overturned, by G. Fisher, the celebrated Jesuit, when he retired for further study to a college of his order at Douay. He soon however saw his error, and was restored to the Protestants. In 1637, his masterly work, called "THE RELIGION OF PROTESTANTS A SAFE WAY TO SALVATION," made its appearance, and was read with avidity, passing through two editions in less than five months. Its spirit is seen in one of its well known emphatic maxims, "THE BIBLE, THE BIBLE ONLY, IS THE RELIGION OF PROTESTANTS."

In 1638 Chillingworth was preferred to the Chancellorship of Sarum, with prebend of Bixworth; and he was also, about the same time, nominated to the mastership of Wygstan's Hospital in Leicester. His excellence says Barlow, consisted in his "logic, both natural and acquired."

Locke proposes for the attainment in right reasoning, the constant reading of Chillingworth, who, by his example, "will teach both perspicuity and the way of right reasoning better than any book I know."

The following is an extract from one

of his sermons: By "men shall be lovers of themselves, covetous, boasters, proud," etc., I conceive is meant, men generally shall be so; otherwise this were nothing peculiar to the last, but common to all times; for in all times, some; nay, many have been "lovers of themselves, covetous, boasters, proud," etc. We have here the formal and hypocritical godliness of the same times in the last verse; "having a form of godliness, but denying the power thereof;" which latter ordinarily and naturally accompanies the former. For, as the shadows are longest when the sun is lowest, and as the vines and other fruit trees, bear the less sap when they are suffered to luxuriate and spend their sap upon superfluous suckers, and abundance of leaves; so, commonly we may observe, both in civil conversation, where there is great store of formality, there is little sincerity; and in religion, where there is a lack of true cordial piety, there men entertain and please themselves, and vainly hope to please God, with external formalities and performances, and a great store of that righteousness for which Christ shall judge the world. As for the Lord's prayer, the plain truth is, we lie unto God for the most part clean through it; and for want of desiring indeed what in word we pray for, tell Him to His face as many false tales as we make petitions. For who shows by his endeavors that he desires heartily that God's name should be hallowed, that is holily and religiously worshipped and adored by all men? That His kingdom should be advanced and enlarged; that His blessed will should be universally obeyed? Who shows, by his forsaking sin, that he desires so much as he should have the forgiveness of it? Nay who doth not revenge upon all occasions, the affronts, contempts, and injuries put upon him, and so upon the matter curse himself, as often as he says, "Forgive us our trespasses as we forgive them who trespass against us?" How few depend upon God only for their "daily bread," viz: the good things of this life, as upon the only Giver of them,

not seeking them by any means, which they know or fear to be offensive unto God? How few desire in earnest to avoid temptation? Nay, who almost is there that takes not the devil's office out of his hand, and is not himself a tempter both to himself and others? Lastly, who almost is there that desires heartily, and above all things, so much as the thing deserves, to be delivered from the greatest evil; sin I mean, and the anger of God? Now, beloved, this is certain; he that employs not requisite industry to obtain what he pretends to desire, does not desire indeed, but only pretends to do so: he that desires not what he prays for, prays with tongue only, and not with his heart: indeed does not pray to God, but play and dally with Him. And yet this is all which men generally do, and therefore herein also accomplish this prophecy, "Having a form of godliness, but denying the power thereof."

PATIENCE.

Tertullian was born at Carthage about the year A. D. 160. His father was a Pagan, and a centurion in the service of the Proconsul at Carthage. Tertullian was at first an advocate or rather perhaps a rhetorician, and did not embrace Christianity until he arrived at mature life. At this time he joined the church in his native city; and either there or at Rome, obtained the office of a Presbyter. He possessed an ardent mind, a quick perception, and a vivid imagination. The following is from his discourse on patience:

God is an abundantly sufficient depository of patience. If thou placest a wrong in His hands, He is an avenger; if a loss, He is a restorer; if a pain, He is a physician; if death, He is the resurrection. What a license hath patience, in having God for her debtor! And not without cause; for she observeth all His pleasure, she interposeth her aid in all His commands. She fortifieth faith, guideth peace, assisteth charity, instructeth humility, waiteth for penitence, setteth her mark upon confession,

ruleth the flesh, preserveth the spirit, bridleth the tongue, restraineth the hand, treadeth temptations under foot, driveth away offenses, perfecteth martyrdom, consoleth the poor, ordereth the rich, straineth not the weak, wasteth not the strong, delighteth the believer, inviteth the heathen, commendeth the servant to his master, his master to God; adorneth the women, approveth the man; is loved in the boy, praised in the young man, respected in the old; is beautiful in every sex, in every age. Come now, let us describe her form and her demeanor. She hath a countenance serene and placid, a forehead smooth, contracted with no wrinkle of grief or of anger, her brows evenly and cheerfully relaxed, her eyes cast down in humility not in melancholy. Her mouth beareth the seal of honorable silence. Her color is such as those who are free from care and crime. Her head is often shaken at the devil with a smile of defiance. For the rest, her clothing about the bosom is white, and closely fitted to the body, as being neither puffed out nor ruffled. For she sitteth on the throne of that most kind and gentle Spirit who is not in the gathering of the whirlwind, nor in the blackness of the cloud, but belongeth to the soft, calm, clear, and simple, such as Elias saw him at the third time. For where God is, there is also his foster-child, to wit, patience. When, therefore, the Spirit of God descendeth, patience never divideth from Him, but accompanieth Him. If we receive her not together with the Spirit, will he abide with us always? Nay, I know not whether He would continue any longer. Without His companion and handmaid, He must needs be grieved at every time and place. Whatever his enemy inflicteth he cannot endure alone, lacking the instrument of endurance. This is the way, this is the rule, these the works of an heavenly and true, that is, a Christian patience.

—◆—

Fear to do wrong, and doing wrong
will never cause you to fear.

IN THE HEALER'S ARMY.

BY JANETTE PALMITER.

Bruised and weak, and sick and fainting,
Prostrate at thy feet I fall;
Listen to my sad complaining,
O, thou holy Judge of all!
Help is needed—
For that help on thee I call.

Many mighties prove too feeble—
Greatest skill by far too weak;
Surely, thou alone art able
My emergency to meet;
Look in pity,
As I'm waiting at thy feet.

Thou compassionate Physician,
Every case can clearly see;
Understanding my condition,
Thou canst well prescribe for me.
O! but touch me,
And disease shall quickly flee.

Soul and body, both united,
Thou canst heal the self-same hour;
Then could I exclaim, delighted,
Thou hast wrought a perfect cure,—
All the glory
Be ascribed to Jesus' power.

So I'll wait, and wait believing
He does undertake for me;
And my soul is now receiving
What is truly best for me—
Sweetly resting,
Till I His salvation see.

If in His unerring wisdom,
He can speak the word, "Be whole!"
Soul and body, both exultant,
Shall the glorious truth reveal—
Ever telling
There's a God in Israel.

But I know this great Physician
Will the needful health impart,
Or He'll press me closer, closer
To His tender, loving heart—
Safely shielding
From the tempter's fiery darts.

O! how safe, in health and sickness,
Storm and sunshine, night and day;
Safe, for His infinite greatness
Careth for us all the way,
Till triumphant,
We shall launch in endless day.

THOUGHTS ON THE RESURRECTION.

BY RICHARD HUXTABLE.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. xxvi. 19.

"All scripture is given by inspiration of God."—2 Tim. iii. 16.

The above text is scripture, therefore must be inspired of God,—and must be true, for God cannot lie.—Titus i. 2.

Jesus, in the fullness of His Godhead, must have revealed this life-inspiring truth to the prophet. "He is the head of the body, the Church who is the beginning, the first-born from the dead."—Col. i. 18. If a man die, he shall live again! This momentous truth is forever sealed in Heaven. Let the sinner tremble, and repent. But rejoice, O ye righteous! a glorious future awaits the saints of the Most High.—"Together with my dead body shall they arise." Seven hundred and twelve years after the utterance of this prophecy, "the word which was God" was made flesh and dwelt among us.—St. John i. 16. He died and was buried; the third day He arose from the dead, and thus became the first fruits of them that slept. For after His resurrection, "many bodies of the saints which slept, arose and came out of their graves, and went into the holy city, and appeared unto many."—Matt. xxvii. 52, 57.

