

THE

Earnest Christian

AND GOLDEN RULE.

Vol. XL.

JULY, 1880.

No. 1

LIFE INEXPLICABLE EXCEPT AS A PROBATION.

BY REV. STEPHEN OLIN.

An enlightened Christian can hardly avoid feeling some measure of wonder as well as of disapprobation at the view of human life which finds expression in the remarkable reply of the patriarch Jacob to the question of Pharaoh, "How old art thou?" "The days of the years of my pilgrimage are a hundred and thirty years. Few and evil have the days of the years of my life been," was the answer of an old man and prophet, whose earthly pilgrimage had already been protracted more than a full half century beyond the usual limits of the good old age conceded to his successors. Not only had his life been long, but eminently prosperous. He had, indeed, been no stranger to labors, perils, adversity; but these vicissitudes were the good discipline which had molded his great character, and made him a great man. It would be difficult to mention a single element of good fortune which Divine Providence had withholden from this its favored child. He had derived a vigorous physical constitution and a glorious intellect from ancestors who made treaties with sovereign states and gained victories over kings, and who could trace back their pedigree, honored from age to age by special tokens of divine favor, to the common parents of our human race in the Garden of

Eden. He had gained an ample fortune by manly exercise of his own talents—a species of success which is usually thought to contribute beyond any other method of acquisition to human happiness—and he had inherited from Isaac and Abraham, and perhaps more distant and equally reputable progenitors, a princely patrimony—a source of wealth most favorable to personal dignity and most gratifying to family pride. He was the father of a numerous family of sons, all alive; and men of renown, already patriarchs, and the appointed heads and progenitors of the tribes of Israel. To crown all, now in his old age, his favorite son, whom he had long mourned as the victim of a frightful casualty, had just called him and his multitudinous household from a famine-stricken land, to make them sharers of his own honor and influence, as the prime minister of a great king, and the actual ruler of the most wealthy and civilized nation on earth. It was of such a career that the venerable patriarch declared, "The days of the years of my pilgrimage have been few and evil." I think we should rather have expected there, in the presence of a heathen king, some humble acknowledgment of gratitude, some lofty ascription of praise for so much of Heaven's munificence, and for a life so full of days and of blessings. We find ourselves compelled to remember that Jacob lived under a lower dispensation than ours.

Any intelligent Christian would

have given a wiser and more pious answer ; but " the least in the kingdom of heaven is greater than he, than whom a greater had not risen among them that were born of women." It is a common error to think too highly of the light enjoyed under the dim revelation that preceded the Gospel, in comparison with the glorious manifestation under which it is our privilege to work out our salvation. We are thus led to expect too much of pious men under the old dispensation, and, taking them for our standard, to demand too little of ourselves.

For aught that appears to the contrary in the Bible, Jacob's answer to the King of Egypt was only such as a heathen or a mere worldly might have made. He gave expression to the sentiment of dissatisfaction and regret with which an old man is wont to look back upon the history of even an eventful and prosperous life. His rapid advancement to wealth and distinction, the uniform success of his far-reaching schemes, his thrifty management in his business transactions with Esau and Laban, and the signal triumph of his policy and his arms, contemplated from his actual position, were no longer able to awaken agreeable reminiscences. He thought rather of the trials of his early days ; of his long, well-merited self-banishment from the home of his childhood ; of his solitary journey to the " land of the people of the East ;" of his hard bondage in the service of Laban, when " the drought consumed him by day, and the frost by night, and sleep departed from his eyes ;" of his long, deep, inconsolable mourning for Rachel, and Joseph, and Benjamin. Dark clouds had settled upon the landscape, now left far behind. The bright lights that illuminated the sky of his youth were dimmed or extinguished in the distance. The sweet flowers that beautified and perfumed the plains of Mesopotamia and the hills and val-

leys of Palestine had faded from his darkened vision. Such were the sad reminiscences and cheerless scenes amid which the aged patriarch retraced in retrospect the track of his long life, when he pronounced " the days of its years few and evil." If his estimate of life was exaggerated, it was yet not unnatural. It was eminently human in the same breath to denounce life as *evil*, and yet to regret its brevity.

