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ROMANISM.

BY REV. B. T. ROBERTS.

The power of the Romanists in this country is greatly underrated. There is an *alarming indifference* to their aggressive movements.

In the beginning of the year 1876, they had in the United States about 4,800 priests, and 2,800 church edifices, besides 1,200 mission stations. Their estimated value of their church property was \$67,000,000. Including convents, houses of mercy, etc., it would probably reach \$100,000,000. The adhering Catholic population was about 5,942,000, or nearly one-seventh of all the inhabitants. Of these 1,400,000 are voters. There were 592 Jesuit priests. In the year 1867, this class was largely increased. Strong as is the Government of Germany, it fears the wiles of the Jesuits; and in 1867, it banished them from the country. Of the 69 Catholic colleges in the United States, 28 are under the exclusive control of the Jesuits.

The Catholics are making great progress among the colored people of the South. This they are doing quietly, but in the most efficient manner. Every where in the South they are establishing free schools among the Freed-

men. To these the colored children are heartily welcomed. These children are thoroughly educated in the Roman Catholic faith, and practiced in their religious rites. In securing the children, they, in most cases, gain the parents. The white teachers of colored children are socially proscribed at the South; they are shunned like lepers. For this the priests and nuns do not care; it is covered by their consecration. But it comes hard for Protestant teachers and preachers, accustomed as they are to society. But unless Protestants open their eyes to the danger and counteract it, they will, ere long, awake to the fact that the rapidly-multiplying colored population of the South have passed under the control of the Pope. A large number of colored young men from the South are now training at Papal Rome for the priesthood. These, upon their return to their people, will exert a powerful influence.

Corrupt as is the Roman Catholic Church, it has many advantages which make it a most formidable opponent. First is the number of men and women who are wholly consecrated to its service. Among their ordinary members is found, generally, a devotion to the Church that is nowhere equaled in Protestant denominations. But, besides this, they have large numbers of

men and women belonging to their various orders, who have given themselves up for life to labor for the prosperity of the Church, in whatever way may be judged best by their superiors. In this great army, scattered all over the world, may be found every grade of talent and every degree of cultivation. They occupy every station in life where men may be influenced, from the cabinet of kings to the humblest school of the Freedmen. They have renounced the world to a degree that a Protestant mind can hardly conceive. Hence social proscription and persecution have no terrors for them. They have given up whatever property they possessed, and taken upon them the vow of perpetual poverty. They are, therefore, never distracted by worldly cares, nor tempted by worldly interests. Their dress is plain, inexpensive, without change of fashion: their style of living, the cheapest; hence they are never obliged to abandon a mission or give up a school for want of support. The weakest church is supplied—the feeblest school has its teacher. Whatever work it may want done in the way of propagating its faith, the Roman Catholic Church can, at any time, command the services of those competent for the work, who will give their lives to the undertaking, without salary or reward. It is in this, the spirit of devotion that actuates its members, that the strength of this Church largely consists. However false they may be, doctrines for which men and women toil and die, will grow and prevail.

Second. This self-sacrificing spirit in its ministers, adapts the Roman Catholic Church for becoming the religion of the poor. No parish, loyal to the

church, is left on account of its poverty, unsupplied with religious services. No persons are shut out of the church because they are unable to hire a seat.

Its easy morality fits it for becoming the religion of the rich. It will give them the assurance of Heaven without requiring them to part with their indulgences, or lay aside their genteel vices. No other casuists can be found, either among heathens or Christians, who can compare with the Jesuits in the skill with which they can quiet, in their votaries, the alarms of conscience for wrong-doing. Those who are loyal to the Pope may live in sin, and yet have, in their dying hours, all the consolations which the Church can afford them.

How shall the rapid progress of Romanism be checked? This is an important question; one that should engage the attention of the lover of his country, as well as the Christian. For it is the enemy of civil liberty, as well as of spiritual religion. Of all the Roman Catholic countries in the world, scarcely one can be found that enjoys a free, stable, enlightened government.

The progress of Romanism cannot be stopped by adopting its tactics. Many of the measures which this church employs to promote its interests, are wholly anti-Christian. Their appeals are directed to the imagination, the passions, the appetites, rather than to an enlightened conscience. Many of its ceremonies are older than Christianity. They were borrowed from heathenism, and have, by long usage, been raised to a degree of perfection that defies further competition. As appeals to the senses, they stand without rivals. As religion degenerates

into a mere form, it naturally tends to Romanism. The road from Ritualism to Rome is short and direct. There is no stopping-place between for the consistent. No Protestant denomination can compete with the Jesuits in furnishing a religion that promises to save upon easy conditions. The Protestant who goes into the market of the world to sell indulgences, will find himself everywhere undersold by Rome. David could not have conquered Goliath with Goliath's weapons.

If the progress of Romanism is stayed, it must be by the simple, pure, unadulterated religion of Jesus. Appeals must be made from the word of God to the consciences of men. The distinction between sin and righteousness must be sharply drawn. It must be insisted on that sinners in the church stand no better chance of being finally saved than sinners out of the church. It must be shown that, according to the New Testament, it is the spiritual condition of the members of a church that make it a church of God, and not its age or its history.—1 Cor. i, 2. The exclusiveness which shuts the masses out of the churches must be laid aside. The auctioneer's hammer must no more be heard selling the right to worship God in houses dedicated to his worship—a right which should be as free as the balmy air or the flowing water. The expenses which churches incur for the support of pride must be avoided; the costly apparel in which worshipers adorn themselves must be laid aside: and the churches no longer be made a parade-ground for the display of fashion. It must again become a proverb, *The rich and poor meet together: the Lord is the maker*

of them all.—Prov. xxii, 2. When there is among Protestants the same consecration of service to God which there is among Romanists to the Church, the truth will prevail, and error and superstition will give way. It needs men to preach the Gospel who are constrained by the love of Christ, and not by a desire to make a living. We need teachers who are just as fully given up to God as the "brothers" and "sisters" in the Romish orders are to the church; and we shall then no longer see crime increasing with the diffusion of intelligence. The influence of religion will be felt in the school-room, where it is greatly needed; and our youth, trained up in the fear of God, will not lose their integrity with the first temptation. In short, our reformed churches need reforming. Pride, aristocracy, and worldliness must be given up, and humility, and self-denial and self-sacrifice for the good of others, be insisted upon as cardinal, Christian virtues. Too long have we folded our arms, and congratulated ourselves that, because Popery has lost its temporal power, it is therefore in a dying condition. It was never more active and aggressive than to-day. It will not do for Protestantism to remain on the defensive. It must EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED UNTO THE SAINTS.

√ —Aim at the highest degree of personal devotedness to God.

—Saints shine as the lights of the world; but whatever lustre and beauty is in their lives, comes from the excellence of their spirits; as the candle within puts lustre upon the lantern in which it shines.

LORD, GIVE US LIGHT.

BY DAVID DEXTER.

"As ye have received Christ Jesus, the Lord, so walk ye in him." Common sense and moral sense have got so mixed up that it is very difficult to find either in exercise in these days of progress. Enlightened common sense says, "Jesus Christ the same yesterday, to-day, and forever." His religion, like himself, is unchangeable. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Many seem to pay as little attention to the magnified law as to a last year's almanac.

Who, that, years ago received Christ according to the conditions of his word, can say in these degenerate days, "I am walking according to the same rule and am clear in my soul?" Is it a valid excuse for departing from the plain commands of God to say, "I was poor then, and our church was poor?"

Are you sure that you are any richer now in the sight of God. The word says, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom?" On the other hand he says to those who think themselves to be rich (Rev. iii, 17-18) in their disobedience and rebellion, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

How plain it is. If you want something plainer, take this: "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Is the discipline in harmony with this? Certainly it is, if you give common sense a chance to speak. If you have not been too much taken up with the world in its darkness and delusion, you will remember when you

stood at the altar and the minister asked, "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?" Did you say heartily, or reluctantly, "I renounce them all?" Note that clause in the vow, "All covetous desires of the same." That looks as if you had come out of its vain practices, and now you do not even covet them. Oh! blessed state! Some have reached it by walking in the light of God. Note the caution: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. ii, 8.

The blindness manifested by disobedience to the plain commands of God shows that a philosophy is working which is spoiling many by its influence. What else could lead a man who started in humility and poverty and adopted the discipline of Methodism, and preached it, and enforced it, for a score or more of years, back into darkness so dense that he can now claim that all things in the church are going right, and can shout them on without a word of rebuke? Such know that this clause is binding upon them. "Doing what we know is not for the glory of God, such as the putting on of gold or costly apparel." Now this shows that the moral sense in us can be put out by listening to human philosophy. The church would have to practice swearing in his presence for years before his ears would be as dull to it as his eyes are to pride and worldly conformity. Jesus said, "Men do not gather grapes of thorns or figs of thistles." A young man who has been through the schools to fit him for God's work, should come to us with more sense than a child. Ordinarily children know the difference between a grape-vine and a fig-tree.

Having been studying the word of God, a man should be prepared at

a glance at a congregation to know by its appearance whether in the matter of dress they were keeping the obligations that they had taken upon them as the followers of Christ. The Master said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Oh! the responsibility of those who ignore one sin, and let it grow and flourish before their eyes, saying to themselves the people will not stand it to have it rebuked! They will have to stand it at the judgment, who daub with untempered mortar. Will some of the worldly wise tell us if we spare one sin why we may not spare the whole and come out all right? The Lord says, "If we break one of the least of the commandments, we are guilty of all."

O Lord, give us light!

—Thoroughness and straightforwardness in the path of duty are really easier and safer than any of the most plausible and cunningly-devised middle courses. The weak compliances of those who think to show their moderation by halting and wavering near the boundaries of right and wrong, will always be used to the hurt of the wavering soul. To the invisible powers who wield the weapons of temptation, such concessions to worldliness will be as the joints of the harness through which Ahab received his mortal wound; but the bow will be drawn, not at a venture, but with cruel clearness of aim.

—It is said that at one time there were great merchants in the City of London who begun every page of their journal in the name of the Father, and the Son, and the Holy Ghost. If anything unjust or unequal was entered below on the same pages, how awfully, shamefully glaring, how criminally aggravated would the iniquity appear! But though you do not put such a heading to your account books, the eye of Father, Son, and Holy Ghost is on every page, and as Christians you are bound to serve Christ in every transaction.

ANN CUTLER.

CONCLUSION.

Her labors for the salvation of souls.
She came to see us at Dewsbury, where religion had been, and was then, in a low state. In this circuit numbers had been destroyed through divisions, etc. I could not find a person that experienced sanctification, and but few who were clear in the knowledge of pardon. Our first year was a year of hard labor and much grief. The societies in some places increased, but active religion scarcely appeared. Ann Cutler joined us in continual prayer to God for a revival of his work. As I was praying in my room I received an answer from God in a particular way, and had the revival discovered to me in its manner and effects. I had no more doubt. All my grief was gone. I could say, "The Lord will come; I know he will come, and that suddenly."

Nothing very particular appeared till, under her prayer, one soul received a clean heart. We were confident that the Lord would do the same for others.

At a prayer-meeting two found peace with God; and the same week two more received the same blessing. On Sunday morning we had a love-feast for the bands, when several were much concerned for sanctification. One young woman received the blessing. On Monday evening the bands met. A remarkable spirit of prayer was given to the people. Four persons received sanctification, and some were left in distress.

Several, who were the most prejudiced, were suddenly struck, and in agonies groaned for deliverance. On Thursday, one who, for a fortnight, had been exceedingly pained for want of purity of heart, was delivered.