They shall rise! Sown the body was in corruption, but it shall be raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; it is sown a natural body, it is raised a spiritual body. How appropriate the words of the prophet, "Awake and sing, ye that dwell in dust," David said, "I shall be satisfied when I awake with thy likeness."—Ps. xvii. 15. Awake—inferring sleep as the state of the body between death and the resurrection of the dead: "Stephen fell asleep."—Acts vii. 60. Some of the witnesses of our Lord's resurrection had "fallen asleep."—1 Cor. xv. 6.

How reviving to the sinking spirit of the weary and heavy-laden, when they

read, "They that sleep in graves, will God bring with him"! Awake and sing, "There shall be no more sorrow, nor crying; God shall wipe away all tears from their eyes."—Rev. vii. 17. No more pain or death; your last enemy is destroyed.—Cor. xv. 16. Death is swallowed up in victory. The wicked can trouble no more; they are driven away in their wickedness, and cast with Satan into the lake of fire. This is the second death. Oh, what unutterable horror and despair cluster around those terrible words, "*The second death!*"

"Thy dew is as the dew of herbs."

As the seeds of herbs germinate, grow, and mature, fostered by the dews of heaven, in like manner shalt thou arise, by the mighty power of God. "*Thy dew,*" a very appropriate and beautiful metaphor, implying growth in all its freshness, vigor and beauty: "From the womb of the morning hast thou the dew of thy youth."—Ps. lx. 9. From the dawn of the resurrection morning to the time when countless ages shall have come and passed away; even from eternity to eternity, thou shalt have all the bloom and vivacity of youth. "Awake! and sing," ye slumbering saints: all your former trials and sufferings are passed away. Arise and take your exalted position, with angelic choirs in glory. "The earth shall cast out the dead." A conclusive evidence of the resurrection of the body; which is "of the earth, earthly;" taken from the "dust" and to the "dust" will return. "But the Spirit must return to God who gave it."—1 Cor. xii. 5. "Thy dead men," cannot apply to the Spirit which never dies, but goes to God. But to the body dwelling or sleeping in dust. Sleeping saint though the loathsome worm hath preyed on thy perished form, the earth hath faithfully kept her sacred deposit. The day is not far distant, when an angel shall proclaim to an astonished world that "Time shall be no longer." And "at the last trump," for the trumpet shall sound, and the sleeping dead shall be raised from their dusty beds incorruptible. "The righteous shall shine as the stars forever,"

and "stand before the throne, and before the Lamb, clothed in white robes and palms in their hands. The wicked shall go away into everlasting punishment." "Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. xiv. 13.

BRANDY AND TYPHOID FEVER.

Now that the Prince of Wales has recovered, and the doctors are disputing whether the administration of brandy in his case was wise or otherwise, it may be well to glance at the authorities; for certainly, in view of the fact that alcoholic stimulants are generally resorted to by the medical profession in all parts of the world, in the treatment of all low fevers, whether mild or malignant, it becomes an interesting question whether this treatment tends towards recovery, or in the opposite direction. The lives of thousands every year depend on the decision of this question. Hygienic physicians have treated typhoid fevers for twenty years without losing a patient. But as they oppose all medicines, their testimony against alcohol must be ruled out, no matter how successful their practice may be. We go, therefore, to the head-quarters of those who use drugs, and believe in stimulants, for testimony, and there we find enough of it to condemn alcohol in fevers teetotally and forever.

Two hundred and sixty English physicians of eminence and experience have recently testified publicly that alcohol is unnecessary in the treatment of any disease, and injurious in many. But this does not go far enough. And we propose to prove by authorities which cannot be gainsaid, that alcohol, in the very diseases for which the majority of physicians consider it indispensable, is not only unnecessary but positively pernicious.

Of the twelve allopathic colleges in London, Guy's Hospital is the most renowned. Dr. Wilkes is one of its pro-

fessors, and one of England's most distinguished physicians. On the subject of alcoholic medication, Dr. Wilkes uses the following remarkable language: "At the present time there are advocates for a universal method in favor of alcohol in all cases of fever. In my intercourse with medical men, I judge that very many are scarcely alive to the fact that typhus fever is very rarely fatal in young persons, and, therefore, that they are too apt to attribute recovery to their remedies. Young persons *always do well if let alone*. Of this fact I could now quote a large number of cases in proof; and, on the contrary, the few instances which I have seen end fatally have been those in which a large amount of stimulants was given from the commencement of the disease; and, what, perhaps, is even more to the point, the withdrawal of stimulus, in some cases where it was adopted as the method of treatment, has been attended with the most decided advantage. The only two cases which I have seen fatal of late, have been those of two students to whom a large amount of stimulant was given, and who had the care of the most assiduous nurses night and day."

No fever patients die except those who take stimulus! This is the testimony of Dr. Wilkes. In commenting on the above, one of the leading medical journals, the London *Lancet*, says: "There are few things more remarkable in the recent history of medicine than the extent to which alcohol has been introduced, and the importance which has attached to it in the treatment of disease. Judging from the London practice of the last few years, a cursory and casual observer might think that alcohol was a remedy of specific power."

Professor Gairdner, of the University of Glasgow, condemns stimulants in fevers pointedly and pungently. His language is: "To give wine, whisky, and beef-tea, while withholding milk, is simply in my opinion, to destroy your patient; and the more wine and whisky you give, the more sure you will be to destroy your patient soon, because you are thereby poisoning the blood. I be-

lieve that *infinite mischief* has been done in typhus fever, and *in all fevers*, by giving wine instead of milk. *It is a fatal delusion.*"

Professor Carson, of Jefferson Medical College, Philadelphia, explains the convalescence of the Prince of Wales a few hours after the treatment was changed from brandy to milk, on the theory that the brandy had operated well, and the patient was just ready to convalesce, as the treatment was changed. What will he say to testimonials such as these of Drs. Wilkes and Gairdner, and the London *Lancet*?—*Science of Health.*

"KEEP THYSELF PURE."

BY WILLIE SHAW.

Jesus was an example of purity.

Every professor of religion should be an example of purity.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The heart of man, unrenewed by the grace of God, "is deceitful above all things, and desperately wicked." Nothing can cleanse it from its impurities, but the blood of Christ.

Having been cleansed, we must be exceedingly watchful, and prayerful, or sin will enter the heart unawares. We must

"Leave no unguarded place,
No weakness of the soul."

The appetites must be controlled.—Professed Christians, and even ministers by using tobacco to gratify their depraved appetites, violate the command, "Keep thyself pure."

Going to the theater is a practice with many professors; "but thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

Others contract impurity by reading novels and fictitious papers. These corrupt the heart and poison the mind.

To keep ourselves pure, we must put on "the whole armor of God."

Purity and happiness are inseparably connected; so are sin and misery. An impure person cannot be happy in this world, nor in the world to come.

Be careful what company you keep. A pure stream of water cannot run in the same channel with an impure one, without mingling with it, and becoming impure itself. So, if you go in company with ungodly men, you will drink in their spirit, and lose your religion.—"Keep thyself pure."

There is a good deal said by professed Christians, about "innocent amusements." "We need recreation and exercise," they say; so they go to the theater, the base-ball ground, and the horse-race, and mingle with the ungodly crowd of pleasure seekers that frequent such places. If you remonstrate with them, they will tell you that "There is no harm in innocent amusements." But is there no harm in wasting your time? Is there no harm in keeping bad company? Is it not sin to disobey God? He says, "Come out from among them, and be ye separate." "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." "The pure in heart shall see God;" but "the wicked shall be turned into hell."

Is your heart pure—cleansed from all sin? Does Jesus reign without a rival there? Remember, that nothing impure will ever enter heaven. If you have not already given all to Jesus, now, give yourself to Him, and, by a simple act of faith, the blood will be applied, and your heart will be cleansed. Then be sure to "Keep thyself pure."

I have observed that a word cast in by the by, hath done more execution in a sermon, than all that was spoken besides: sometimes also, when I have thought I did no good, then I did the most of all; and at other times, when I thought that I could catch them, I have fished for nothing.—*Bunyan.*

The soul that sinneth, it shall die

ATTENDING TO MY BUSINESS.