With only the imperfect light of nature for our guide, aided by all the revelations that preceded Him " who brought life and immortality to light," we should be compelled, I think, to admit this humbling, despairing view of life and our earthly condition to be essentially just. I am wholly unable to conceive how a mere philosopher, or any one who does not employ for the solution of this question the great argument of the Gospel, can relieve the subject of its melancholy aspects, or refuse to concur in the verdict which pronounces life essentially *evil*.

Let us interrogate the wisdom of the world on this momentous subject, and hear what responses it is able to give to mitigate our distaste and pacify our doubts and fears. How does it account for the manifold ills which flesh is heir to, even under the most favorable conditions of existence in this world? What consolation can it offer? What explanation can it give of the inexorable law which consigns us all to early death, heedless of our mortal reluctance, and as if in bitter mockery of the instinctive love of life which the great Lawgiver has himself implanted deep in our nature? The case of an old man, who, like Jacob, has filled up a long life with usefulness and prosperity, is precisely that involved in the least difficulty; and yet I do not see how, independently of the teachings of the Gospel, we are to dispose of the doubts which even here crowd upon the mind. But how, on ordinary prin-

ciples, shall we reconcile with the Divine mercy and justice the removal, from their sphere of usefulness, of men in vigor of life—the fathers of helpless and dependent families—the patrons and instruments of those beneficent and ameliorating enterprises to which human society is accustomed to look for its well-being and its advancement in knowledge and virtue, no less than in material prosperity? In the very strength and force of their manhood, in the very maturity and efficiency of their mental powers, at the acme of reputation and influence, do we see these pillars of the social fabric violently wrenched from their position, with a reckless disregard of human happiness not easily reconcilable with faith in an overruling Providence, but painfully suggestive rather of the reign, not of blind, but of malignant chance in human affairs.

Still more profound is the mystery that hangs over the dissolution of infancy and childhood, before one of the appreciable ends of life has been attained. Is it in mere wantonness, or for pastime and an ostentatious display of her productive energies, that nature so heedlessly and so wastefully blasts in the bud, or in their first flower, a portion of the human family so truly prodigious? I know not what satisfactory answer a disbeliever in the Gospel can give to these, and a multitude of similar questions which the phenomena of daily life are ever forcing upon his attention. All the anti-Christian theories of human life are reducible to two—individual happiness, and the perfection of the race. The first announces the "chief end of man" to be, the promotion of his own happiness; the acquisition of knowledge, wealth, influence, and the enjoyment, perhaps the diffusion of them.

Of which of these pursuits and attainments are not death and its antecedents fatally obstructive? By the unchangeable laws of our being,

youth and manhood must be spent in acquisition. The succeeding period, which the theory in question must regard the *natural* season of repose and fruition, is usually oppressed with infirmities which impair the powers of enjoyment, and render comparatively worthless resources accumulated with so much anxious toil, while the great destroyer soon arrives to dispel the poor illusions which the wisdom of the world has pronounced the "great end" of our being.

If old and middle age, unblessed by Christian hopes, has so much reason to be dissatisfied with the concomitants and results of even a prosperous life, what shall we say of those who die in infancy, childhood, and youth? of those who only live long enough to toil and suffer in quest of the appointed good, but not to obtain or enjoy it? Who shall say that they have not utterly failed of securing life's great object; and that life, with all its apparatus of faculties and means, and hopes and toils, has not been, to these victims of its injustice, discomfiture and cruel mockery? What anomalies and impertinences are these abortions of hope and toilsome endeavor, in a theory of life which has no future in which to solve its enigmas, adjust its contradictions, and compensate its sufferers!

But the wisdom of this world has another theory of life more comprehensive and specious, but beset with similar, and even greater difficulties. Nature, it teaches us, is little solicitous for the individual man, but provides bountifully for the race, of which all her laws and arrangements are designed to promote the well-being and the perfection. The individual man, indeed, suffers and dies; but man social, the body politic, the species, lives and is immortal. The aspirations of the human heart are to find their satisfaction in a participation of the aggregate happiness, and must learn stoicism or resigna-

tion in regard to the sorrows and sufferings of the units of which the great community is composed. This view of life forgets that cold, hunger, sickness, disappointment, destitution, oppression, befall men as individuals, not as a race, and that human society is only happy or the reverse, in the sensitive, intelligent individuals who compose it. But, waiving this fundamental difficulty, how does the theory in question serve to explain the dark phenomena of which we are in quest of the solution? How does the suffering of which the world is full—how does the death of infants, and children, and young men, contribute to the felicity or perfection of the human species, or of a community?