The work continued in almost every meeting; and sixty persons in and about Dewsbury received sanctification, and walked in that liberty. Our love-feasts began to be crowded, and people from all the neighboring circuits visited us. Great numbers found pardon, and

some perfect love. They went home, and declared what God had done for them.

The more I consulted the Acts of the Apostles and church history, the more I was convinced that this was no new thing, either in its manner or effects; but that in every great work of God similar things were produced. I consulted several of the senior brethren, who exhorted me to use every means to support the revival. Satan began to use his agents in different ways. Some said one thing, some another; but no man, without the Spirit of God, can judge properly of the matter. All must miss the mark except those who are taught of Christ; and no greater mistakes can be made than those persons make who presume to say anything of the work of God, and do not feel his love.

The work in a few weeks broke out at Greatland. Ann Cutler went over to Birstal, and was there equally blessed in her labors. She went into the Leeds circuit; and, though vital religion had been very low, the Lord made use of her at the beginning of a revival, and the work spread nearly through the circuit. Very often ten, or twenty, or more, were saved in one meeting.

She and a few more were equally blessed in some parts of the Bradford and Otley circuits. Wherever she went there was an amazing power of God attending her prayers. This was a very great trial to many of us;—to see the Lord make use of such simple means, and our usefulness comparatively small.

The success which attended Ann Cutler among rich and poor, for two years, might be proved from her papers. Many of the fruits are gone to glory, yet a cloud of witnesses remain in different places, who, I trust, will join her in singing everlasting praise to God and the Lamb.

Her letters.—To her sister at Blackburn she writes as follows:—

“DEAR SISTER:—I hope you are

well and happy. I find that my soul gets more friendship with Jesus. The last five days I have been in this town I have been happier than ever before. The last week but this, at Oldham and Delph, and another place, nearly a hundred souls were brought to God. Many cried for mercy, and the Lord delivered them. In this town I cannot exactly tell the number. God has sanctified many, some preachers and leaders. Glory be to God for this glorious work which he is carrying on in the earth! I hope it will revive at Blackburn. I find my desire to please God is greater than ever. My soul is wholly taken up with God. I am closely united to Jesus: it is heaven below; and my desire for the salvation of others is so great, that I can spend and be spent for the Lord.

“Dear sister, my mother is now where Sabbaths never end. I think we shall soon be there, and meet to part no more. It is good to live near to Jesus here, and then we shall be near to him in heaven. O, let us double our diligence, and be determined to be all devoted to God! There is a greater fullness. God bless you more and more, and may he fill you with all this fullness of God! Let us not be stopped in our journey, but obey the voice of God. God help us to redeem every moment of time! O, pray for me! I often pray for my sisters. I hope to meet thee in heaven. Give my love to them all. God bless you all!

“ANN CUTLER.”

To a friend in Preston, about the same time, she writes thus:—

“DEAR SISTER:—I find Jesus very precious. I hope you are well. God is love. I have been at Mr. B.'s above a week. The first day I came the Lord sanctified his spirit. The next morning his wife received the same blessing. Every day some are brought to God. One day twenty-five were justified, and some were sanctified. The Lord is carrying on his work. I never had a more blessed time than I have had here. I want to be more

like Jesus. Let us give ourselves to God every moment, and seek in all things how to glorify him. Pray for the preachers, that you may receive them as from God. While we live in the will of God nothing can hurt us. No cross no trial, need hinder our prospering while we leave all and follow Christ.

"Watch against a light spirit and all useless conversation; and let us pray every hour that God may save us from a mere form of religion. May the power of God dwell in us!"

"ANN CUTLER."

To another.

"DEAR SISTER:—Though absent in body we are often present in spirit. Let us us soar away, beyond temptation's power, to the dear wounds of Jesus. The greater the cross the brighter the crown. Let us use all the light we have, and all the love, and God has promised to give us more. If God be for us, who can harm us? Let us yield ourselves wholly unto the Lord, and sink into the will of God. Near forty souls were brought to God the last night. The Lord is making some rich men rich in the faith. Few of these will come so low as to cry for mercy.

"ANN CUTLER."

To Mrs. D****, of Leeds.

"Derby, Dec. 8, 1794.

"MY VERY DEAR FRIEND:—I hope you are well. I find God is true: he does not fail. I have seen many souls convinced, and converted to God. I was above a week in Oldham circuit. We believe there were near a hundred souls brought to God. I have been above a fortnight at Manchester. Some were justified, and some sanctified every night. On some nights eight and nine, some twelve, some twenty, one night thirty, and on another nearly forty souls found peace with God. I have been above a fortnight in Leek circuit. The Lord heareth and answereth prayer. Some nights eight, and one night eleven, found peace. I have been one week in Derby circuit. In this week above forty souls were set at

liberty: some cleansed from sin. Four men came on Sunday thirteen miles in deep distress. They all went home happy. Some kneeled in the time of preaching, their distress was so great. On Saturday night one, who mocked us, was seized by the power of God: he cried for mercy, and the Lord saved him. I see much of the Lord's presence. I find a sweeter union with Jesus Christ than ever. He is all in all. I can freely give my soul to Christ every moment. I hope you are happy. I pray for you every day. We are one in heart. We are nearer and nearer meeting in glory every day. Let us be faithful to God, and he will guide us continually. He will be our sun and shield: God bless you and your family. Pray for me, that I may be faithful. I could love to hear from you.

"ANN CUTLER."

The following is an account of her sickness and death, by Mrs. Highfield, in a letter to Dr. Aspden of Blackburn:

"Macclesfield.

"DEAR SIR:—According to your request in a letter to Mr Mason, dated January 12th, I will endeavor to give you a few particulars relative to the death of Ann Cutler. I would have done it sooner had not the affliction of my family prevented. The time she was with us it seemed to be her daily custom to dedicate herself, body and soul to God; to make that sacrifice which the apostle recommends when he says, "*I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.*" She came to Macclesfield, very poorly of a cold, on the 15th of December, being our preaching night. She had an earnest desire to have a prayer-meeting; but I told her on account of preaching being so late as eight o'clock, and the classes having to meet after, it would not be convenient. But she was very importunate, and said she could not be happy without one; adding, "I shall not be long here, and I would buy up

every opportunity of doing something for God, for time is short." Knowing she had an uncommon talent for pleading for such souls as were coming to God, we got a few together, to whom she was made a blessing.

"Tuesday, the 16th, she was poorly, but used no less exercise in prayer, and would frequently say, "I want to redeem time better, for I believe I shall not be in this world much longer." She would lift up her eyes to heaven, and say, "O blessed Jesus! teach me to redeem time better, that I may live more to thee than I have ever yet done; that I may walk as thou also walkedst here below." At night we had our prayer-meeting, in which she was very earnest in wrestling with the Lord for a present blessing for every soul. Indeed it was a blessed time to very many: a time in which much of the power of God came down. I believe it was a season that will never be forgotten. After this meeting concluded we went to another, where she exercised several times. I think it may be truly said that she "prayed with all prayer," and lived constantly in this spirit, and a strong spirit too.

"On Wednesday, the 17th, she complained of a soreness in her breast; but, for all this, she did not abate her usual exercise in prayer. She employed the morning in visiting sick persons, and many times prayed sweetly with them and for them. The afternoon she spent in praying with several friends. In the evening we had a public prayer-meeting in the chapel. She was uncommonly earnest for precious souls. The zeal she had for them seemed to be unparalleled. There were many singularly blessed of God. The meeting continued till one o'clock in the morning. After this she took a little refreshment; and, after our family devotion, she desired us to retire and leave her, for she wished to pray a while by herself.

"Next day, in the afternoon, she said, "I want that we should pray together, that we may obtain a blessing:

come, let us go to the Lord Jesus, and let us go empty that we may be filled." When we sat down to dinner she praised God, and said "Glory be to God! I find he is quite willing to give grace and glory! I feel he does not withhold any good thing from me." She seemed quite in a rapture saying, "O Jesus! I long to be with thee, that I may give thee greater praise." She now retired, and spent the greater part of the afternoon in prayer, as usual. A friend invited her to drink tea. The time being come, she came to me and said, "Did I promise?" I told her I did not know. To which she replied, "I am so feeble in body I think I had better stay."

A person calling upon her, she went, and came back exceedingly poorly, but thankful to God; saying, "Jesus has blessed my soul." Soon after this she said, "Christmas is very near;" and added, "Last Christmas I went to see my mother, but now she is in glory; and I wish much to see her this: and I know not but I shall, for I feel as if I expected it." This was not the only time she talked thus, for she frequently made use of some such language. This evening we went to a meeting a little out of town, and in the meeting she prayed several times, and repeatedly praised God for condescending to bless both her body and soul. About the middle of the meeting she gave out,—

"This, this is the God we adore,
Our faithful, unchangeable friend;
His mercy's as great as his power,
And neither knows measure nor end.

"Tis Jesus, the first and the last,
Whose Spirit shall guide us safe home
We'll praise him for all that is past,
We'll trust him for all that's to come."

evidently feeling every word she spoke:—at which time she sung with all her might, though singing was very unusual with her. It was a blessed time to many, and also to herself. As we were returning home she said, "The Lord has wonderfully blessed me; not only in my soul, but my body, for I feel quite well." After we got home she began to cough very much; but being

soon better, she resumed her conversation, which was always about heaven or heavenly things. She said "Friends, I shall be in heaven before you, and then how glad shall I be to welcome you there! I long to see Abraham, Isaac, and Jacob, Wesley and Fletcher, and some other dear friends that I have known on earth."

"Friday, the 19th, her cough began to be exceedingly troublesome, yet she was no less fervent in spirit. She spent all the day in retirement, and I doubt not the greater part of the time upon her knees, pouring out her soul before God in prayer and praise. At night her cough, still increasing, prevented her being at the preaching.

"Saturday, the 20th, she was worse, and could not exercise in prayer without great difficulty. She came into the prayer-meeting, and it may be said she prayed as Christ did in the garden; which well became a dying person.

"Sunday, the 21st, she had great difficulty in breathing, and often said, "Jesus is about to take me home. I think I shall soon have done with this body of clay; and O how happy shall I then be when I cast my crown before him, lost in wonder, love, and praise!"

"Monday, the 22d, she was much the same in body, but in a sweet frame of mind, perfectly resigned to the will of God saying, "Welcome life, or death, or sickness! just as seemeth good in the sight of the Lord."

"Tuesday, the 23d, she was much worse. It was with much pain that she could talk. After dinner she was obliged to go to bed, and said but very little. In the evening she came into the prayer-meeting, but was obliged to leave us as soon as she had prayed once. She had but little rest this evening.

"Wednesday, the 24th, she sat up as usual, and spent most part of the morning in prayer. After dinner she went to bed again, and conversed but little.

"Thursday, the 25th, she came down for the last time: but by the advice of

the doctor she went to bed again, and her affliction became very severe, yet she continued instant in prayer and praise to God, often saying, "All I have and am I will give to thee, my God! Make me to live every moment in the Spirit. Dear Jesus, take me for thy bride, and walk in me every moment! O, how I long to be with thee in heaven! She had a very restless night.

"Friday, the 26th, she was desired to say if there was any person to whom she would wish to send: she answered, 'No, except to ———;' who was immediately written to. At five o'clock in the evening she began to be so ill that we thought her departure at hand. About seven o'clock she said, 'I think I have the pains of death upon me; but what a blessing it is I am going to Jesus! For I am sure he is mine, and I am his.' As she was able she repeated these words, 'I am sure he is mine, and I am his,' at least twenty times. At nine o'clock she was easier, and had a comfortable night.