On one of the days of November, a veteran lay missionary, a plain man, rose in the Fulton Street Prayer-Meeting to state his experience in testing the promises of God. Said he: "I was visiting in the neighborhood of my early home, for a few days. Finding myself at leisure in the early morning, I said to myself: 'Now you are not going to hunt nor fish to-day; you might as well go to work, just as if you were at home.' I thought I would not pick out an easy job, but would take up the hardest one on my mind, and that was to go and see a gentleman of very high standing and ability, a lawyer, whom I had never faithfully urged to repentance. I felt myself weak for such an interview, but I thought of the promise: 'Them that honor me, I will honor.' And that promise I resolved to test.

"On enquiring for the gentleman at his office, I found he was not in. The gentleman who told me so, however, said he could attend to the business just as well. I told him I was afraid not. But he said that he must insist upon it, that he was his partner, and wanted very much to do the business. I thought I would let him try. So I told him what I had called for, admitting that he was as much concerned in it as his partner, and hoping that he still thought so himself. He answered promptly:

"I do. I have felt the deepest interest in the subject for more than a year—so much so that I have attended prayer-meetings, and lingered about until everybody was gone, and the lights were out; but nobody ever said a word to me about religion. I have about concluded that there is nothing in it, or there is nobody that cares for me."

"At this moment, a gay young fellow drove up to the door and burst into the room. He wanted to know if the lawyer was ready for 'that ride.'

"Not now," said the lawyer. 'Sit down.' He sat down, and we went on talking. Pretty soon he edged his

chair in between us. I laid my hand on his shoulder, and said to him:—
'What I have been saying to this man is just as applicable to you as to him.'

"Perhaps so," said he. 'But I am a skeptic.'

"A skeptic! How long have you been a skeptic?'

"Oh! a number of years.'

"Well, has it done you any good?'

"I do 'nt know that it has.'

"Do you expect it will do you any good?'

"Can't say that I do.'

"Well, then, if it has never done you any good, and is never going to do you any, you would not suffer much loss by giving it up, would you?'

"No; but the difficulty is to get rid of it.'

"Do you really want to get rid of it?'

"Yes, I do.'

"Let me test that.'

"I drew a total abstinence pledge from my pocket, laid it before him, and said:

"Will you sign that?'

"He was all excitement from liquor at the time. He took up the paper and read it carefully through, and considered it well. Then he took the pen from the table and signed it. He was getting away from skepticism faster than I expected. He next took a card out of his pocket, and copied the pledge on it, and returned it to his pocket.

"His friend looked on in perfect amazement, deeply affected, and signed the pledge also. It was a time for prayer. We went into an inner room, and turned the key. Before we came out the young man had given his heart to God. As I bade him good morning, he laid his hand on his heart, and said: 'I never felt so in all my life. I don't know what it is, or what it means.'

"Why, how do you feel?'

"Oh! so strangely peaceful. I am perfectly happy!'

"Not long afterward I heard that this young man was studying for the Gospel ministry. He is now a settled and very useful pastor.

"As for the lawyer who attended to my business: a few years ago I saw an account of a sermon just preached in some neighboring locality by the same partner, lawyer and judge. I felt satisfied that he was attending to my business."—*Christian Intelligencer.*

SATISFIED HERE.

BY W. W. DICKSON.

How vain the delusion that earth can supply
The wants of an immortal mind:—
Earth's joys are all fleeting, its pleasures
all die,
And leave only sorrows behind.
Go search for the silver or gold of the mine,
Go toil for the pearls of the sea,—
Thy pearls may be costly, may glitter and
shine,
But will not bring comfort to thee.

Go strive for the laurels, on Fame's noble
brow—

Stand firm in the ranks of the brave;
Be active, be foremost, be true to thy vow,
Till the proud palms of victory wave.
But if thou hast only the laurels of Fame,
Thou canst not be satisfied here!
Thy portion will perish, and naught will
remain
But sorrow, confusion and fear.

Go sit at the feet of the learned and wise,
Go toil for the knowledge of men,
Climb the fair hill of science, lay hold on
the prize—

And tell me, O tell me, what then!
O, if this is all! thou art still but a fool:
Thy wisdom is folly and sin.
Come down with the humble, come into
Christ's school;
O come! and find wisdom in him:

O come and be *satisfied!* come and receive
True riches and treasures untold.
The fear of the Lord unto all who believe
Is better than silver or gold:—
I come, blessed Jesus, I come to thee now!
I turn from all comforts but thine;
I come in submission—before thee I bow—
I own thee my Saviour divine.

O yes! thou dost *satisfy*,—happy am I
To know this Redeemer is mine;
While fed by thy bounty, a constant sup-
ply—
I cannot, I will not repine.
Thy yoke it is easy, thy burden is light,—
To toil for the Master is sweet:
I'll watch and be faithful, and stand for
the right,
And always keep low at his feet.

O yes! thou dost comfort me Saviour di-
vine,
While here in this valley I stay;
'Tis blessed, 'tis heaven to know thou art
mine;
Though treading the cross-bearing way,
Salvation through Jesus in fullness doth
flow:
His perfect love casteth out fear,
So now I'm contented and happy below,—
O yes, I am *satisfied* here!

MY EXPERIENCE.

BY S. CARRATT.

In the winter of sixty-two, I heard a minister preach from the text, *Heb. iv. 12.* "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." I quaked and trembled. "Wo is me," thought I, "for I am undone," the vengeance of God has at last overtaken me for my numberless crimes. I was so confounded, that I knew not a word the preacher delivered after giving out his text. On returning home, I begged my wife to show me the words. On looking over the text, I felt that I was undone. The words condemned me to the resurrection of damnation. Instead of doing good, I had spent my whole life in doing evil. I now began to pray, from a wounded spirit, and humble myself before God; confessing my sins, and crying out for mercy. There remained a heavy burden on my soul. I retired alone many times a day to read and pray. I could not open the Bible in any part but it showed me what a hell-deserving sinner I was. This in-

creased my affliction. I now deeply lamented my deplorable state. I wept bitterly for my sins. I now wanted the counsel of some one to lead me to God, but that I had not. O the good counsel of a mother which I had rejected, was as a dagger to my heart! I continued the whole week without hope, dreading that the wrath of God would cast me into hell. I imagined that my sins were too heinous to be forgiven.

"A wounded spirit who can bear?
This world was utterly insipid to me."

I opened upon those words in the Bible, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."—John iii. 16, 17. God be thanked, I received consolation from that lesson. Hope revived. But Satan raged, and cast stumbling-blocks in my way. I was helpless. But God, who is nigh to the broken-hearted, relieved me, by fixing one of his faithful promises so powerfully in my heart, that all fears were instantly gone. The promise was, "Seek, and ye shall find"—a promise worth more to me than all the gold of earth.

I was soon composed enough to renew my supplication. I lifted up my heart in thanksgiving to God, for my deliverance. My soul was filled with a pleasing expectation, that by seeking the Lord I should surely find him. I knew for the first time, what is meant by resting on a divine promise. I pressed forward with a strong desire to see the Saviour, with the eye of faith.

The third week of my conviction, the tempter made a new attack; suggesting that as I had lived to be over forty years old in the service of sin, I must, by a long course of repentance, work myself into a state of holiness, before I could be pardoned. Listening to this cost me many a sorrowful hour, for no sooner had self set up her standard, than I felt my heart as hard as stone. I could not shed tears as before, which

greatly distressed me. But I was not forsaken. The still, small voice of God, sounded in my ears every day; drawing me with the cords of redeeming love. The spirit of God caused me to aspire after heavenly things, and forget worldly cares.

For six weeks I struggled for liberty. But as I had spent my life in doing evil, I was so blind as to think that my pardon could be procured only on condition of a long course of repentance; read and then prayed, then read my Bible again. Then on my knees my soul was humbled in the dust, and I cried out, "Lord, save or I perish!" Quick as lightning the Holy Ghost took possession of my heart, and filled all my faculties with heavenly delight. I can very faintly describe it. All the bliss I had ever enjoyed, was no more like it, than midnight darkness is like the meridian sun. It was heaven indeed. Something of the real nature of heaven I enjoyed. My soul was wrapt in the embrace of the adorable Jesus, and I was so overpowered with love, and so much lost to every thing else, that for half a day I forgot all else. At length I shouted aloud, The Holy Ghost is in my heart, and God is in Christ reconciling the world to himself. My Lord's never failing promise,— "Seek, and ye shall find," was made good to my now happy soul. Glory be to thee, O Lord my God! whose mercy and truth never fail.