Upon this hypothesis, too, the *shortness of life* is inexplicable. The progress of society is chiefly retarded by the want of truly great men, fit to be leaders in its enterprises—of truly wise and good men, fit to be public teachers, to be the models and censors of public morals, leaders in great enterprises. Such men are proverbially rare. They rise scarcely two or three in a century; and while their advent is ever regarded as the harbinger of a golden age to the countries that may be honored by their birth, their early removal clothes nations in sackcloth. If, instead of being subjected to the common lot of mortals, these heaven-sent sages might be allowed the years of our antediluvian progenitors, what infinite benefits would they confer upon the world! Under their enlightened policy and stable administration, the largest and most thorough systems of improvement and amelioration would be carried to their great results. Under the present economy of human life, the most hopeful undertakings are blasted by change and revolution. The wisest and best rulers are, after a few years, succeeded by the weakest and the worst. Some proud and cruel Tarquin is ever at hand to

subvert the handiwork of an upright paternal Numa; some bloody, savage Manasseh to spread desolation over the land, purged and blessed by the piety of Josiah. Without multiplying proofs and illustrations, it will be sufficiently apparent that the uncertainty and brevity of human life constitute the most common as well as the most powerful obstacle in the way of individual and national improvement and well-being. If these are, indeed, the great ends of our existence, then must it be confessed that they have hitherto been completely thwarted. No failure was ever more complete and universal. The anomalous influences have proved stronger than the system, and death, the destroyer, an overmatch for the creator and upholder of the doomed race.

Our difficulties remain in their full force. Why is life so short? Why do the old die? Why are the young cut down in the midst of their preparation for life? Why are infancy and childhood blighted in the very dawn of their being, in their weakness, and in their innocence? We have seen that the wisdom of the world has no reply. This tremendous question has baffled all its sages. Let us turn with our inquiries to the Gospel of Jesus. Other theories of life are silent and confounded. Let us now interrogate the Christian theory. We will, for this time, refrain from making our appeal to the letter and dogmatic announcements of the Gospel, but rather seek the teachings of its comprehensive, underlying philosophy. We ask, what is the chief end of man? Why does he live, and why does he die? and we have the reply in the language of an old catechism, "to glorify God and enjoy him forever." What is the true theory of life, with all its trials, sufferings, and catastrophes? It is a state of probation; it is the first stage of endless being, the ante-chamber of eternity, where we stay a while for instruction, and

discipline, and purification, preparatory to the higher pursuits and enjoyments to which, if found worthy, we are shortly to be promoted. Let us apply these axioms of the true philosophy, which are no other than the first principles of religion, to the solution of the difficulties which have baffled all other hypotheses.

To be continued.

THE RELIGION NEEDED.—We want a Christianity that is Christian across counters, over dinner-tables, behind your neighbor's back as in his face. We want a Christianity that we can find in the temperance of the meal, in moderation of the dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give little for the religion of the man whose very dog and cat were not the better for it.

To make them effectual, all our public religious measures, institutions, benevolent agencies, and missions, need to be conducted on a high, scrupulous and unquestionable scale of honor, without evasion or partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money which sends the missionary to the heathen, must be honestly earned. In short, both arms of the Church—justice and mercy—must be stretched out, working for men, strengthening the brethren, or else your faith is vain and ye are yet in your sins.
—*F. D. Huntington. D. D.*

—Neglect of private duties is the great reason why the hearts of many are so dead and dull, so formal and carnal, so barren and unfruitful under public ordinances. Oh! that Christians would lay this seriously to heart. Certainly that man's heart is best in public duties who is most frequently in private exercises.

MASONIC OATHS.

BY PASTOR ISAAC HYATT.

Though many of the wicked characteristics of a Masonic oath are inter-twined with the good, so their iniquity is not strikingly apparent to the casual observer; yet it is strange how any God-fearing man can be otherwise than alarmed at its bold-faced blasphemy. Would not any intelligent assembly of devout Christians earnestly protest against dedicating a house of worship to Almighty God and to the apostle Paul?

Were such a thing done publicly, it would cause Christians of all sects to blush with shame. Is it any less sinful to do such an act under the cover of secrecy? And whenever a Masonic oath is taken, just such a deed is subscribed to by him who takes it.