"She was much better in the morning, and continued to be so all day. Her soul seemed very much engaged with God. In the afternoon I asked her the state of her mind: her answer was, 'Quite happy in the love of God.'

"About half-past twelve o'clock on Sunday morning a friend and I joined in prayer with her. When we had concluded she sat up in bed, and prayed with such exertion of voice as astonished us. She prayed most earnestly that God would revive his work in Macclesfield. The preachers and leaders seemed much impressed upon her mind. She was uncommonly drawn out in prayer for them.

"Sunday, the 28th, she was a little better, and was desirous of getting up, and did while the bed was made; but wished to lie down again immediately. After dinner she was worse, and complained of a pain in her breast. I asked her if I might send for the doctor; she said I might; but added,

"He has done all he can; let us both be perfectly resigned to the will of God." In the evening she was very restless, with a degree of delirium.

"About three o'clock on Monday morning she began to ascribe glory to the ever blessed Trinity, and continued, saying, 'Glory be to the Father, glory be to the Son, and glory be to the Holy Ghost,' for a considerable time. About seven o'clock the doctor, with those about her, thought she was just gone; but, to our great surprise, she continued in this state till between ten and eleven o'clock in the forenoon. She then lifted herself up, and looked about her, and spoke just so as to be heard, and was very sensible: she seemed perfectly composed, but her strength nearly gone. About three o'clock she looked at the friends, and said, 'I am going to die;' and added, 'Glory be to God and the Lamb for ever!' These were her last words. Soon afterwards the spirit left this vale of misery. So died our dear and much-valued friend, Ann Cutler.

"The above are the particulars of her life during the time she was with us, and an account of her sickness and death, as far as I am able to recollect.

"I am yours, &c.,

"A. H."

—Not a few persons talk of their "conscience" or their "principles" when they really mean their "notions" or their "opinions," or even their "prejudices." Sometimes this exchange of terms is a rhetorical artifice intended to obtain for their notions or opinions the respect due only to their conscience or their principles. But not seldom those who use these words interchangeably impose upon themselves, and feel bound to be as stiff and impracticable in standing by their mere opinions as if they were vital principles or plain and genuine points of conscience.

—Hold! No adulation; it is the death of virtue. Who flatters is of all mankind the lowest, save he who courts flattery.—*Hannah More.*

INFLUENCE OF TOBACCO.

Dr. N. S. Davis, of Chicago, concludes an able article upon the "Influence of Tobacco on the Human System," as follows:—

"In comparing the effects of tobacco with those of alcohol, we find both exerting a sedative influence over nerve sensibility, but the first spends its force mainly upon the vaso-motor and ganglionic nerves connected with the functions of organic life, while the latter acts more directly on the brains and nerves of animal life. Hence the first, when taken in poisonous doses, destroys life by cardiac paralysis or syncope, and the latter either by cerebral insensibility or apnoea.

"The primary influence of tobacco is limited to the nerve structures, influencing secretions, assimilation, nutrition, and disintegration only by indirection; while alcohol extends its direct action to the properties of all other structures as well as those of the brain, and modifies tissue changes as directly as it does cerebral sensibility.

"We find nothing in our reading or clinical observations which sustains the idea that these agents are antagonistic, or that the effects of the one antagonize those of the other. On the contrary, we have long been satisfied that the thirst, coupled with the sense of uneasiness in the chest and cardiac region, accompanying the use of tobacco, constitute one of the most active incentives to the use of alcoholic drinks.

"And yet, so far is the one from antagonizing the effect of the other that the use of both undermines the health of the individual more rapidly and certainly than the same amount of either would alone."

—He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one.

—To be always doing well, and to esteem little of himself, is the sign of an humble soul.

LOVE UNFEIGNED.

BY THIRZA SPARKS.

"By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned."—2 Cor. vi, 6.

By all these and much more the Corinthian Brethren were exhorted to show themselves approved as the ministers of God. What a sermon we read in every word, and what an experience for all God's children. What a chapter is this sixth chapter of Corinthians, how full of rich experience.

By pureness. How much it means to be pure, — to keep ourselves unspotted from the world! We might dress as plainly as a Quaker, and observe all the outward forms of a Christian and yet be covered with spots and wrinkles. Christ, in his purity, detects spots on us which we cannot see ourselves. We should be made white and clean. He that has begun the good work in us is able to carry it on and to finish it; and He will do so if we submit ourselves to the processes by which we are to be made pure. "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold tried, and they shall call on my name and I will hear them."—Zech. xiii, 9.

God does not propose to lead all his children through the fire. Many, many would not be able to endure the trying experiences through which some are safely led. God knows who to choose. So suffering soul, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Your Father is only heating the furnace, that he may consume the dross; that you may appear more refined in his sight, and be better fitted to enjoy Him in all his fullness. Who can enjoy the heights and depths of the love of God like one whose heart has been prepared by suffering? Let us submit unto Him as unto a faithful Creator. Let the fires kindle, they are under our Father's control.

By love unfeigned. This world is full of counterfeits, and nothing is more counterfeited than the religion of Jesus. The confusing cries of "Lo here" and "Lo there" greet us on every side. To profess religion has become fashionable. The man of business hides his business deformities behind a profession of religion. What matters it how he makes his money? He rents an expensive pew, gives liberally to benevolent purposes, can talk and pray well, and therefore he becomes necessary to the church of which he is a member. God only knows how great sins lurk behind some men's professions. But the religion of Jesus is the same throughout all ages. The cross of Christ has lost none of its reproach. To the natural heart Jesus is still as a "root out of dry ground." But there is power in this religion of Jesus,—a power that will bring souls to the foot of the cross, notwithstanding its reproach. Oh, that we had more of this power of God! If we are where we ought to be in experience we will have more faith in God than we have confidence in our own efforts. We will let God get hold of hearts by his Spirit, and not hinder his work by trying to do it ourselves. Human sympathy in helping souls is nothing but weakness. Yet how much of this is mixed with the labors of many.

Human love is substituted for the divine. God save us from it! It is ruinous to souls; it brings weakness and death in the church and hinders the work of God. O! for a wave of God's salvation to roll over us! It would carry before it, as flood-wood, much that is called good. Love unfeigned. If we have this we love God supremely. Nothing can make us disloyal to him. Nothing can hinder our progress to the skies.

"Sorrow is solid joy,
And pain is pure delight endured for thee;
Reproach and loss are glorious gain."

No losses. Everything works together for our good and makes it all gain. Temptation and trial are blessings in disguise. And if we but cling to God our greatest trials will prove our richest blessings. Oh this love un-

feigned how it keeps us through everything! With it there is always fidelity to God. A soul that is true to God cannot fail. All Heaven is interested to bring it through. Praise God forever.

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DIVINE ORDINANCES.—Before you use any means, let it be deeply impressed on your soul, "There is no power in this. It is in itself a poor, dead, empty thing. Separate from God; it is a dry leaf, a shadow. Neither is there any merit in my using this; nothing intrinsically pleasing to God, nothing whereby I deserve any favor at his hands, no, not a drop of water to cool my tongue. But because God bids, therefore, I do; because he directs me to wait in his way, therefore here I wait for his free mercy, whereof cometh my salvation." Settle this in your heart, that the *opus operatum*, the mere work profiteth nothing: That there is no power to save, but in the blood of Christ: That consequently, even what God ordains, conveys no grace to the soul, if you trust not in him alone. On the other hand, he that does truly trust in him, cannot fall short of the grace of God, even though he were cut off from every outward ordinance, though he were shut up in the centre of the earth. In using all means, seek God alone. In and through every outward thing, look singly to the power of his Spirit, and the merits of his Son. —Beware you do not stick in the work itself: if you do, it is all lost labour. Nothing short of God can satisfy your soul. Therefore eye him, in all, through all, and above all. Remember also to use all means, as means: As ordained, not for their own sake, but in order to the renewal of your soul in righteousness and true holiness. If therefore they actually tend to this, well. But if not, they are but dross. After you have used any of these, take care how you value yourself thereon: How you congratulate yourself, as having done some great thing. This is turning all into poison. Think, "If God was

not there, what does this avail? Have I not been adding sin to sin? How long! O Lord! save or I perish! O lay not this sin to my charge!", If God was there, if his love flowed into your heart, you have forgot, as it were, the outward work. You see, you know, you feel, God is all in all.—Be abased. Sink down before him. Give him all the praise.—*John Wesley.*

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THE WELSHMAN'S SABBATH-SCHOOL.—"When I stand in the pulpit before my own people on the Sabbath," says the Rev. John Todd, "I see before me an aged man in the gallery; for each Sabbath he is there, and the sight of him brings with it delightful associations. "In former days he resided in North Wales. There were no Christians in his neighborhood. He wished to commence a Sunday-school, but could find no better place than a back-kitchen. Here he weekly assembled his little flock, and, for eleven years, laboured alone, except with the aid of the scholars he had trained. Among his first pupils were two children of impenitent parents. These two girls had a little brother, to whom they were accustomed to teach what they learned in the Sabbath School. They were so interested in the Bible, that, being occupied in braiding straw as a business, they would first braid the length of a straw, then study a verse, then braid, and then study, so that they always came prepared with their Bible lessons. "Their instructor, a long time ago, emigrated to this country, and this aged parishioner showed me a letter he had received from this scene of his early labors. The Sabbath school is still taught there, not as before, in a back kitchen, but in a neat house of God. The minister of this sanctuary is a devoted man, laboring faithfully and successfully in his Master's vineyard. He is the 'little brother' of those 'little girls.' His sisters are married. One is the mother of nine children, and lost her husband the last year by the falling in of a coal mine; but she had the

happiness to know that, only the day before the event, he had renewedly consecrated himself to God. The minister lives contentedly upon forty pounds a-year, happy in his home—happy in his people—happy in his Saviour—blessed of God, and blessing others. This minister, this church, this flock, all sprang from that Sunday school; and, when I look upon my aged parishioner in the gallery, I cannot but reflect what a crown he has for his hoary head."

KEEP THE SABBATH.—An eminent minister in Wales, hearing of a neighbour who followed his calling on the Lord's day, went and asked him why he broke the Sabbath. The man replied, that he was driven to it, by finding it hard work to maintain his family. "Will you attend public worship," said Mr. P., "if I pay you a week day's wages?" "Yes, most gladly," said the poor man. He attended constantly, and received his pay. After some time Mr. P. forgot to send the money; and recollecting it, called upon the man and said, "I am in your debt." "No sir," he replied, "you are not." "How so?" said Mr. P., "I have not paid you of late." "True," answered the man, "but I can now trust God; for I have found that he can bless the work of six days for the support of my family just the same as seven." Ever after that he strictly kept the Sabbath, and found that in keeping God's commands there is not only no less, but greater reward.

—The grace of God can enable every Christian to be universally conscientious; and practical judgment is probably one of the most improvable mental qualifications. The small progress usually made in this respect has apparently a moral cause: the quality of clear and sober judgment is not brilliant and dazzling; it is not adapted for display; it does not feed vanity nor stimulate ambition; it is, therefore, not earnestly and generally cultivated; and is, consequently, but rarely attained.

A PHYSICIAN'S STORY.

Dr. *Monro*, of *Hull*, gives this incident in his life as a practicing physician. It is a story with an unmistakable moral:

A hard-working, industrious, God-fearing man, a teetotaler of some years' standing, suffering from an abscess in the hand, which had reduced him very much, applied to me for advice. I told him the only medicine he required was rest; and to remedy the waste going on in his system, and to repair the damage done to his hand, he was to support himself with a bottle of stout daily. He replied:

"I cannot take it, for I have been a teetotaler for some years."