I have spent as much time since then as I could, working for my blessed Lord, and for the salvation of souls. While the Lord gives me life and strength I shall be, I hope, a worker in His vineyard.

There are abundance of dry-eyed Christians in the world, and abundance of dry-eyed duties too—duties that never were wet with the tears of contrition and repentance.

I have seen some, that have promised nothing at first setting out to be pilgrims, and that one would have thought could not have lived another day, that have yet proved very good pilgrims.

TEMPTATION.

BY JOHN HORTON.

"Then was Jesus led of the Spirit into the wilderness to be tempted of the devil."—Mat. iv. 1.

Though Jesus Christ was God manifest in the flesh, he was also a real man. In this trial with Satan, his human nature was unsupported by the Divine. Satan came to Jesus as an angel of light; he not knowing Satan to be the devil, until he requested him to fall down and worship him.

The devil is not a personified principle of evil; but a being possessed of powers, and does attract men from good to evil.

When responsible positions are to be filled, great tests are necessary. They were applied in the case of Moses and Elijah.

Temptations come in two ways,—one by the carnal nature, by which we may be led away of our own lusts, and enticed; and the other directly from Satan or some of his emissaries.

The devil is not an omnipresent being, but he has agents all over the universe to act at his bidding. Satan has agents in every grade of society, from the beggar to the king. These he uses to ruin souls, and rob God of his glory in their salvation. When he contemplates doing a great mischief, he comes himself, as he did to our first parents, and also to Christ in the wilderness.

When Satan approaches an individual, he always takes advantage of the surroundings; as in the case of our Saviour after fasting, and when he was hungry. He tried to persuade him to perform a miracle to satisfy his hunger. He reasoned in this way: If you are the Son of God, command that these stones be made bread. Be your own provider. You know what you need, and there is no necessity of your suffering hunger. Christ uses the Bible and defeats Satan. Christ acted on the principle of obedience, which gives exercise to faith. When the devil approached Eve in this way, she yielded and fell.

The next temptation was to vain show. This time Satan taketh him and sitteth him on a pinnacle of the temple, and says, Show to the world that you are the Son of God. Command the angels, they are all subject to your power, and they will bear you up, so you need not fear. But Christ says: "It is written Thou shalt not tempt the Lord thy God." In this second temptation there is an appeal to the love of admiration. All who fall in with the gratification of mental tastes, the pleasures of imagination, and the gaities of fashion, and who pervert those powers given by God for rightful use, fall by this temptation.

Again, Satan tries the third time.—Now he comes with the rich man's god—wealth. He offers the kingdoms of the world, and the glory of them. The natural man loves both, and in this way the enemy ruins thousands of souls. St. Paul says, "The love of money is the root of all evil;" and if men are not careful, the devil will deceive with this temptation when others fail. All he requires is to fall down and worship him. How many are worshipping the devil to-day, inspired by this false promise. But what will it profit a man, if he gain the whole world and loose his own soul?

We learn in these temptations of our Saviour, that although the devil does tempt men that they can resist the temptations by applying to the word of God. When he comes as an angel of light, the only way is to try the suggestion by the word of God, and if it is in accordance with that, we may proceed, but if not, pass it by, and say, Get thee hence Satan.

We also learn that Christ having been tempted knows how to succor those that are tempted, and will give sustaining grace.

We do not hold that every impression to do evil is directly from the devil, but our natural propensity is to do evil; and while the carnal nature controls a person, the enemy has no need of troubling himself about him, for he is already led away by his own lusts.

But let one of these leave his ranks, and how soon he will send out some his best forces; and snares and traps will be set all along life's journey: and unless such a soul is led by the Spirit, he will become entangled and fall. But there is power in the Almighty to prevail. Again, we learn that we must wait God's time for deliverance; although every thing may look as though destruction was just before us, yet trust God and do your duty and all will be right. His promises fail not. They never have failed, and why should we fear? Fear not little flock, it is your Father's good pleasure to give you the kingdom.

PERFECT LOVE.

John Fletcher was so devoted, and rose to such high attainments in the heavenly life, that he was often called the seraphic Fletcher. He had an unusual realization of the love of God during all his religious life; yet, as he neared his death, he said he had such a new conception of the truth, that "God is love" as he could never find language to express. "God is love, love, LOVE;" and he had such an apprehension of his excellence and loveliness, that he cried out that he wanted to be able to shout it to the ends of the earth, and wanted a spirit of praise that should fill the earth. When any one came into the room, he called upon him to praise Him, and kept repeating that God is love, love, LOVE. It was enough afterward to sustain and animate him in his suffering, and he fixed upon a sign that should mean that this blessed thought filled his soul to the uttermost; and, after he was past speaking, his countenance ever and anon would light up with joy, and he would make the sign.

Payson's last days were spent in this land of Beulah. "Oh," said he, "if I had only known what I know now twenty years ago!"

A lady, in writing to a friend, says: "O my friend! my heart is so overwhelmed, I can scarcely write. I could repeat a thousand times over,

'Christ is mine;' and my soul is willing to face death, even in its most dreadful forms, to go to my redeemer. My dear soul, you do not know what you lose by your negligence. Oh! seek, strive, agonize. Were you to suffer the utmost torture of body and mind, they would be all as nothing to gain one moment of this sweetness."

John Janeway, during the latter part of his life, had remarkable views of Christ. Said he, "Oh, how glorious is the blessing of Jesus! How shall I speak the thousandth part of his praise? Oh for words to set out a little of that excellency! but it is inexpressible.— Oh, what kindness! Sure this is a foretaste of heaven; and, if I were never to enjoy any more than this, it were well worth all the torments that men or devils could invent to go through, to enjoy such transcendent bliss as this. The smiles and visits of Christ make a heaven. O that you did but see and feel what I do! O sirs! worldly pleasures are poor, pitiable things compared with one glimpse of Jesus' love. Oh! help me praise him: I have nothing else to do from this time through eternity. Praise, praise, PRAISE that infinite, boundless love forever! Help me, O my friends! to praise and admire him. All is too little. O ye glorious and mighty angels who are well skilled in his heavenly work of praise! admire him for ever and ever. O ye redeemed ones! praise him. Eternity is none too long."

TO BACK-SLIDERS.—If thou instead of repenting and doing thy first works dost remain a back-slider,

1. Then remember that thou must die; and remember also, that when the terrors of God, of death, and a backslider heart meet together, there will be sad work in that soul: this is the man that hangeth titling over the mouth of hell, while death is cutting the thread of his life.

Pray often; for prayer is a shield for the soul, a sacrifice for God, and a scourge for Satan.

ALCOHOLIC DRINKS.

It is supposed by many that alcoholic liquors are beneficial, and healthy, if not used to excess, and that in certain conditions and circumstances they are necessary to preserve health. Facts, however, prove the contrary.

For the purpose of testing the question of health, a Life Insurance Company in England, organized two departments, one of which was thrown open to the public like other offices, but the other department was confined to those who pledged themselves to abstain from all intoxicating beverages. After a trial of twenty years it was found that the life of a total abstainer was worth 20 per cent. more than that of the moderate drinker. Another estimate declares, that "averaging the whole period of life, from 15 to 90 years, thirty-two intemperate persons die to ten others." Similar evidence has been given by Mr. Neilson, a register in England; showing from statistics, that the death of drunkards, from the age of 21 to 30, is five times greater than that of other persons, while from the age of 31 to 50 it is four times greater.

The army affords abundant proof, that the use of liquors is very detrimental to health. The British army in India, when rum rations were issued, lost 73 to every 1000 men, on an average for 20 years. The per centage varied in accordance to the liquor used, porter killed 27 per 1000. Among the temperance soldiers, the normal rate of death was 11 per 1000. The same is proved by our own army. During the Revolutionary war, Dr. Mann, Surgeon of the 4th Mass., says, that during three years, when his regiment neither had the rations nor the means to procure liquor, they did not lose more than five or six men. The same degree of health was observed in our soldiers at Plattsburgh, N. Y., during the winter of 1814, '15, when they could not procure intoxicating drinks. The experiments tried in the army of the Potomac in the spring of 1862, on the Chickahominy, giving whisky rations to the men.

proved so detrimental to health, that after thirty days the whisky order was countermanded, and the desire expressed by one of the most eminent surgeons, that the experiment might never again be repeated.