With earnest entreaty, I do call upon all Masons, who have respect to the teachings of the Bible, to consider your God-offending act of blasphemy, when you accede to the fact that the Temple in which you take your oath is dedicated to Almighty God and to the "Holy Saint John." A Masonic oath, not only opens with this blasphemy, but closes with a barbarous and suicidal declaration, that is as contrary to the teachings of Christ, in regard to oaths, as any utterance of wicked men can be. Is it any marvel, with such wickedness standing at the front in our churches, that they are struck with the chill of infidelity? And does the fact, that so many in the church are "weak and sickly," explain why such an evil is tolerated within its fold? Hence the remedy for this evil, as well as for all others, is obedience to the Lord in all things.

Actions, looks, words, steps, form the alphabet by which you may spell character.

OUR INFANT DEAD.

BY REV. E. P. MARVIN.

"My heart and my eyes are full when I think,
Of the little boy that died."

Perhaps the most interesting and beautiful scene of all our Saviour's earthly life, is that in which he blesses little children. The picture adorns many of our homes and fills our hearts with delight. Jesus differed from most great teachers and reformers in his special, tender, and appreciative regard for little children. In Matt. xviii, 6-10, he first warns us against grieving them or leading them astray in the figure of drowning with a millstone, and then he shows our Heavenly Father's watch-care over them in appointing guardian angels for them which always have free access to his immediate presence.

No wonder the Saviour loved little children tenderly. They are comparatively innocent, and their amiable, interesting, and winning ways act upon us like a charm. It was a beautiful saying of an aged minister, "I love God and little children."

No charge is committed to us, more ennobling and important than that of training these young spirits for "glory, honor, and immortality," and no spectacle more interesting than their gradual development. But about one-half of all mankind die in tender years. How frail and fitting the life of our little darling is. To-day it is here, enlivening the household with its innocent and ringing glee. To-morrow it has fled, and we fold the little, still, white hands over the pulseless heart, and with tears and kisses falling on unanswering clay, we commit the little, lifeless form to the tomb.

How very many families have thus lost little ones. We may almost say in full truth:

"There is no flock, however watched and tended,
But one dead lamb is there;
There is no fireside, howsoever defended,
But has one vacant chair."

And what are we to think of these little translated buds of promise? How shall we console ourselves in their memory?

1. We should not regard the brief life and quiet death of our little ones as insignificant in importance. It was a germ of immortality. It is a flower transplanted

"To those everlasting gardens,
Where angels walk and seraphs are the wardens."

How thoughtless and heartless the expression sometimes heard at the obsequies of children, "It is only a little child." How often we fail to realize the anxious nursing, the ceaseless watching, and the bitter weeping of the mother, as she at last lays down her dead darling from her arms; how feebly we conceive how much of parental joy, and hope, and love, are laid low in the little white casket, and how lonely is the stricken home at nightfall without the little prattler who filled the empty crib, and the carefully folded clothes! O, it is no small event when God takes away the light and life of our household!

2. But, blessed be God, we are comforted by the positive and repeated assurance that these little ones are all

"Safe in the arms of Jesus."

When older ones die we sometimes are distressed with fearful doubts, but Jesus has made the salvation of infants clear and sure, in at least two plain utterances. When he took them in his arms and blest them he said, "Of such is the kingdom of heaven," and also, "It is not the will of your Father in heaven that one of these little ones should perish." Thank God for this greatest of all possible consolation, that all infants, baptized or unbaptized, born of believers or unbelievers, torn from our embrace by cruel death, are received as

"Lambs of the upper fold."

3. We shall find consolation also in thinking of the condition of the

soul rather than the body, "The dust returns to the earth as it was, but the spirit returns to God who gave it." We do indeed entomb the cold, white clay with tender sensibility, but we should not look continually downward into the cold, dark grave, but upwards to the heavens, which must ere long give back our loved ones at the appearing of the Lord Jesus Christ.

"Our loved ones before, Lord,
Their troubles are o'er, Lord,
We'll meet them once more,
At thy coming again;
The blood was the sign, Lord,
That marks them as thine, Lord,
And brightly they'll shine,
By thy coming again."