"Well," I said, "if you know better than the doctor, it is no use applying to me."

He looked anxiously in my face, evidently weighing the matter over, in his mind, and sorrowfully replied:

"Doctor, I was a drunken man once, and should not like to be one again."

He was, much against his will, prevailed upon to take the stout, and in time he recovered from his sickness. When he got well, I, of course, praised up the virtues of stout as a means of saving his life, for which he ought ever to be thankful. I rather lectured him on being such a fanatic (that's the word) as to refuse taking a bottle of stout daily to restore him to his former health.

I lost sight of my patient for some months; but I am sorry to say that on one fine summer's day, when driving through one of the public streets, I saw a poor, miserable, ragged-looking man leaning against the door, of a common public house drunk, and incapable of keeping an erect position. Even in his poverty, drunkenness and misery, I discovered it was my teetotal patient, whom I had, not so long ago, persuaded to break his pledge. I could not be mistaken. I had reason to know him well, for he had been a member of a Wesleyan Church, an indefatigable

Sunday school teacher, a prayer leader, whose earnest appeals for the salvation of others I had often listened to with pleasure and edification. I immediately went to the man, and was astonished to find the change which drink, in so short a time, had made in his appearance. With manifest surprise, and looking earnestly at the poor wretch, I said :

"S., is that you?"

"Yes, it's me. Look at me again; don't you know me?" he answered, with a staggering reel and clipping his words.

"Yes, I know you," I said, "and I am grieved to see you in this drunken condition. I thought you were a teetotaler?"

"I was before I took your medicine," he answered, with a peculiar grin upon his countenance.

"I am sorry to see you disgracing yourself by such conduct. I am ashamed of you."

Rousing himself, as drunken people will at times, to extraordinary effort, he scoffingly replied :

"Didn't you send me here for my medicine?"

And with a delirious kind of chuckle he hiccoughed out words I shall never forget :

"Doctor, your medicine cured my body, but damned my soul!"

Two or three of his boozey companions, hearing our conversation, took him under their protection, and I left. As I drove away my heart was full of bitter reflections, that I had been the cause of ruining this man's prospects, not only for this world, but for that which is to come. You may rest assured I did not sleep much that night. The drunken aspect of that man haunted me, and I found myself weeping over the injury I had done him. I rose up early the next morning and returned to his cottage, with his little garden in front, on the outskirts of the town, where I had often seen him with his wife and happy children playing about, but found, to my sorrow, that he had

moved some time before. At last, with some difficulty, I found him laid upon a bed of straw, feverish and prostrate from the effects of the previous day's debauch, abusing his wife because she could not get him some more drink; she standing aloof, with tears in her eyes, broken down with care and grief, her children dirty and clothed in rags—all friendless and steeped in poverty!

What a wreck was there!

Turned out of the Church of which he was once an ornament, his religion sacrificed, his usefulness marred, his hopes of eternity blasted, now a poor, dejected slave to his passion for drink, without mercy and without hope!

I talked to him kindly, reasoned with him, succored him until he was well, and never lost sight of him or let him have any peace until he had signed the pledge again.

It took him some time to recover his place in the Church, but I have had the pleasure of seeing him restored. He is now, more than ever, a devoted worker in the Church, and the cause of temperance is pleaded on all occasions. Can you wonder, then, that I never order strong drink for a patient now?

—If we would emulate the faith and holiness of apostles and martyrs, we must not so much copy them as imitate their model, adopt their principle of imitation of God; not be copies of a copy, or translators; go to the original—go to the fountain from which they drank living waters. As water is the element of fishes, and air of birds, so should love be the element or atmosphere of Christ's disciples. It was the element in which He moved.

—Little do they imagine who set faith and works into conflict, how admirably and sufficiently they work into each other's hands. The stronger the faith which proceeds on the truth of the Bible in all its parts, the more steadfast and exact will be the obedience, and the closer the obedience, the brighter and more settled will be the faith.—*Chalmers*,

CARE FOR ONE ANOTHER.

BY MRS. C. V. SELLEW.

There is a certain class of people in the church of Christ who are always ready to express their opinions, regardless of the feelings of their brethren. In a sense it seems certainly right for them to do so. We should never keep silent when a principle of vital importance is at stake. It would be a lack of Christian integrity. But is it Christ-like to give our opinions about things of minor importance as a law for our brethren to walk by? Does such a course tend toward the advancement of Christ's kingdom? Does it draw men to him? Our Saviour said: "And I, if I be lifted up from the earth, will draw all men unto me."—John xvii. 32. Have we not in such a course a greater regard for our own ideas than for the cause of Christ? Should we not have more of the Spirit of Christ, who, as the Apostle has said, pleased not himself. But one asks, Are they not "the little foxes that spoil the vines?" We answer, to be sure. But is there not a way of disposing of the foxes without injuring the vines, some of which are very tender? To all appearance they originate from the true vine, but do not have as much light as some of the other vines. It seems to me it would be a better way to advise and counsel with each other more and thus show real Christian love for each other. It will be as impossible for us to see all things in the same light in this world as it is for us to look alike; therefore the necessity of regarding the opinions and feelings of our brethren. O! for more of the love of Christ in our words and in our actions toward each other. We read in God's word, "Be kindly affectioned one to another with brotherly love; in honor preferring one another."—Rom. xii, 10. We would, by no means, countenance sin; neither would we sacrifice the principles of our holy religion. The love for the members of the church of Christ

fills my soul with unutterable longings, and makes me cry, "O Lord, save thy people from making shipwreck of their faith on this point!" Should we pray more for each other, talking kindly with and admonishing each other, would not our hearts be more closely united, our spiritual sight be clearer, and our heavenly Father smile more approvingly upon us.

"Help us to help each other, Lord;
Each other's cross to bear:
Let each his friendly aid afford,
And feel his brother's care."

—The cases are various and numerous in which an upright and prudent man, when he cannot have what he, perhaps rightly, prefers, will look for the next best. To refuse to do so is not principle, but perversity; not proper firmness, but obstinacy; not enlightened conscientiousness, but weak and purblind scrupulosity. It is not pleasant to have frequent intercourse, even with a friend, who is always talking about his conscience, is fastidious, contentious, and pertinacious. Such persons resemble a certain inhabitant of the waters, which wears its bones outside, presenting a hard and harsh exterior instead of skin; and grasping, with indiscriminate tenacity, whatever it can take hold of. The conscience should rather be like the column of bones in the human frame: unseen and unheard, but imparting central support and stability to the whole system of the body.

—Faith is the soul's conductor, when in the greatest perplexity and distress: it secures the soul, when it is turned out of the body; when heart and flesh fail, this leads it to the rock that fails not; it remains by the soul till it sees it safe through all the territories of Satan, and safe landed upon the shore of glory; and then is swallowed up in vision.

—Christianity needs not to be argued for the putting down of infidelity and error: Christianity needs only to be stated for the purpose of producing conversion.—*Chalmers.*

SOUL-ACCOUNTS.

BY A. Q. HAGERMAN.

When large funds or costly articles are put into the hands of a treasurer or trustee, he charges himself with them, and is expected to give strict account. If he fails to do it, men count him a defaulter. It may be that mere negligence, and not willful dishonesty, has caused a loss and a discrepancy in the balances. Nevertheless he is censured and reckoned an unfaithful servant.

It is a sad, remorseful thing to be unfaithful to an accepted trust. The more costly the thing entrusted, the more painful and disastrous the failure to account for it. If much money, the whole living of a friend were deposited with you, how careful you would be to keep it safely, and return it untouched.

If a king should leave rare jewels with one for safe keeping, how sedulously he would guard the treasure that it might not be lost or stolen.

The most priceless thing that can be put into one's keeping, is a soul. Parents, pastors, and teachers have treasures more precious than gold or jewels entrusted to them. They must care for souls. What boundless possibilities of joy or sorrow are wrapped up in a living soul! If lost or misguided by the willful ignorance or indolence of those who had the oversight of it, there must be two-fold anguish, and remorse doubly painful.

Many souls, perhaps, have been born anew into Christ's kingdom within the past few months. They are chiefly entrusted to pastors, and secondarily to leaders, to be watched over, warned, encouraged, taught and edified. How stands thy account now? How will it probably stand when the books are opened at last?

It is best to do that now which we shall wish we had done when the consummation comes. Would it not be a sharp and rankling thought to know that one soul had been lost or terribly

endangered through our love of ease, love of money, or love of fame; or through eager striving after needless acquirements, or through a man-fearing spirit?

There will be an intense joy in making a full and fair return of all that has been entrusted to our care, so that we can each lift up our face to God and say, "Here am I and those thou hast given me, and none is lost but the son of perdition."

It will require vigilance, much wisdom and unailing love to prevent a loss and a painful discrepancy in the return of our trust, when God reckons up his jewels. Parent, pastor, leader, teacher, watch for souls under your care as they that must give an account, so that you may do it with joy and not with grief.

If we have no recognized place of trust, or of care for the welfare of a number of souls, yet we each have a little circle of friends and acquaintances whom we may care for and help. And finally we each have our own priceless soul to save. That, at least, we may, and must be master of. No man can lose it for us. None but Christ can save it. God put great dignity upon us and bestowed upon us an incalculable gift when he endowed us with a living soul. How shall that soul be returned to God? Shall it be dwarfed or full-statured, soiled or clean, scarred by sin or made whole by Christ's love and power? The decision can be made *now*.

—If thou bear the cross cheerfully, it will bear thee, and lead thee to the desired end, namely, where there shall be an end of suffering, though here there shall not be. If thou bear it unwillingly, thou makest for thyself a new burden, and increasest thy load; and yet, notwithstanding, thou must bear it. If thou cast away one cross, without doubt thou shalt find another, and that perhaps a heavier one.

—A good peaceable man turneth all things to good.

THE SERVICE OF WORSHIP.

BY HANNAH PELTON.

To worship is to perform acts of adoration. God loves to be honored with true worship. His eye beheld void space, then it was that he, infinite in power and wisdom, placed the cornerstone of earth, and laid the measures thereof—shut in the sea with doors, and covered it with clouds, as with a garment. Job xxxviii, 7-8. This awoke adoration. "The morning stars sang together, and all the sons of God shouted for joy." We have another scene of true worship. It was occasioned by the heralding of good tidings of great joy—a Redeemer from sin. And with the angel, there suddenly appeared a multitude of the heavenly host praising God, and saying: "Glory to God in the highest, and on earth peace, good-will toward men." The dark night was lit up with the glory of the Lord. Need we wonder that the shepherds were sore afraid? and that the angel should say "Fear not," and then, that suddenly there appeared in the bright illumination of heaven's resplendent glory, a multitude of the heavenly host? The soul redeemed from sin still echoes the cadence which thrilled the night air of ages ago—"Peace, good-will to men."

The Saviour, whose advent was so gloriously heralded tell us—even sinful man—how to worship. He is sitting, wearied with his journey, by Jacob's well. In conversation with one who has come to draw water, he says: "God is a spirit: and they that worship him, must worship him in spirit and in truth: for the Father seeketh such to worship him." Here is a service purely spiritual sought by the Father. Natural worship coming from mere natural abilities, however great, without the Spirit indwelling, is as sounding brass, or a tinkling cymbal. God must be worshiped in Spirit. This is a command. We must worship in truth. Our worship must be sincere

and loyal; free from selfish motives.