That the use of intoxicants is very detrimental to health is evident from the history of epidemics. The moderate use of these liquors ripens the system for disease. This is fully substantiated by facts. When the cholera was raging in Europe, of 30,000 persons carried away by it in Paris, nearly all were users of the ardent, and nine-tenths of those dying in Poland were from the same class. Of 1000 deaths in Montreal, from this disease, only two were teetotalers. The statistics of both Europe and America harmonize in declaring, that those who abstain from the use of these liquors, are comparatively safe from the attacks of cholera, but that the drunkards and moderate drinkers are swept away by it by the thousand. So notorious is this fact, that before this disease made its appearance in London in the spring of 1832, this placard was daily carried through the streets: "ALL SPIRIT DRINKERS WILL BE THE FIRST VICTIMS OF THE CHOLERA;" and in the cities of New York and Albany, the same year, thousands of posters were put up "QUIT DRAM-DRINKING, IF YOU WOULD NOT HAVE THE CHOLERA."

The same is true respecting fevers. When the great fever raged in London in 1739, the intemperate were the first and greatest victims, and the record of history is, that "scarcely any other one died of the same fever." When the yellow fever raged in New Orleans, in 1853, we are told that "about 5000 of the intemperate died before the epidemic touched a single sober man."

That health is injured, and destroyed, by the use of spirituous liquors, is now universally admitted by all unbiassed and candid persons, and there are few, if any, diseases known, that may not be produced by these liquors,—long lists, of the most prevalent diseases, have been repeatedly published by the

best medical authorities, as the consequence of the use of these beverages. A view of these facts naturally leads to the conclusion that all those who persist in the use of these drinks "love death."—*Evangelical Repository.*

NUMBERS, WEALTH AND POWER.

A few mornings since a prominent Methodist Episcopal clergyman remarked to us in a very decided tone, "Let the enemies of the Methodist Episcopal Church say what they please, and her rivals speak in envy against her, one thing can not be denied, it is a big-thing, a decided big-thing."

It is well enough to have a large Church. Every Church organization has its plans for making its churches larger and more numerous. As Wesleyans and Free Methodists, it seems cheering to us to know that we are steadily increasing by a few dozen churches and a few hundred members every year. But in this there is abstractly no virtue, while there is in purity. Not by quantity, but by quality will we be judged in the end. Therefore our greatest aim should be at purity of life and heart, and in getting as many as possible to join us in the work of saving themselves and the world.

It is undoubtedly right that we should be few and often compelled to ask the question, "By whom shall Jacob arise, for he is small?" But the answer should ever be, "If we go up, it must be in the strength of the Lord, and if he go not up with us, let him take us up hence."

Not smallness of numbers, nor loss of material, wealth or men should sadden us half so much as the danger of losing purity of heart, and the loss of dependence on God, as we increase in numbers. If we do, it is the earnest prayer of one poor heart at least, that we may never grow another member larger, nor be another cent increased in material wealth. If earth can be served better and heaven made sweeter to us by our lying at the rich man's

gate, for Christ's sake let us lie there. It will be sweet, anywhere, for the members of Christ's body to rest "with their dying Head." We utter not one word of complaint, nor think it is a hard job. It is all right.

We want spiritual union with Christ, because he wants us to have them. We want spiritual power because he wants us to possess it; and we want to awaken and stir those who are all about us because Christ wants us to do so, and because it is of infinite value to them to be awakened. But we do not want spiritual power just to "shake things" all about us, and to show the world that we are something, and that our once little Churches are "as big as anybody." Perish the groveling thought! We want no spiritual power that we may consume it upon our lusts, but for Christ's sake, and that we may use it for his honor, not ours.

Power misdirected is a dangerous thing, and it is so seldom used as it should be, that it seems as dangerous as riches; with which it is so difficult to enter heaven.—*Rev. L. N. Stratton, of the American Wesleyan.*

FELLOWSHIP WITH JESUS.

We never get so near the heart of our sorrowing humanity, as when we are in communion with the heart of the man of sorrows. And if we have prayed for a "heart baptized into a sense of all conditions," let us know that we shall find the fullest answer to our prayer in realizing that baptism into Christ which we have already received, since "As many as have been baptized into Christ, have put on Christ, in whom is neither Jew nor Greek, bond nor free, male nor female, but all are one in Christ Jesus." Because He is the universal man, the man without a country, since belonging alike to all, and the man without exclusive kindredship, since finding his mother and his brethren in whomsoever the will of his Father is obeyed, union with him must lift us, as nothing else can, above all respect of persons and into universal sym-

pathies. Since then, Christ is not divided, we, having his righteousness upon us, must have his heart within us. And having that heart, how shall we not follow whithersoever it leads, even into all conditions, and into all needs that belong to our race?

And if a sense of his completeness in Christ does not beget indifference or selfishness in the believer's heart, it surely cannot engender pride. For is not pride always some form of self-consciousness? And it is the very reverse of self-consciousness to know that we are nothing in ourselves, and that all our righteousness is in another. Or, to look at the opposite of pride, can true humility flourish except under the shadow of some over-towering greatness? It is by being in the all worthy One that we discover, as nowhere else, how unworthy we are, because of the contrast which we are compelled constantly to behold.

Experiment has demonstrated that the most brilliant light which human science can produce, when projected upon the disc of the sun, is literal darkness in comparison. In Christ's righteousness we discover the worthlessness of our own,—how it not only can add nothing to the lustre of that which is as white as the light, but would rather tarnish it if it were laid upon it. And so every contemplation of ourselves in the Perfect One must make self-righteousness cover its face, and pride shrink away abashed.

There will, however, be no fleeing away from the presence of the Lord on this account. With the deepest sense of guilt and unholiness, there will yet be a deathless clinging of the heart to Him whose moral glory has so humbled us. With the profound sense of unfitness to be in his righteousness, there will be connected an inward consciousness that it is the only shelter one can be in and live.

And if no sense of unworthiness can keep us from Jesus, no sense of worthiness ever can. For the refuge of the sinner must ever also be the refuge of the saint,—“the strong tower into

which the righteous runneth and is safe.”

The Lord may give us many a victory in our upward strivings towards perfection; and He may add daily to our stature as we seek to grow up into Him who is our Head; but when shall we get beyond the deep petition of that hymn, which its author so worthily styled “a living and dying prayer for the holiest believer in the world,”

“Rock of Ages, cleft for me,
Let me hide myself in Thee.”

From our sin and from our righteousness alike, from our evil deeds and from our good deeds, from the rebukes of an upbraiding conscience and from the flatteries of an easy conscience, we shall ever need to fly unto that name whereby we are called,—“the Lord our Righteousness.”—*In Christ; by Rev. A. J. Gordon.*

JOHN ELIOT.

John Eliot, one of the earliest missionaries to the North American Indians, approached their first settlement on foot, with an open Bible in his hand. The natives, attracted by his strange appearance, gathered around him, headed by Waubon, their chief. A solemn silence ensued, after which Eliot knelt upon the grass and offered up a short and earnest prayer, that God's blessing would rest upon all the inhabitants of the dark land. He then preached for an hour in their own tongue, which the patient study of long previous years had enabled him to master; his theme was Christ, and, as he spoke, the perishing outcasts around him seemed to drink in the word of salvation. The impression made that day on the heart of the chief was never afterward effaced.

On the night after the third meeting, many were gathered in the tent, and had been listening earnestly to Eliot, when Waubon arose, and began to instruct all the company out of the things he had heard, with the wild and impressive eloquence of a son of the forest. Soon after, other chiefs came for

teaching, and begged that their children might be educated in the Christian faith. The example spread, and the missionary was surprised at the success which had already attended his labors. He had found a people prepared for the Lord.