4. We should consider their infinite gain and not dwell selfishly on our temporary loss. Paul said it is better to depart and be with Christ. It is a great gain to die in infancy, with but little experience of suffering and none at all of sin to cloud the memories of eternity. Our little ones are often taken away like King Josiah, from evil to come, and they pass through death without fearing it, into the Paradise of God. Our brief loss is their eternal gain.

5. We should count them all still members of the family, not dead but gone before. We should keep memory and affection alive in the family. The "Little Cottage Girl" of the Poet was right when she insisted upon counting the whole seven children, although two were in the church-yard laid. When he insisted that if two were dead, there were only five,

"'Twas throwing words away,
The little maid would have her will,
And say, Nay, we are seven."

6. Finally, let us make sure, by penitence of faith in Christ, of meeting, greeting, and abiding with these little darlings. This was David's great consolation. God often takes the child, as the Alpine shepherd takes the lamb, in his arms and carries it up the mountain, to lead the mother thither.

God often takes the child to save

the parent. Thank God, it is well with our loved and lost children, let us make sure that it is well with us. Let us prepare for that bright home,

"Where those that meet shall part no more,
And the long parted shall meet again."

THE USE OF RICHES.—That good which is in riches, lieth altogether in their use; like the woman's ointment, if it be not broken and poured out for the refreshment of Jesus Christ in his distressed members, they lose their worth; therefore the covetous man may truly writes upon his heaps, "these are good for nothing." Chrysostom tells us, that he is not rich that lays up much; for it is all one, not to have, as not to use. He will therefore be the richer by a charitable laying out, while the worldling shall be the poorer by his covetous hoarding up.

THE WORLDLING'S GOD.—Who would part with his God? I will part with my life rather than with my God. No wonder that the covetous man so hugs his gold; it is his God. If you take that from him he may cry with Micah, when he lost his God, "What have I more." His heaven is gone, his happiness is gone; his all is gone, if God be gone. I will not therefore wonder so much at the closeness of his hand, as at the vainness of his heart; we count it singular wisdom to keep that God we choose; but that is absolute folly, to choose that God we cannot keep.

—"We must have love towards all; but familiarity with all is not expedient."

—"At one of the ragged schools in Ireland, a minister asked the poor children before him, 'What is holiness?' Thereupon a poor little Irish boy in tattered rags, jumped up and said, 'Please your reverence, it is to be clean inside.' Could anything be truer."

THY GODS.

BY REV. R. GILBERT.

"These be thy Gods, O Israel."

Weary and sore-footed, Israel had travelled from Egypt, through the Red Sea, to the rocky sides of Mt. Sinai. There, God in awful and sublime majesty, came down and promulgated his moral law to the trembling multitude. The people professed an entire willingness to obey God; but, soon after, while Moses disappeared in the dim distance and murky clouds of Sinai, the golden calf was made, as a substitute for the God of Israel; and it was publicly announced: "These be thy Gods, O Israel, that brought thee up, out of the land of Egypt." This sudden moral defection from God, is a lively type of many more modern apostasies in the Christian churches.

The Israelites wanted a tangible deity—a god that their eyes could see, and their hands could handle. So Romanists, and many Protestant churches, endeavor to popularize religion by adapting it to the senses—eclipsing faith by the substitution of pompous ceremonies. The bread and wine of the eucharist must be regarded as the veritable body and blood of Christ. Baptism must be felt all over the body, and a large quantity of water used. Gorgeously decorated churches must please the eye; and the ear must be enchanted with the operatic, instrumental music.

Though the suggestion to make a golden calf first came from the people, Aaron unhesitatingly acted upon the new departure, making and introducing the calf. Ecclesiastical history shows how ready ministers are to adapt religion to the tastes and wants of the multitude. Ministers know how to shift their sails to catch the popular breeze that wafts them into the harbor of honor and emolument.

In connection with the calf-worship, Aaron announced "a feast to the Lord." So, modern calf-worship must be blended with a semblance of divine worship. In modern church-festivals, where people of all shades and grades of moral character meet to gorge themselves with rare dainties, and to gamble and "have lots of fun"—all for the benefit of the church, the minister opens the Christian orgies with a prayer for the divine blessing to attend.