True worshipers manifest peculiar characteristics. There is the poor, despised publican, devoid of all self-exaltation. What unfeigned humility! Not so much as lifting his eyes to heaven! Surely he did not pray to be heard of men. There was the earnestness of the Syrophenician woman. Earnestness always begets faith. Here was also humility; she could take the place with the dogs who eat of the crumbs, which fall from their master's table. Notice the faith of the ruler; the vociferous out-cry of blind Bartimeus; the widow whose consecration and love were such that she cast into the treasury all she had—even all her living; the wonderful love of Mary and other women, which constrained them to stand by the cross during that terrible crucifixion scene. Here are examples of true worshipers, whose humility, meekness, earnestness, faith and love, are such as God honors. True worship is doing the will of God. If any man be a worshiper of God, and doeth his will, him God heareth.

Many are not true worshipers; they are false in every feature of their religious life. What a life of mockery! God's holy word is read, and a solemn, devotional voice is assumed—prayer is made; but it is framed for ears polite—giddy votaries of fashion, sing holy songs, but with such an affected voice, that it is impossible to distinguish the words.

While so much mockery and false worship prevail, let us engage more earnestly in the service of true worshipers. This is service which will never end. Eternity is to be employed in holy adoration. Heaven is to resound with the voice of harpers, a new song is to be sung in which none will join, but the redeemed—those who gained the victory over all sin. These have the harps of God.—Rev. xv, 2. True worshipers strike the notes of the Redeemed here on earth. The voice of holy adoration rises up to the throne as a sweet incense, and is there

treasured in golden vials. Scripture expresses it, "vials full of odors."

It is a grand life-work to be a true worshiper. It is the great ideal of life. A true worshiper keeps himself unspotted from the world, and has the abiding witness that he does the will of the Father.

SPREADING SCRIPTURAL HOLINESS.

—If there is any religious truth that should be urged upon the disciple of Jesus, with the sweetness of his constraining love and the solemnity of his divine authority, it is the truth that Christians may and ought to be *holy*. O that tens of thousands of individuals, filled with its bliss, and inspired by its power, were telling of its charms and inquiring to its pursuit! O that tens of thousands of spiritual limners, the Holy Spirit guiding their pencils, were actively and ceaselessly engaged in portraying the glories of this subject to the vision of the Church, until every member, ravished by its beauties and impelled by its attractions, would aspire to its attainment, and by faith enter into its enjoyment, and then join in labors to spread it! Reader, before you proceed further, stop and pray for this.

THE BURDEN OF PRAYER.—If a person has a real burden upon his heart to lay before God, his prayer will almost of course be short. Any subject exciting strong feelings fills the attention to the exclusion of all irrelevant matter. This is frequently seen in our intercourse in the world. Who has not seen a person so full of a subject that he will speak of nothing else? If the conversation be changed, he will bring it back; if silence happens, he will break it with the same subject. A person in such a state never plays with the subject which occupies him. He uses no preface, expletives or circumlocution to get at a point, but goes directly to it. Prayer should be the real expression of the desire of the heart—nothing more, nothing less,

LIVING WITHOUT SIN.

Who will dare to say that while Jesus taught his disciples to pray, "Thy will be done," He was aware of the impossibility of this, that He bids them ask what He knew to be unattainable? Who will say that He would thus tantalize infirmity and dependence with useless directions and vain hopes, as a foolish nurse might urge a child to cry for the moon?

Sin is a transgression of the law, and the law is a manifestation of the will of God; therefore if His will be done, sin must cease. "Thy will be done on earth, as it is in heaven." I know not what reasonable sense can be attached to these words, if a salvation from sin in this life be denied.

Surely the expectation, through grace, of serving God without sin cannot justly be censured as enthusiastic and visionary with any consistency, except by such as would call the Saviour a visionary.

If we ask God to cause that to be done which we are not willing to bear, to do, or to promote by any sacrifice or exertion, then we say to Him mere words of compliment, words which we do not mean. But if our prayers degenerate into compliments, we may expect to be answered accordingly.

If any of us are conscious of such inconsistency, what is to be done? Shall we therefore leave off praying as taught by Jesus Christ, or shall we alter our prayers? God forbid! It will avail nothing to bring our prayers down to our practice; we must, by grace, bring our practice up to our prayers.

—Are we every whit whole? No spot or wrinkle? Dead to sin, self and the world; alive to Christ, abiding in Him, walking in newness of life, body under, and kept in subjection, Gospel purity and propriety in all the relations of life—heart full of the infinite peace?

—Men would not do ill if they did not first think ill.

LIMITING GOD'S POWER.

BY O. A. PRATT.

The heart of the natural man is inclined to evil, and that continually. It delights to revel in sin. Sin is its natural element. But a heart fully saved delights in purity.

There is a disposition to limit the power of an Omnipotent God. As an excuse for sin, there is a boundary placed to God's power to cleanse the soul. To say that we cannot be freed from all sin, is virtually to say that we have a license to sin. The doctrine that there is not power in Jesus' blood to cleanse us from all sin, must have originated in the carnal heart. There is positive proof from the Bible, as well as from the experience of thousands in all ages, who have endeavored to live up to its requirements, that there is power in Omnipotence to save to the uttermost them that come unto him in an acceptable manner. What is man that he should limit the power of God?

"The prayer of faith shall save the sick." "Whatsoever ye shall ask in my name, believing, ye shall receive." "Is any among you afflicted? let him pray." Here, too, some limit the Almighty's power.

There are recorded in the Holy Word many instances of prayer, not only for spiritual, but for temporal prosperity—prayer for help in trouble, for success in business, for deliverance from enemies, for favor in old age. God is ready to dispense his blessing to his faithful children, to them that call upon him in sincerity and truth. By the sophist, the skeptic, and the cold-hearted professor we are told that the Lord's will will be done; that his decrees are unchangeable, and hence prayer is unavailing. Even those who profess to be really followers of the Lord and Saviour, Jesus Christ, tell us that the laws of nature are fixed and unalterable; and that however we may pray in faith, we shall pray in vain for blessings of this nature.

Beloveds, let us take God at his word; let us believe in his Omnipotent power to bless and save. As the Bible is true, and there is a God that cannot lie, we shall receive in this life blessings, both spiritual and temporal, and in the life to come, a seat at his right hand.

ENTHUSIASM.—The *Watchman*, a Baptist paper, thinks the devil beats the church out and out in real enthusiasm, and expresses a longing for even "something sometimes called fanaticism." We quote: Suppose a thousand Christians should march through the streets with torches, shouting at every mention of their Lord, and bearing banners and transparencies inscribed with passages of Scripture? The Legislature would vote another palace hospital for the insane this winter. Suppose all the houses should be illuminated along the route, and adorned with bunting and banners. The papers would talk of a city gone mad. Suppose that man yelling yonder, at the very top of his voice over a stirring forthsetting of his favorite candidate, should hear the stranger in his pew next Sunday say Amen, in a ringing way over some stirring forthsetting of the Lord Jesus, he would probably ask the sexton to show the disturber of public worship the way into the street. Boston will be warned again and again during Mr. Moody's visit against excitement, and told the necessity of making one's calling and election sure by calmness. We confess this political campaign has made us long for even something sometimes called fanaticism in religion. In real enthusiasm the devil beats us out and out twelve months in a year." Even the *New York Sun* has this sensible reflection: "When anybody goes crazy over religion there is a great outcry about it. But we have no doubt that more people have already been sent to the mad-house through the excitement of the late election than have been put there for a year on account of religion."

UNWRITTEN LAW.

CONCLUDED FROM JANUARY NUMBER.

Heraclitus, who refused a pressing invitation from King Darius, who tendered it in admiration of his virtue and learning, thus discourses on the nature of God, in opposition to the idolatry of the times: "He is not made with hands. The whole world adorned with his creatures is his mansion! Where is God? Shut up in temples? Impious men! who place their God in the dark! It is a reproach to a man to tell him he is a stone; yet the God you profess is born of a rock or a stump. Ye know not God!" Speaking of himself—"O ye men will ye not learn why I never laugh? It is not that I hate men, but their wickedness. If you would not have me weep, live in peace. You carry swords in your tongues, poison friends, and betray the trust of the people. Shall I laugh when I see men do these things? Their garments, beards, and heads adorned with such unnecessary care, a mother deserted by a wicked son, others filling their bellies at feasts more with poison than dainties, virtue would strike me blind if I should smile at your wars. You must leave your wars and your wickedness which you ratify by law if you would have me less severe." Speaking of death, he says: "If my body be overpressed, it shall sink to the place ordained—however, my soul being a thing immortal, shall ascend on high when a heavenly mansion shall receive me." He discouraged the sacrifice of creatures. "Do you think," saith he, "to pacify God and cleanse yourselves by polluting yourselves with blood? As if a man should cleanse himself by going into the dirt."

Diogenes—to a young man, fastidious in dress: "If this," saith he, "be for the sake of men, thou art unhappy; if for women, thou art unjust." Seeing an effeminate young man, he asked: "Art thou not ashamed to use thyself worse than nature hath made thee? She hath made thee a man, and thou

wilt force thyself to be a woman." Discoursing once on the beauty of wisdom and virtue, and the people not regarding him, he fell to singing, at which every one pressed to hear, whereupon he cried out in abhorrence of their stupidity—"O God, how much more is the world in love with folly than with wisdom." Being asked what beasts were the worst, he replied: "In the field bears and lions; in the city usurers and flatterers."

Demonax—seeing the great care men have of their bodies more than their minds: "They deck the house," saith he; "but slight the master." He would say, "Many are inquisitive about the make up of the world, but are little concerned about their own, which were a study more worthy of their pains."

Antisthenes, an Athenian philosopher, had taught the study of eloquence several years; but on hearing Socrates treat of the seriousness of living, of the divine life, etc., he sold all his estate and distributed the proceeds to the poor, and gave himself wholly to the study of heavenly things, going cheerfully six miles every day to hear his preacher. He used to exclaim strongly against worldly pleasure. "I had rather be mad," he often said, "than addicted to pleasure, and spend my days in decking and feeding my carcass." He believed "that such only are priests and prophets who have God in themselves; that his law is impressed on their minds; that such a one only can pray, who is innocent, meek, temperate, ingenuous, a good father, son, etc.; that the wicked can be none of these; that the same belongs to men and women."

Lacedemonian customs from Plutarch. . . . They would suffer neither comedies nor tragedies to be acted in their country. They condemned a soldier for the spirit that caused him to paint his buckler several colors. They buried their dead without any ceremony or superstition; for they only used a plain, red cloth upon the body;

this burial had all degrees. Mourning and epitaphs were strictly forbidden. When they prayed to God, they stretched forth both hands—which, with them implied, good works as well as prayers. They used all things necessary for life, without superfluity or want—despising sumptuous apparel and living; judging that the best ornament of the body was health, and of the mind virtue.

The Bamyceatii were a certain great people that inhabited Tigris, in Asia, who, observing the great influence gold, silver, and precious jewels had upon their minds, agreed to bury all in the earth, to prevent the corruption of their manners. They used inferior metals and lived with very ordinary accommodation, wearing mostly but one grave and plain robe to cover nakedness.

Emperor Alexander Severus—"We ought to desire happiness and bear affliction, that those things which are desirable may have most profit in the end." He did not like pomp in religion; "for it is not gold that recommends the sacrifice, but the piety of him that offers it."