Wrapped in a robe of marten-skins, a chief stood up and said :

"My heart laughs for joy on seeing myself before thee; we have all of us heard the word which thou hast sent us. Come with us to the forests; come to our homes by the great river; there we shall plant the Tree of Life of which thou speakest, and our warriors shall rest beneath its leaves; and thou shalt tell us more of that land where there is no storm nor death, and where the sun is always bright. Will not that be good? What dost thou say to it, my father?"

Elliot did not hesitate. He responded to this appeal, traveled with them, and formed a town called Nonanetum. There God was with him, and the sword of His word pierced deep, in the hands of that mighty man. The place rang with sighs and prayers.

In the savannas and wilds of an immense district in which various tribes of Indians lived, he formed Christian congregations, among whom were members whose profession of faith in Christ had become powerfully influential.—Savage wars would occasionally break out among the unconverted, but the praying Indians kept aloof from them as far as possible.

Till ninety years of age he continued this blessed work. As death approached, he felt it was like sleep to a weary man. "The evening clouds are passing away," he said; "the Lord Jesus, whom I have served, like Polycarp, for eighty years, forsakes me not. Oh, come in glory! I have long waited for that coming; let no dark cloud rest on the work of the Indians, let it live when I am dead." Ere his voice failed forever, he exclaimed, "Welcome! Joy!" and thus, without a cloud, he closed a life of happy service.

BE YE HOLY.

"It is written in the law of God; it is written in letters of fire; it is written on the tables of stone; it is written on the pinnacles of the eternal temple, and it is legible by the lights of uncreated glory; it is written as with a pen of iron, and the point of a diamond; it is written upon the tablet of men's hearts, and on the horns of the altar; it is written in the blood of Christ, and upon every page of the New Testament promise; it is written by the finger of God in the whole history of his Church; it is written, so that Adam found it inscribed on every flower that gladdened Paradise; and Abel saw it gleaming in the embers of his accepted sacrifice; Moses proclaimed it from Sinai, and David repeated it in a thousand ringing notes of praise; Isaiah thundered it along the line of prophecy to Micah, to Zechariah, to Malachi; and John the Baptist, the Holy One Himself, took up the words and pressed it on the conscience of his disciples; apostles and martyrs bore their ample witness to its truth; philosophy has tried to excel it, and to explain it away, or hide it in other or less potent words; but there it is—the gladness of all right-hearted men; a sufficient reason for all obedience; Heaven on earth wherever realized; God's great idea of man embodied."—*Reynolds*.

MERCY OF GOD.—As God has mercies to bestow, and as he has designed to bestow them, so those mercies are no fragments or the leavings of others, but mercies that are full and complete to do for thee what thou wantest, wouldst have, or canst desire. As I may so say, God has his bags that were never yet untied, never yet broken up, but laid by him through a thousand generations for those that he commands to hope in his mercy.

Religion to most men is but a business, which they use to fill up spare hours; or as a stalking-horse which is used to catch game.

THE PRECIOUS TRIAL.

"What can that mean? Some paradox, I suppose." Yea, such a paradox as you may find on many pages of divine truth. Such as every experienced Christian has found of frequent occurrence in his life. The poorest in this world's treasures have most of these precious trials. And they are "more precious than silver and gold." "Indeed: what can they be? A trial in the career of honor and fame, I presume. There are many who esteem these far above riches. Or it may be a trial for power. Multitudes have sacrificed millions of silver and gold for this. Perhaps nations pay more to support bribery, than in any other expenditure?" You are wide of the mark in both of your conjectures. There is a trial that is inappreciably more precious than all that the aspirants for fame, or honor, or power, ever found. It is worth more than banks, exchequers, earldoms, crowns, and sceptres united. It is such a trial as Noah had, when he was building the ark. Such as Abraham experienced when he reached for the knife to slay his beloved son. Such as Joseph passed through in Potiphar's house, and in the prison. Such as was laid on Moses when he led a "stiff-necked and rebellious people" through the wilderness. Such as Daniel's and the Hebrew children's, when the den of lions and furnace of fire were before them. Such as are mentioned by the apostle, "Others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins: being destitute, afflicted, tormented." Such trials as some godly parents have with perverse sons—such as some of Christ's beloved have with long and painful sickness—with heart-breaking bereavements—or with persecutions for righteousness' sake. More precious, and more needful are these trials than gold. They are trials of the *Christian's faith*. If you had sold all

your possessions, and were receiving your pay in gold, would you not wish to have it *tested*, to see whether it was pure and of full weight? And yet, even gold is one of the things which perish with the using. It can be serviceable to you only for a short season. You must die and leave it. But then—in that hour, when all earthly treasures fail, if you have tried and approved faith, separating you from your earthly treasure will be to enrich you for evermore. But should your faith not have been tried until your dying hour, and should it then be found *spurious*, how wretched will be your condition. All your earthly possessions you must leave, and treasures of peace and joy beyond the grave you will have none. Poor indeed will you then be, with nothing left but an inheritance of eternal wo. But suppose you have faith which is genuine and sincere—the faith that apprehends Christ and eternal life. Even so, is it not well that it should be *tried*, that it may be *strengthened* and made *more pure*? So gold is refined that it may be better suited to the design of the artificer. Perhaps he is executing an order for the king. Perchance he is making a crown, or setting a most precious jewel, and he wishes to have the purest gold. So our heavenly Father refines his jewels. Every fiery trial is designed to burn up your dross, and make you more meet for the Master's use. Do you not know that virtues grow strong by being exercised? Have you not often prayed that your faith might be increased and strengthened? The Lord has heard the prayer, and now he gives the answer, in your worldly losses—in your sickness, that you may think more of him—in your bereavements, that you may have less beside him to love, and that you may cast yourself upon him, and trust more implicitly in him. The lesson of the meek submission to the Father's will is amongst the most needful and most profitable of all that his children have to learn. They who are most perfect in it, most clearly reflect the image of their Lord.

EDITORIAL.

A PURE LANGUAGE.

In parts of Pennsylvania, the people of German descent, speak a language that is not well understood either by Germans or Americans. It is a dialect of their own. Both languages are corrupted and mixed. It answers their purpose. They can use it as a means of intercourse in buying and selling; but if any would send forth a literary production to be read by the world, or to be handed down to future generations, he has to employ a pure language.

So among the professed followers of Jesus a mixed language is spoken. Terms are taken from the Bible, but employed in a sense which the Bible never contemplated. A dialect is formed which neither saints nor sinners comprehend. Who can understand what is meant, when a gentleman, dressed in the height of fashion, adorned with all the ornaments that are permitted by good taste, asks before the altar of God, in His Holy presence, and in the presence of a large, fashionable congregation, "Dost *thou* renounce the devil and all his works, the vain pomp and glory of this world, so that thou wilt not follow or be led by them?" The words are plain and simple. But when she answers, I RENOUNCE THEM ALL, without giving up, or being expected to give up, a single article of dress which fashion prescribes and the word of God forbids; or forsaking a single fashionable pleasure, one is at a loss to know in what sense this language is understood. Is it all a mockery, and a farce? Or is there a tacit understanding between the parties that the words are to be taken in a sense entirely different from their obvious import? A Sister of Charity need not employ stronger language to express her renunciation of the world. The merest worldlyling might not ask for a wider latitude than is, by common consent of the minister and the church, granted to those who have taken this solemn vow upon them, of the total and final renunciation of the world. So in reference to Christian experience; so in reference to the punish-

ments of the wicked; so in reference to many other things. Scriptural terms are used, to which an unscriptural meaning is affixed. New wine is put into old bottles. New pieces are sewed upon the old garment until no part of the original is seen. Supernatural words are employed to designate a purely natural religion. Philosophy steals the garb and the language of Christianity, in order the more effectually to supplant it.

If we would be the Lord's when he makes up his jewels, and have our words written in his book of remembrance, (See Mal. iii. 16) we must see to it that we speak a pure language. We must not mingle unnecessarily with the world, lest we drink in their spirit and adopt their language.

To destroy the nationality of a people, you have but to destroy their language.—Russia does not allow the inhabitants of Poland to use the language of their fathers, because she would absorb them as a part of her empire. Christians who have had a good experience, are certain to lose their spirituality when they smooth down their words to suit the ears of the polite. Talk like the world and you will become like the world.

HOLD FAST THE FORM OF SOUND WORDS IN FAITH AND LOVE WHICH IS IN CHRIST JESUS.—2 Tim. i. 13.

 CONTENTIOUS.

We are commanded to contend earnestly for the faith once delivered to the saints; but that does not imply that we should be contentious. The spirit which delights in contention, and the spirit which leads one to stand up for the truth as it is in Jesus, are as opposed to each other as light is to darkness. The one springs from true Christian heroism; the other from a natural disposition. The contentious man is one who loves to have his own way. He often opposes measures because they were brought forward without his sanction. He hesitates to admit to Christian fellowship any one who will not accept him as their leader. He is very zealous, but it is for himself, rather than for the cause of God.

Let his will be crossed, and he will seek to tear down as earnestly as he sought to build up. His ardor in any undertaking is in proportion to the prominence it gives him. Only by *pride cometh contention*.—Prov. xiii. 10.

A contentious man is a great injury to any church to which he may belong. He may bring to it talent, and wealth, and influence, and zeal, but all are more than counterbalanced by the spirit which actuates him. He raises high the expectations of the people of God, but it is only to disappoint them the more grievously. He is like a balloon, with a weak spot in it, which, the higher it raises those who cling to it, renders their destruction the more certain.

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple.—Rom. xvi. 17, 18.

True Christian courage is in danger of degenerating into a contentious spirit. It will, if we allow our zeal for Christ to take the form of zeal for measures or for men. This was the trouble with the Corinthians. *For whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?*—1 Cor. iii. 3.

The cure for a contentious spirit is true humility. As we learn to distrust ourselves, we shall see that there is a possibility that we may be mistaken, even when we are most positive that we are right.—We shall not feel that we know it all. God's Spirit may lead us in the main, and we yet be mistaken in some of our opinions, even about the work of God. We deny that others can possess infallibility—let us not claim it for ourselves.

Be on your guard then against a contentious spirit. It will kill the work of God in your own soul. It will root out grace utterly, and will not leave even its semblance. A better zeal will take the place of humble love.

It will prevent the work of God from

spreading, and will kill it out where it has begun. There never was a society so strong that a contentious spirit could not destroy it: never a meeting so spiritual that a contentious spirit could not check its influence for good.

Resist it then as you would resist the devil. Sacrifice every thing but principle, rather than introduce strife and contention. One sin is never conquered by another. Stand firm in resisting sin, but do not do it with a contentious spirit. **BUT IF YE BITE AND DEVOUR ONE ANOTHER, TAKE HEED THAT YE BE NOT CONSUMED ONE OF ANOTHER.**

A LIVING SACRIFICE.

Of the many who consecrate themselves to God, but a very small proportion keep the consecration perfect to the end of life. To many who once gave great promise of usefulness Paul's words may be but too appropriately applied, *Ye did run well for a season.* But in multitudes of instances how short was the season of running!—The applause won, or the worldly benefits incidentally accruing, stopped the running for eternal life. They who began in the Spirit ended in the flesh. The devout have become formal—the puritan a trimmer and a compromiser; the fine gold dimmed.

What was the matter? The motive was impure—the consecration imperfect. The earnest exhortation of Paul is, *That ye present your bodies a living sacrifice.* Many persons act as if they never thought of giving their bodies to God at all. They are satisfied with doing, in a very imperfect way, what is called, giving God their hearts. Precisely what is meant by this expression it is difficult to determine, as they give every evidence of loving the world as much as ever. But no pretence is made of giving the body to God. It is dressed for the world—its appetites are indulged just as fully as the means at command will allow. If your bodies are offered a sacrifice to God, they will be dressed, and fed and employed as He directs. You will feel that you are not your

own. All your energies of body and mind will be used to the glory of God.

A *living sacrifice* is a perpetual sacrifice. It is never taken back—never perverted to any other use. Here is a factory propelled by the water that issues from three living springs that burst out near by. They make but little noise or show. But they do the work required. They can be depended upon at all seasons. When the large streams, fed by mountain torrents, dry up and the machinery which they propel lies idle, these unobtrusive streams keep the wheels which they are expected to turn in motion, and scatter joy and gladness along their course. So two or three members of the Church, whose bodies are daily presented a living sacrifice to God will keep every enterprise of the Church moving in the right direction. They can be depended upon in every emergency. They form a nucleus around which the vacillating can rally. Reader, how is it with you?

HOW TO DO BUSINESS.

Read, remember and practice.

1. In writing a publisher on business, be sure and give your name, Post Office and State, spelled correctly and written plain.
2. State in plain terms first, what you want to have done, and leave nothing to be supplied by the Publisher's own knowledge, or to be gathered from letters you have previously written.
3. Give no reasons.
4. Read your letter over, and see if you could attend to the business if you knew nothing about it, only what information you get from your letter. You had better wait over another mail to send your letter, than to hurry off in such a state that no one can find out what you want, or know how to do it.

We get letters very often, that do not contain sufficient information to enable any one to attend to the business. They are long enough, but not definite enough. A letter before us may serve as a specimen.

Abram Mongus sends ten shillings to pay for the E. C. for 1872. He dates his

letter "Mooreville." No State. The Post mark is utterly illegible. The only letters in that which can be guessed at are "May." That does not help us. We take the P. O. Directory and find a half dozen Moorevilles scattered in different States. We search through our mail books and get no light. We would write the brother, but do not know where to address him. We lose half an hour to no purpose. He does not get properly credited, and thinks we are very careless or dishonest, loses his interest in the E. C., and perhaps backslides over it.

All would have been saved by a little attention.

Another person wishes to stop the E. C. Instead of writing us, as he should when his time is up, he waits till three or four numbers have been sent him. He then sends them back. *No clue as to where they came from.* So we cannot stop them, for we cannot find the name. After a while comes an ill-humored letter, complaining that we do not stop their Magazine. This contains the name of a P. O., but not the right one. The E. C. is not sent to any such person at that place. So it goes.

We do not pretend that we never make mistakes. But we try to avoid them. When informed we always correct them. But we are satisfied that in nine cases out of ten the cause of a mistake is not with us. *Be particular and be patient.*

CAMP MEETINGS.—We were permitted to be at the Camp Meeting at Huron, Mich., at its close. The meeting was in every way successful. It was thought to be one of the best ever held in this part of the State. The work went deep and thorough.

AT THE ST. CHARLES MEETING there are about fifty tents. The meeting is in successful progress. Many are coming out from the world, and separating themselves from it, and God is blessing them with the Spirit of adoption. It bids fair to be not only a large meeting, but one of great spiritual power and profit.

You can know more of grace in salvation, than you know of justice in condemnation. You cannot be graciously saved unless you are righteously condemned.

CORRESPONDENCE.

DYING TESTIMONY.

MRS. LOUISE ULYETTE CLARK died March 8th, 1872, aged 27 years.

She was converted at seventeen years of age, and about two years later united with the Presbyterian church of Dansville—of which she remained a member. She had for nearly a year before her death had it impressed upon her mind that she could not live long, and had for that reason been more earnest, and seemed to be preparing to go. A few days before her death she called mother to her bedside, and said, "Mother, do not think I shall ever get well—for I shall not—but I am ready to go if it is God's will." At another time she said, "Blessed Jesus, I am clinging to thee." The last day of her life she prayed aloud twice, and after the second time she said, "I am so glad; my temper is all gone; my sins are all gone; blessed Saviour." She suffered a great deal and bore it all with perfect patience. She had won the love of all by her gentleness, and will be greatly missed by a large circle of friends, and especially by the family.

In the great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives whom we call dead.

A SISTER.

LOVE FEAST.

MARIA BEEBE.—I am proving the power of Jesus to keep me while passing through severe trials. The enemy of my soul has of late been striving hard for the mastery; but our Jesus is mighty, and he does give me the victory. Praise his name for ever.

REV. ISAAC M. SEE.—One word of God is sweeter than all the harps of heaven; one moment nearest to the Cross is infinitely beyond all the dress, reputation, wealth, glory, and the thousand things after which the professing church appears to be longing. So saith my soul to the pilgrims.

MRS. MARY MCCLINTIC.—I love God

with all my heart, and the blood of Jesus Christ, his Son, cleanseth me from all sin. I have the victory over sin, through our Lord Jesus Christ. I have suffered great persecution since I gave up all for Jesus, but I find him true to his promises. He has said his grace should be sufficient for us, and it has been my happy lot to test this grace.