Pythagoras, a famous and virtuous philosopher of Greece: "Luxury led to debauchery, and debauchery to violence, and that to bitter repentance." "He that takes too much care of his body, makes the prison of his soul more insufferable." That "those who reprove us are our best friends, and that men ought to preserve their bodies from disease by temperance, their souls from ignorance by meditation, their will from vice by self-denial, and their country from civil war by justice."

Tillacus—"What thou thinkest ill in thy neighbor, do not thyself." "That commonwealth is best ordered where the wicked have no command; and that family that hath neither ornament nor necessity." He earnestly enjoined all to flee corporal pleasure; "for," says he, "it certainly brings sorrow."

Agésilas, King of Lacedæmonia—He wore plain, simple clothing. His table was moderate, and his bed as

hard as that of any ordinary subject. When told that sometime or other he would be obliged to change his fashion, he answered: "No; I am not given to change, even in a change, nor should a good man put a value upon that which mean and base souls make their delight." He would not suffer his picture to be taken; "For," saith he, "the fairest portraiture of men is their own actions." A comedian of note, wondering that Agésilas so frequently passed without noticing him, loftily asked if he knew him. "Yes," replied the king, "art thou not that buffoon, Callipedes?"

Clitomachus had so great a love for virtue, that if at any time in company he heard wanton or obscene discourse he would quickly leave the place. What a reproof to some who pity the ignorance of the heathen.

Epaminondas being invited to a sacrificial feast, on entering the place, he immediately withdrew because of the sumptuous furniture and attire of the place, saying: "I was called to Leuctra to a feast and I find it a debauch." He was never known to tell a lie in earnest or jest.

Cyrus, one of the greatest monarchs that ever lived. The comptroller of his household asking one day what he would please to have for dinner, "Bread," replied he; "for I intend to camp near the water." A short and easy bill of fare. Just before his death he made the following statement: "I cannot persuade myself to think that the soul of man, after having sustained itself in a mortal body, should perish, when delivered out of it, for want of it."

Thociar, a famous Athenian, refused suspicious presents, even from Alexander the Great. When they endeavored to persuade him by telling him his children would come to want, he answered: "If my son be virtuous, I leave him enough; if he be vicious, more would be too much, and yet too little." He openly rebuked the excess of the Athenians, saying: "He that eateth more than he ought, maketh more diseases than he can cure."

SCIENCE AND MOSES.

Dr. Samuel Hopkins, thus speaks, in the *New Englander*, of the true position of the first books of Scripture :

"They are books sacred to the single task of revealing God by the record of his doings toward men, even through all their waywardness. Human behavior and natural phenomena are brought out only as necessary to the development of the divine character. Hence, we regard the scientific statements which occur as only thrown out in furtherance of the one purpose, ever uppermost in the writer's mind; and not at all for the purpose of explaining nature. Any possible explanations of natural phenomena are scrupulously left for investigations purely secular, and for meaner writers—to be instituted and raised up in God's own way. At last the time has opened; the day has dawned, and men begin to enjoy its freshness and its choral life. The book of science begins to verify the book of God. The higher revelations of the former have just become able to expound 'the first principles' of the latter. But the exposition is to go on. The sages of science have been but the servants of Jehovah, working out problems which he has stated by his servant Moses. As they have done, so shall they do. Whether willing or unwilling; whether as hewers of wood or drawers of water; whether as quarry men among the rocks or as dredgers of the seas; whether as analyzers of the sunbeam or as workers in the laboratory: step by step they will wring out, more and yet more, the testimony of Nature herself to the verity of the Mosaic records, even of their 'miracles;' until Nature, herself shall teach these workmen how to read her Only Law as it is declared and emphasized, again and again, in the first chapter of Genesis. Or else, tired of searching, amid guesses and protoplasm, for the grand mystery of Nature's Motivity, the gray-headed philosopher shall yet become a little child and have it unfolded for him

while sitting at the feet of Moses. Thus far, the demonstrations of natural science have been expositions of the Mosaic records; and, being such, they foreshadow the grand result to which her labors are tending—a complete verification of all the scientific mysteries recorded in our sacred writings. We bid her—God-speed!"

SMALL FAULTS.—Homes are more often darkened by the continual recurrence of small faults than by the actual presence of any decided vice. These evils are apparently of very dissimilar magnitude; yet it is easier to grapple with the one than the other. The Eastern traveller can combine his forces, and hunt down the tiger that prowls upon his path; but he finds it scarcely possible to escape the mosquitoes that infest the air he breathes, or the flies that swarm in the sand he treads. The drunkard has been known to renounce his darling vice, and the slave to dress and extravagance her besetting sin; but the waspish temper, the irritating tone, the rude, dogmatical manner, and the hundred nameless negligences that spoil the beauty of association, have rarely done other than proceed, till the action of disgust and gradual alienation leaves nothing but a barren tract over which the mere skeleton of companionship stalks alone.

—God does not call us always to labor as man counts labor. He sets us often in solitary and hard ways, laying upon us only burdens of suffering and utter weakness and helplessness. And then, when life has gone and the world says: This man lived in vain, God reckons up the account, and over against the loss and emptiness and waste of life he writes: Well done good and faithful servant.—*Selim*.

—Dr. Payson, when asked if he saw any particular reason for some dispensation, replied, "No; but I am as well satisfied as if I could see a thousand. God's will is the very perfection of reason.

DISCIPLINE.

A. V. LEONARDSON.

The outward life may to all appearance be right, while there is no real inner, spiritual life. "Let each leader carefully enquire how every soul of his class prospers, not only how each person observes the outward rules, but how he grows in grace. We do not see the inner life only as the outward is a manifestation of it. Wherever grace is implanted it will show itself by its fruits. How hard we labor to get souls converted, but how little we do comparatively, to keep them growing in the knowledge and love of God. The convert is a child, and we know something of the responsibility that rests upon parents. Should we neglect our children as we neglect young converts, they would die. They need instruction, reproof, care, and good, substantial food to sustain them. They ought to be watched, and the spiritual shepherd should be as careful to know how every member of his class prospers—as the shepherd should know how his sheep are getting along. If physicians should pay no more regard to the peculiar wants of their patients than some preachers and class leaders do to those of their members, many would die because of their carelessness. Are not many converts growing cold and discouraged because of the neglect of those who have the spiritual oversight of them? Many preachers can preach good, well arranged sermons, that attract and please and edify; but as to work, they are short-comers. Their work is finished when their sermon is through. Is there any necessity for this? Cannot this fault be corrected? I have visited circuits, months after a great outpouring of the Spirit, where fifty or a hundred souls had been converted, and found that many of the converts were not right, but were in a condition either to give up entirely or to be led forward, and but little said to any of them by way of encouragement; and preacher, and

class leader, and members, all taking the generalization track, where? I think to spiritual death! The sermons were made up of generalities; the class-meetings and testimonies were of a general, wholesale character.

We ought to have a definite knowledge of circuits, classes and individuals. Many a class has gone down, and the members have been scattered, because of a want of proper care from preacher and class leader.

A soul backslidden from God is as valuable as one who has never been converted, and as great an effort should be made to restore him. Ministers and class leaders are not always to be blamed; there are some who will not live religion with all the encouragement you may give them. Such should be borne with, prayed for, that they may have time for repentance; and then if they will not come to the line of duty, get rid of them in the most quiet way possible. Let us enforce discipline firmly but kindly.

—“I confess that I see in Jesus Christ, my God—before whom, with Thomas, I prostrate myself saying, ‘My Lord and my God;’ and to whom, with St. John, I bear witness, that ‘this is the true God and eternal life;’ and with St. Paul, that ‘He is our all, God blessed forever.’ I honor Him as I honor the Father, and I know that the Father, so jealous of His glory, far from being jealous of the glory I give to Jesus Christ, approves it as a glory given to himself because he wills ‘that all men should honor the Son, even as they honor the Father;’ and I strive to live in the communion of Jesus Christ, in the peace of Jesus Christ, praying to Him, waiting for Him, speaking to Him, hearing Him, in a word, constantly bearing witness to Him day and night, all which would be idolatry if He were not God, and God in the highest sense of the word, the highest; that the human mind is capable of giving to that sublime name.”—*Monod.*

THE LAST ENEMY.

Reader, there is a subject which it becomes every one to think about. That subject is death. It is not a pleasant subject. It is one that people are sadly apt to shrink from considering. Let us not do so. Let us fairly look the last enemy in the face.

Death is a solemn event to all. It is the winding up of all earthly plans and expectations. It is a separation from all whom we have loved and lived with. It is often accompanied by much bodily pain and distress. It brings us to the grave, the worm, and corruption. It opens the door to judgment and eternity—to heaven or to hell. It is an event after which there is no change, or space for repentance. Other mistakes may be corrected or retrieved, but not a mistake on our death-beds. As the tree falls, there it must lie. No conversion in the coffin! No new birth after we have ceased to breathe. And death is before us all. It may be close at hand. The time of our departure is quite uncertain. But sooner or later we must each lie down alone and die. All these are serious considerations.

There is but one fountain of comfort for a man drawing near to his end, and that is the Bible. Chapters out of the Bible, statements of truth taken out of the Bible, texts out of the Bible, books containing matter drawn from the Bible, these are the only sure sources of comfort when a man draws near death. I tell every one who reads these lines, that although men may seem to get on comfortably without the Bible they cannot comfortably die.

Reader, the only comforter for a death-bed is the Bible. Surely it is no light matter whether you read that book or not. I charge you, I entreat you, to give an honest answer to the question which I now put to you, What art thou doing with the Bible? Dost thou read it? Dost thou believe it? Dost thou obey it?—*Rev. J. C. Ryle.*

WALKING WITH GOD.

BY MISS THIRZA SPARKS.

"And Enoch walked with God: and he was not; for God took him."—Gen. v. 24.

Three hundred years was a very long, religious experience. We cannot find that Enoch at any time departed from God, or ceased to walk with him. Oh! what a depth of meaning we find in these words: "Walking with God." It is an individual work. The first step to be taken, is to part with our sins, and to bring forth works meet for repentance. A soul convicted for salvation after the Bible sort, will part with everything and anything that he may obtain the pearl of great price. On the start he makes an unconditional surrender, as far as the light shines, and then faith in Jesus brings the "old kind religion with the glory in his soul." This more than satisfies every one that gets it.

The blessing of holiness is the next step, and a soul truly converted will very soon feel the need of this blessing. The "roots of bitterness" still remaining in the heart will begin to struggle for life and mastery.

But there often follows with the conviction for holiness, increased light, and greater crosses, which make it necessary to reconsecrate ourselves to God. I never can forget my own experience when seeking this blessing. A cross was presented. Oh! how hard it was for me to surrender my will. Anything but this I cried. I feared lest the cross presented might be required of me. I dared not say "Yes" to God for fear he would take me at my word. I felt I would rather die than yield this point. I struggled and prayed and wept. I called it temptation, and tried to turn away from it; but still it followed me. At last I yielded. Grace was given me to say, "Not my will, but thine be done." The Lion of the tribe of Judah prevailed. I was conquered, and grace triumphed. Then the work that followed! The emptying of self and the filling up with

God! I never could find words to tell, and I never have doubted for a moment, the genuineness of the work.

St. Paul does not stop here in his experience. He says, "I die daily."—1 Cor. xv, 31. In 2 Cor. iv, 10, he speaks of *always* bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

And we must die daily. Some Christians get as far as to receive the blessing of holiness, and after awhile their experience does not seem as fresh, and their spirit does not seem as free and humble and good as when they were first saved. Is it not because they have not learned to die daily? This is a great lesson, but when we have learned it, we have learned the great secret of keeping saved, and of walking with God. "As dying, and behold we live."

When persecutions arise for the word's sake, some are offended. But if we die to selfish interests, and to every desire to vindicate ourselves, and seek only the glory of God, and the salvation of souls, persecutions will be made sweet to us, and we shall grow in grace the faster.

If we are in peril, by false brethren (one of the hardest things to bear), as was Paul, we must die to our own sense of right and justice—die to any feelings of personal injury, remembering it is God's cause that suffers; remembering, too, it was Christ that died, and he must do the judging. Oh! the love of Christ for fallen humanity! The more I read and study the character of Christ, the more am I impressed with his love and forbearance. His was a life of suffering that we might live. We read that "Eye hath not seen, nor ear heard; neither hath it entered into the heart of man the things which God hath prepared for them who love him." Shall we not avail ourselves more fully of this great salvation? Shall we not go farther on into this goodly land? Our Joshua is waiting to lead us through.

HONESTY THE BEST POLICY.

In the year 1794 a poor Frenchman was passing the Winter in a village in Germany. One cold morning he had occasion to buy a load of wood. He found a peasant who had one to sell, and asked him what the price was. The peasant who perceived by his broken German that he was a foreigner, and that his ignorance might be taken advantage of, answered that the price was three louis d'ors. The Frenchman endeavored to beat him down, but in vain. At last he took it, and paid the money that was asked.

The peasant, delighted to have made so good a bargain, drove with his empty cart to the village inn, which was not far distant, and ordered breakfast. While it was getting ready he entertained the landlord with an account of the way in which he had cheated the Frenchman, and made him pay three louis d'ors for a load of wood which, at the utmost, was not worth more than seven shillings and sixpence—talking as though he had done a very clever thing.

The landlord was a good man, and told him that he ought to be ashamed of himself thus to have taken advantage of the ignorance of a poor foreigner.

"Well," said the peasant, with a scornful laugh, "the wood was mine; I had a right to ask just what I pleased for it."

The landlord made no reply. When breakfast was over, the peasant asked how much was to pay. The landlord replied, "Three louis d'ors."

"What!" said the peasant, "three louis d'ors for a cup of coffee and few slices of bread and butter!"

"Yes," said the landlord, with the utmost composure; "the coffee and bread and butter were mine; I have a right to ask just what I please for them. My bill is three louis d'ors; and I shall keep your horse and cart until you pay me. If you think I am charging you too much, you can go before the judge."

The peasant, without saying anything

more, went to the judge's office and made his complaint. The judge was surprised and indignant at the landlord's extortion, especially as he had always borne an excellent character.

He ordered him to be brought before him, and his reception of him was somewhat stern. But the landlord told him the whole story—how the peasant had taken advantage of the poor emigrant's ignorance to cheat him, what their conversation was, and how his own conduct was simply visiting upon the head of a dishonest man the wrong he had done to another.

Under such circumstances the judge decided that the landlord had done right, and that the peasant should pay the three louis d'ors. The peasant, with a very ill grace, drew out his purse and laid the money on the table.

"I do not want the money," said the landlord to the judge, "as your honor may well suppose. Will you have the goodness to change one of these louis d'ors, and give the peasant seven shillings and sixpence out of it—for that, as he confessed to me, is all that his wood is worth and return the remainder to the poor Frenchman? For the breakfast I want nothing."

The judge counted out the seven shillings and sixpence to the peasant, and dismissed him with a severe rebuke. The rest was returned to the Frenchman, who, on hearing the story, went to thank the kind innkeeper, and with great difficulty persuaded him to accept a small sum for the peasant's breakfast.

Cunning people are apt to overreach themselves in this very way. They boast of their knavery, and so let the cat out of the bag. The tongue is an unruly member: it often gets its owner into trouble.—*Methodist.*

—When we know how to humble ourselves at the sight of our imperfections, we turn them to immense account. While acquiring this most excellent virtue, humility, we make ample amends for the injury these imperfections have done to us.

GOD IS TRUE.

BY L. WOODRUFF.

The laws of God are immutable. No power of gravitation can pull over an upright shaft standing on a perfect base. So faith in Christ brings justifying and sanctifying grace. God's children have no adverse providences. When God says, "he that asketh receiveth," the conditions being met, the promise cannot fail. If we, as children, are distressed in our temporalities, it is our privilege to ask for, and obtain relief. Otherwise the Bible encourages false hopes, and Christian experience is deceptive. If we put forth a self-denying effort, as a duty to God, and fail to obtain the necessities of life, God has promised to make up the deficiency. Some of us get in debt without a probability of paying, and will not work without getting the highest price, and the kind of work that suits our fancy, and we buy articles that we could very well do without. Pay-day comes—we have no money, and want credit. We complain of God's providence, bring a reproach upon the church, and finally fail of the Christian's home. We do not comprehend our duty, or the Fatherhood of God, because we refuse to let the Holy Ghost impart to us a self-denying love for God and his law, that would result in a practical Christianity and holy life.

—“Now, who is like to that royal King, crowned in Zion? Where shall I get a seat for His Majesty to seat him on? If I could seat him as far above the heavens as thousands—thousands of heights devised by men and angels, I would think him but too low. I pray you, help me to praise! His love hath neither brim nor bottom: His love is like Himself, it passeth all natural understanding. I go to fathom it with my arms, but it is as if a child would take the globe of sea and land in his two short arms.”—*Rutherford.*

BOLDNESS FOR CHRIST.

One of Frederick the Great's best generals was Hans Joachim von Zieten. He was never ashamed of his faith. Once he declined an invitation to come to his royal master's table, because on that day he wished to present himself to the table of his Lord and Master Jesus Christ. It was sacrament day. The next time he appeared at the palace, the king, whose infidel tendencies were well known, made use of some profane expressions about the Holy Communion of the Lord's Supper; and the other guests laughed at the remarks made on the occasion. Zieten shook his gray head solemnly, stood up, saluted the king, and then, with a firm voice, said: "Your Majesty knows well that in war I have never feared any danger, and everywhere have boldly risked my life for you and my country. But there is One above us who is greater than you and I—greater than all men; he is the Saviour and Redeemer, who has died also for your Majesty and has dearly bought us all with his own blood. This Holy One I can never allow to be mocked or insulted; for on him repose my faith, my comfort, and my hope in life and death. In the power of his faith, your brave army has courageously fought and conquered. If your Majesty undermines this faith, you undermine at the same time the welfare of your State. I salute your Majesty." This open confession of his Saviour by Zieten made a powerful impression on the king. He felt that he had been wrong in his attack on the faith of his general and he was not ashamed to own it. He gave his hand to Zieten—his right hand, placing the other on the old man's shoulder—and said with emotion, "O happy Zieten! How I wish I could also believe it! I have the greatest respect for you. This shall never happen again." The king then arose from the table, dismissed his other guests, but said to Zieten, "Come with me into my cabinet." What passed

in that conference, with closed doors, between the great king and his greater general, no one has ever learned; but this we know: that the Lord's own words were verified to Zieten: "Who-soever shall confess me before men, him will I confess before my Father which is in heaven."—*British Workman*.

CHANGELESS PROFESSORS.—Artificial piety, like flowers in wax, droops not in the hour of drought; but the fair lily of true grace hangs its head if the rain of heaven be denied. True faith, like fire, has its attendant smoke of unbelief; but presumption, like a painted flame, is all brightness. Like ships at sea, true Christians have their storms; but mere professors, like pictured galleys on the canvass, ride on an unruffled ocean. Life has its changes; 'tis death that abideth the same. Life has its muscle, sinew, brain, spirit, and these vary in physical condition, but the petrified limbs of death lie still until the worm has devoured the carcass. Life weeps as well as smiles, but the ghastly grin of death relaxes not with anxiety or fear. Moab has no changes; he is "settled upon his lees; he has not been emptied from vessel to vessel." "They are not in trouble as other men, neither are they plagued like other men." As no weather can give ague to marble, as no variation of temperature can bring fever to iron, so to some men the events of life, the temptations of prosperity, or the trials of adversity bring little change. Yet it were better to ebb and flow forever, like the sea, than rot in the endless stagnation of false peace. Better to be hunted by the hounds of hell and so driven to the shelter of the cross than to dwell at ease and be fattening for the devil's shambles.—*Spurgeon*.

—Be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted that you mean to do just what is right.

AN UNSEEN SAVIOUR.

Absence, we have often been told, cannot conquer love. The victory of love over absence, when that love was once grounded in presence, is no strange thing. It is part of every family history, and consecrates all our griefs. But to love one we have never seen, known to us only by his biography and by a spiritual power we cannot explain, is one of the mysteries of the grace of God. And yet it is a fact. Christianity is not the adoption of a principle, but the love of a person. Children who know nothing of principles philosophers weary of theories which yielded only chaff under the flail of logic, have found in the love of a personal Lord the answer to every longing of their hearts. Here is one of the greatest facts of human history. There once lived and died and ascended from earth, a Man, who, though never seen on earth again, has commanded the hearts of millions of men with an attachment whose bonds, like those of gravitation, are at once invisible and almighty.

Christians sometimes say, "If I could only see my Saviour and hear his voice, it would help me to a sense of his love and friendship. He would be to me less an idea and more distinctly a person." Nor is the remark entirely without foundation in experience. There is danger lest the personal Jesus may become obscure behind his doctrine, and we may think we are loving our invisible Lord when we are rather loving the truths for which he stands, his humility, grace, and mercy.

—Anon.

“I’ve got a boy for you, sir.”
 “Glad of it; who is he?” asked the master-workman of a large establishment. The man told the boy’s name and where he lived. “Don’t want him,” said the master-workman; “he has got a bad mark.” “A bad mark, sir? What?” “I meet him every day with a cigar in his mouth. I don’t want smokers.”

ONE SWALLOW.

BY ADELAIDE STOUT.

I do not, love, expect to see
 One swallow make the spring,
 And yet sweet thoughts are wafted, love,
 Upon its glancing wing.

And leaning o’er the window sill,
 I watch its airy flight;
 As flashes of its sun-lit wing
 My thoughts are fleet and bright.

They do not drop and wheel as if,
 To cling above the door,
 With yearnings pure to see each face,
 That looked from thence of yore.

Up borne; O! something in my heart,
 Is fearless as that wing,
 Tho’ winter lingers o’er the earth,
 I yearn toward the spring!

For spring, with all its flushing bloom,
 Is but a feeble type,
 Of the unchanging life above;
 I yearn toward its light,

And t’ward the dear ones as they stand
 Transfigured by the throne;
 For sorrow marred the fairest face,
 That filled our earthly home.

Ah, bird! fly upward; part the clouds
 That drop around thy way,
 And win the light that shines beyond;
 And so shall I some day,

Cleave the earth-mist exultingly:
 Ah! winter lingers still;
 And yet a thousand nameless hopes
 My soul with rapture fill.

I do not, love, expect to see,
 One swallow make the spring;
 And yet a sweet, sweet prophecy
 Is on its glancing wing.

—Every Christian is a second incarnation; not to save, but to be saved,
 “Christ in you, the hope of glory.”

—A pure heart penetrateth heaven
 and hell.

EDITORIAL.

LEAD ON.

It is disheartening to see those who have made a start towards Heaven, turn back. It makes sad the hearts of those who labored for their salvation. They feel as if they had spent their strength for nought. It keeps sinners from making a move. They say that they are afraid they should not hold out any better than others. It discourages those who backslide. They may feel the drawings of the Spirit ever so much; they are afraid to make any move, lest they again make shipwreck of faith.

By all means, then, those who make the beginning in the Divine life, should go forward. When you put your hand to the plow, do not look back.