When I started to follow Jesus in the narrow way, it was my intention to give up everything that would tend to lead my mind away from him. From this day I am going to be more straight than I have been before. I think the Lord will prosper us here this year. My husband is dying to sin. Glory to God in the highest! Where the fruit of brother Harry Mathews' labors will end the Lord only knows. The Lord seems to be opening up the way now.

M. A. GITCHELL.—To-day I am filled with the love of God. O, this is a blessed day! Blessed God, I am thine, body and soul. Thou art my portion. My heart is so drawn out to God that I am like a little child. I feel to stretch forth my hands towards him. I have made great advance in spiritual knowledge. I rejoice that God has seen fit to disclose himself to me. I tremble at the responsibility resting upon me. A talent is given me to improve. God is with me. Bless his name.

DANIEL GOLEGROVE.—The Lord is with us and he saves me most gloriously. Praise his name for ever. I never felt more like going through with Jesus than I do to-day. The Lord has blessed me, soul and body, and I feel his mighty power to save. Glory be to his holy name. I thought, one year ago, that the Lord had about got through with me, and I should soon cross the river; but it seems there are some more battles for me to help fight yet, and I feel the Lord is giving me strength in soul and body for the war. Praise his holy name.

MRS. L. P. PATTON.—I want to say to all who are in Christ Jesus that God has been blessing me powerfully of late. Glory be to his name forever. He showed me that I needed a deeper work of grace,

I sought it and can say to-day I neither received it of man, but by the revelation of Jesus Christ. Glory be to his name forever. To-day I can testify to the keeping power of God. It seems to me that he has been proving me. The last seven years—years of widowhood—have been those of trial. Everything of an earthly nature has gone against me—a blast and mildew have been on all my affairs—sheep, cattle, have died—losses in bad debts—crops have been cut off and sickness has come, until debts have been multiplied far beyond my reach. My troubles have brought my son into great straits in trying to help me; but O how the Lord has been our helper. What answers of prayer, what blessedness is found in trusting in Jesus. Glory be to God.

And now, right in the midst of all this, God requires me to stand a bold soldier of the cross. He requires me to move right forward, praying for sinners, exhorting them to turn from their wicked ways. He says write, "for these things are true and faithful. I will sustain thee, yea, I will help thee." I can say truly, the Spirit is ready, but the flesh is weak. O, how the enemy of all righteousness whispers to me and says, wait till you get these debts straightened up. But God says, move right on in the path of duty. Surely I will go before thee to open the way, and so I am with you always even unto the end of the world. Glory be to his name forever and ever. Amen.

C. B. EBEL.—Dear pilgrims, I love God with all my heart, might, mind and strength. I realize that there is power in the blood of Jesus to cleanse from all unrighteousness, and to keep us cleansed. I love the narrow way. There are not a great many in the way. But bless God, He sends us a guide separately, so that if we are fools, we may not err therein. I find that it takes a great deal of grace to be a Bible Christian—we have to wait, and fight, and pray.

Oh how sickening the word professor has become to me! I want to be a possessor of a religion that will stand the test of the judgment day. All other is worse

than none: and is only a deception of the deevil, to allure the souls of men down to his dark abodes. Not every one that saith Lord, Lord, shall enter in: but to many will be said, Depart from me, ye workers of iniquity, I know you not, I never knew you. My prayer is, that God's Spirit may fasten on every ungodly professor in the land, and show them whither they are tending. Oh, ye tobacco chewers! ye croquet players! ye triflers with idle words! ye frequenters of sociables and festivals! Beware, for the kingdom of heaven is at hand. Behold, I come quickly, my reward is with me, to give to every man according as his works, shall be.

H. H. KINNEY.—My testimony this morning is, the blood of Jesus saves me from all sin, separates me from the world, and makes me peculiar for his sake. It satisfies soul and body,—Hallelujah! How I glory in the cross that crucifies to the world, and the lust and the pleasure of the same. Jesus saves me from it all. Glory to God and the Lamb! I am saved through and through—now—just now—Jesus does it all. Bless the Lord!

MRS. W. R. MILLER.—It is two years this month since the Lord, for Christ's sake, forgave me my sins and placed my feet on the Rock. Glory be to his holy name. I love the narrow way—I am walking in all the light as the Lord lets it shine, and am going through. Praise the Lord! I never felt the deep work in my heart before as I feel it now. The death that I die is to sin. The life that I live is to God. I went to the quarterly meeting on the 25th, at Coldwater, and the Lord was there in power to bless. The Lord helped brother Hart to preach the truth, and Jesus fed me the finest milk and honey from the rock. Praise his holy name. I love the Earnest Christian; it is a feast to my soul.

ALIDA S. PRATT.—I feel like giving God the glory this morning for the change wrought in my heart. Praise his name for a free and full salvation. I am his. I feel that nothing but a life wholly devoted

to his service will satisfy the longings of my heart. I am young in the cause; but I find there is power in Jesus' blood to keep from sin. Bless his name.

MRS. S. C. McCORMICK.—I would like to say, through the Earnest Christian, that Jesus saves me now. I give glory to God that the clear light of the glorious gospel of the Son of God ever shone on my poor heart; and for all the way he has and is still leading me; praise his holy name; I am proving daily his saving, keeping power. God enables me to trust in him for all I need for time and eternity. I find in Jesus enough to satisfy the longings of my soul. Glory to God in the highest, peace on earth and good will to men.

MRS. JANE CRIPPEN.—I am still trusting in the living God—holding on by living faith—believe in a living ministry and membership, knowing that both are essential, in order that the work of God prosper. I meet some opposition—find at times that I have to row, as it were, against wind and tide; but I know my Father's at the helm.

MARY H. LEONARD.—I am still striving for a home beyond this world of strife. Praise God for the way of eternal life, for redeeming grace, for that sustaining power that lifts the soul above the paltry things of earth, and enables us to look with an eye of faith to the bright celestial hills of glory! My soul rejoices this morning at the thoughts of abiding rest among the glorified ones, who have come up out of great tribulation; washed their robes and made them white in the blood of the Lamb.

O the depth and height and wondrous love of our crucified and risen Saviour! I will shout forth the praises of my dear Redeemer, while still my song shall be—

“Nearer my God, nearer to thee.”

MARTHA BARTON.—I thought I would write you a few lines for the love feast.—I praise the Lord for his boundless love to me; and I have proved his promise true, that all things shall work together for good to those that love the Lord. Praise his name! Though I have passed through

the furnace the form of the fourth was in the midst.

REV. J. P. SHATTUCK.—I am still looking to God for his great salvation; and he blesses me with a good degree of his grace, whereby I am able to overcome the world, the flesh, and the devil. I expect to live and do battle for the Lord,—striving against sin, knowing that the weapons furnished, are mighty through God. Bless his name! I am a pilgrim. Amen.

MISS M. M. FINNEY.—I find myself safely hid in Jesus to-day; am enabled through him, to endure all things without murmuring or complaining. Glory be to his name forever!

“Through floods and flames if Jesus leads
I'll follow where he goes;
Hinder me not, shall be my cry,
Though earth and hell oppose.”

B. F. SHIPLEY.—The Lord is my light and my full salvation. I will declare his name unto my brethren; in the midst of the congregation will I praise him. In Jesus I have a glorious victory, a comfortable hope, a blessed assurance, a solid, blissful, tranquil peace. Hallelujah to Jesus forever!

I am one of the despised few, who dare to walk in, and advocate the narrow way. I am all weakness, all helplessness, but Christ is my strength; and leaning upon his Almighty arm, I can shout victory at every step; and I want no happier lot than to lie and shout victory forever at my Redeemer's feet. Everlasting thanks be to God, who giveth me the victory; and does enable me to let go this poor miserable world, for a better inheritance. How little does the pomp and vanity of this world look, while I am looking unto Jesus, and the great recompense of reward. I had rather be among the despised few, with the world's reproach, and the approbation of God; than dwell in the respectable “tents” of worldliness and formalism. I meet with bitter opposition from worldly professors, who have cast out my name as evil; but God is my judge—Praise his name forever!