No influence outside of himself can keep a soul from backsliding. He must have root in himself, or he will wither when the hot days come on. Judas fell, under the eye of the Master, and in the company of the Apostles. Joseph held out alone, in a wicked court, surrounded by idolatry. So did Daniel. Any one who will, may be true to God and his own soul.

Though we cannot carry, we may lead. And very much depends upon good leadership. A brave leader generally has brave followers. There may be exceptions. In Alexander's camp was a coward. In Washington's army was a Benedict Arnold. But, as a general rule, the quality of the captain determines the quality of the soldiers. In the Divine life, it is said of the ministers, *Whose faith follow.*"—Heb. xiii, 7.

If then you would have your converts strong lead them on to the enjoyment of the blessing of holiness. Show them its nature. Make them see how inconsistent with it are all sensual indulgences, and all manifestations of pride. Show them that they cannot follow Christ and be led blind-fold into societies controlled by wicked men. Go into details and prove from THE BIBLE, that true holiness and

conformity to the world cannot go together. Speak out boldly. Let your trumpet give no uncertain sound. Do not touch upon holiness incidentally, as if you are afraid that it is something which will shock the sensibilities of your hearers and drive them away. Insist upon it as a quality which they must have if they would gain Heaven. Make them feel that it is not a mere accomplishment but a necessity.

Lead the way to its enjoyment. Show them that it is God's gift, therefore it is received in answer to prayer, and does not come as a result of years spent in the church of God. Men do not grow into it by the mere lapse of time. Deliverance from sinful dispositions, is the work of the indwelling Spirit. The prayer of inspiration is: *The very God of peace sanctify you wholly.* Then the assurance is: *Faithful is he that calleth you, who also will do it.* If you enjoy it, profess it; profess it in plain, unambiguous terms. If you do not enjoy it, seek it at once, by consecration, and prayer, and confession, and faith until you obtain it. Then urge it home upon your converts. Make it a common subject from the pulpit. Let them see that the Bible is full of it. Press it home in the social meetings, and in your pastoral visits. Get the interest of your people thoroughly aroused upon the subject. Let the first revival be followed by a second—a revival of holiness. Try and get every subject of the first revival, and every laborer in it enlisted in this. Then your revival will last. Your converts will not backslide. Then your field of labor will be like a highly cultivated field, whose last harvest is much more abundant than the first; and not like a burned over forest—a picture of desolation.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.

INTEGRITY.

Every condition in life has its temptations—every change of fortune is attended with snares. In prosperity men are tempted to pride—in adversity, to dishonesty. But the grace of God can keep in one condition just as well as in the other. We cannot control circumstances; but we can control our own conduct. It was not Job's fault that his property was lost, and his children taken away by an untimely death; it would have been his fault if he had lost his integrity.

Provide things honest in the sight of all men.—Rom. xii, 17. *Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.*—Rom. xiii, 7, 8.

These are plain commands. They mean what they say. We need a Christianity that recognizes their force. Suppose our neighbors have a costlier church or finer house, or better apparel than ourselves, that is no reason why we should run in debt, in order that we may equal them in these things. A good rule is, at least, till able to pay for something better, *Be content with such things as ye have.*—Heb. xiii, 5. Our real wants are few. It is pride that costs. A crust honestly earned will do us more good than the richest meal for which we are in debt. Let our apparel be ever so coarse; but let it be ours; and let it cover an honest heart.

It is better to worship in a log meeting-house covered with boards, than in a Gothic, gorgeous temple, with stained windows, tall steeple, slated roof, and over all a mortgage, or worse still, honest debts legally evaded. It will help greatly towards being honest to be humble. In many cases dishonesty in action springs from no dishonest motive, but from a want of proper care and industry. But this lack is, in itself, sinful. The command is, to make provision, take thought before hand, to be honest. Do not buy property which is liable to grow poorer

upon your hands without a strong probability of your paying for it as you agreed.

If you would be honest, you must be industrious. The largest fortune drawn upon for daily supplies and not replenished, would become exhausted. The ocean itself, if it received no water, would, in time, become dry. If you cannot obtain for your work what you would, work for what you can get. A well-deserved reputation for industry and honesty is, in itself, no small capital. It is one means by which God helps those who obey him.

Then whatever your condition in life, be honest. Let your integrity be manifested in small matters as well as large. Take no advantage. Render a fair equivalent for what you receive. Be a man or woman of integrity. Without it your religion will be of little use. With it, whatever your gifts, you can hardly fail to be useful.

AWAKE.

It is of no use to talk to people when they are asleep. No matter what you say, it amounts to nothing until they are awake. You may read poetry, or history, or philosophy, or Scripture to them; it makes no difference, as long as it is uttered in somnolent tones, and they sleep on.

The Scriptures assume that many are asleep. *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* Again: *Awake to righteousness and sin not.*—1 Cor. xv, 34. Do not take it for granted that, because you bustle about, and talk, that you are awake. Men do that in their sleep. They feel certain for the time, that their dreams are realities. It is so in religion. Many are asleep who think they are wide awake.

We give some marks by which you may know whether you are awake or asleep.

Awakened souls hear the voice of God. *He speaks; and they listen.* He commands; and they obey. If you do not hear God's voice, from day to day, there is but one explanation—you are asleep.

Awakened souls are alive to the dangers with which they are surrounded. We are never safe. Every step we take, stumbling blocks may cause us to fall. We must walk with our eyes open; for pitfalls and ambuscades await the pilgrim at every turn. If you see no dangers ahead, but walk carelessly on; it is because you are asleep.

Awakened souls are alive to their own interests. They may love quiet; but when duty calls to activity, they overcome their inclinations, and put forth the effort necessary to accomplish the desired end. He who does not see that the salvation of his soul is of infinitely more consequence than any earthly good, is asleep.

Awakened souls do not act alike. There is among them a diversity of talent, and a difference in their actions. But all men are very much alike when they are asleep. There is among them no superiority of one over another. Talent, and learning, and piety, are all brought to a dead uniformity when men are asleep.

Are you awake? If not, arouse! The voice of God cries, awake! Do not fold your hands any longer. The sun is up. There is work to be done. Awake! Heaven, hell, and earth cry out—awake!

REVIVALS.

AT ROSE, N. Y.—An extensive revival is in progress under the labors of Rev. O. M. Owen. About seventy have been forward for prayers, most of whom profess to have found the Saviour. The work appears to be deep and genuine. Some twenty-four have already united with the church. We spent Sabbath, the 25th ult., with them, and, on hearing the many clear testimonies to the power of Christ to save, thanked God and took courage.

AT SYRACUSE, N. Y.—The Rev. E. Owen has had a revival interest all winter. Quite a number have been converted from time to time.

ON FAIRFIELD CIRCUIT, IOWA.—Under the labors of Rev. A. V. Dake and Robert Ellis, over a hundred have professed to be converted to God.

CORRESPONDENCE.

DYING TESTIMONY.

WILLIAM H. BRIERLY, son of the late William and Hannah Brierly, died at Buffalo, N. Y., December 2d, 1876.

He was converted to God at the age of twenty-four, under the labors of the Rev. Lorren Stiles, and had a genuine, Christian experience for six years. Leaving the parental roof and traveling much, he gave up his profession of religion. Some months previous to his death, he presented himself at the altar of prayer, and seemed fully determined to get back to the Lord.

On Sunday, October 29th, he was able to attend the Quarterly Meeting, and presented his only child for baptism. The same night he was taken with congestion of the lungs. He did not feel that his peace was made with God. For a few minutes he seemed on the borders of despair. He cried out: "It's too bad: I did not want the blood of Jesus shed in vain for me." From this time he began to give himself to God. By night and by day he was in prayer. Although in great suffering, he seemed to receive all pains of body or mind as tokens of God's love to bring him to repentance. It was evident to those who visited him, and who were with him, that he had the help of the Holy Spirit. Early one morning, he said: "I hear a voice saying, 'Thy sins are forgiven;' but 'I do not feel just as I did when I was first forgiven.'" From this time he began to praise God.

The last week of his life, he seemed much better in body, so that his friends had hope that his sickness was not unto death, but only to the salvation of his soul.

Saturday, December 2d, about noon, he was suddenly taken with a severe hemorrhage of the lungs. His only words were to his weeping wife. He said, "Look to the Lord!" In less than five minutes his spirit had passed into the presence of Him who doeth all things well.

Three years ago he entered into the

married relation with Miss Sarah Wright, of Buffalo, N. Y. He was the son of many prayers, possessed of much natural excellence; but was ever kept from trusting for salvation in anything short of an experimental knowledge of sins forgiven. As a son, he always paid the utmost respect to his parents. With what tenderness and solicitude did he attend on his aged mother in her widowhood! May souls, who are putting off the day of salvation, feel the importance of being ready. "For in such an hour as ye think not, the son of man cometh."

LOVE FEAST.

A. C. SMITH.—I am committed for ever to God to be a living sacrifice. "For the God of all grace who hath called us unto his eternal glory, by Christ Jesus; after ye have suffered awhile, make you perfect, stablish, strengthen, settle you." This work is now being wrought in me more and more. I do enjoy this *suffering awhile* for Jesus' sake; *knowing* the glory that is to follow. I dare follow Jesus, and feel greatly honored in being invited to do so. A living sacrifice means with me, God's ownership of our spirit, soul, body, children, property, to have the entire control and disposing of the same, without consulting me. I am very willing God should have his way with me in everything. Yes, I desire it, and believe it will be so. O! glory be to God! Jesus Christ is now in me, saving more and more!

A. V. LEONARDSON.—I am what I am through grace. I have been washed from my sins through the "blood of Christ." Through him strengthening me, I am enabled to triumph over every foe. "Him that overcometh will I make a pillar in, the temple of my God, and he shall go no more out." To have God dwell in us is *wonderful*. "Oh! what a wonder that Jesus loves me." Saved? Yes; right in this world of sorrow and strife and sin. Saved! Yes; eternally, if I am faithful. "Be thou faithful unto death, and I will give thee a crown of life." I am more concerned about my being faithful than I

am about getting my crown. If I need grace, there is grace laid up in store for me. If I want food, He says: "I am the bread of life." "For the bread of God is he which cometh down from heaven and giveth life unto the world."—John vi, 33, 48. "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger." If I want drink, he says: "He that believeth on me shall never thirst. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him."—John vi, 35, 56. This I do and am satisfied. I continue in Christ and I continue satisfied. Jesus is all in all to me. Amen.

J. C. SALYER.—The language of my heart is, "Praise the Lord, O my soul, and all that is within me praise his name forever. I know I have got religion with the glory in my soul. I find that the "Old kind religion" stands the *test* in the trying hour. When surrounded by manifold temptations, then the grace of God is sufficient. Praise the Lord! "No good thing doth he withhold from those who love him. My all is on the altar, and I expect to go through; for "All the way long I have Jesus." Hallelujah to God, and the Lamb forever!

Fairfield, Iowa.

MAGGIE D. LEE.—I can say:

"Oh! what are all my sufferings here,
If Lord, thou count me meet."

I have the all-sufficient grace of God to sustain me. Blessed be his name! I know that I am saved with everlasting salvation. Through all my suffering in body, and in adversity, I can say the last year has been the best of all my life. Through it all I have had a calm and thankful heart from every murmur free. The joy of the Lord is my strength and his glory my defence. I have more of his love in my heart to-day than I ever had before. I love the Lord with all my heart! Glory be to his name! I expect to come off more than conqueror through him that hath loved me. I have victory. Hallelujah!