In the inauguration of the calf-worship it is said, "The people sat down to eat, and to drink, and rose up to play." This is a lively type of the present style of church-festivals. These assemblies have no solemnity. After eating and drinking, "play" succeeds—"play"—church games and fun generally. Garments and customs may change, but human depravity is the same now, as it was three thousand years ago. The giddy multitudes that attend these church assemblies, are moved by the same passions dominant in the Israelitish camp, when the people "played" and danced around their new-modelled deity.

Doubtless, if the Israelites had any jewelry left, after the manufacture of their calf, they wore it at the festival, and put on their gayest clothing. Were the angel of death to go into all the church-festivals, and to destroy all the church-members that violate the teaching of the New Testament in regard to dress, it would nearly depopulate the churches.

The idolatrous Israelites never arrived at Canaan. Their "carcasses fell in the wilderness"—their bones bleached in the sands of Arabia. Paul says their moral failure—their spiritual eclipse, is an "ensample," type, or model, of the fearful retribution that will befall formal and apostate Christians. As they failed to reach Canaan, the type of heaven, so do apostates and the mul-

titudes of unspiritual members of churches, fail to attain heaven itself. Those feet that danced at the calf-feast, should have been carefully walking towards Canaan.

The fidgety Israelites became tired of God's worship, and solicited a change; Christians get weary of a spiritual worship, and adopt expedients to gratify carnality. Israel ignored Moses, and adhered to idolatrous Aaron; Christians slight spiritual ministers, and choose preachers "having itching ears." Israel contributed their gold to make a calf; Christians take the calf, (bullion) and make it into coin, and then worship it. While Moses was in the mountain in heavenly communion with God, Israel lost sight of him and knew not what had become of him; when a preacher becomes holy, Christians ignore him and say, "We wot (know) not what has become of him." Israel gave their ear-rings to make a calf; Christians wear their jewelry, and worship calves not made of gold. Israel expected their golden calf to lead them to Canaan; Christians trust in ungolden calves to take them to heaven. Aaron presided at the calf-feast; preachers preside at the church festivals. Israel worshipped the calf and also the Lord at the same feast; the twin deities of Christians are pleasure and money. Israel "rose up early" in the daytime; Christians sit up late in the night to feast and gamble. Israel "sat down to eat and to drink;" Christians stand up to drink and to eat. Israel feasted at dinner; Christians gormandize at supper. Israel "corrupted themselves;" Christians disgrace the cause of Christ. Israel was "stiff-necked;" Christians are self-willed. The intercession of Moses prolonged the natural life of Israel; no minister can confer eternal life on dead Christians. Israel "shouted" at the calf-feast; Christians "have lots of fun" at the festivals. Moses destroyed the Israelitish calf; Christian minis-

ters carefully preserve theirs. The repentant Israelites "stripped themselves of their ornaments;" dead Christians flaunt their ornaments in the house of God. "Moses stood in the gate of the camp and said, Who is on the Lord's side? Let him come to me;" Christian ministers too often marshal those opposed to God and his holiness. Israel gave to the golden calf the credit of deliverance from Egypt; formal Christians ignore the Spirit, and attribute success to eloquence, and to "a worldly sanctuary." Israel made a hasty and thoughtless apostasy; Christians deliberately plan and scheme to turn God out of his sanctuary. Israel had been slaves in Egypt; Christians are the slaves of appetite and pride. Israel "offered burnt offerings and brought peace offerings" to their calf-idol; Christians contribute liberally to their heart-idols. Israel made the calf; formal and fashionable Christians eat the veal. Israel perished in the wilderness; dead Christians stumble into perdition. Israel failed to reach Canaan; Christians fall short of heaven. Israel spent their money for a feast; Christians feast to make money.

Thus, after deducting incidental differences, it is seen that the heart of a fallen Israelite is, in substance, a fac simile, a moral daguerrotype, of a spiritually dead Christian—only a darker doom awaits the latter, because he sins against more light, having the full blaze of a completed revelation, and the Israelitish "ensample" before his eyes, as a moral buoy to point out the fearful rock on which ancient Israel was fearfully and morally wrecked.

—“Mother, your work is a hard one; but it pays. It costs something to be a good mother; it costs some time and devotedness and self-sacrifice; but no love on earth is like that which a faithful mother wins and holds from a faithful son.”

ORNAMENTATION.

There are a few subjects that some professedly pious folks insist on letting alone, and among them is that of Dress and Ornamentation. They will, however, occasionally refer to the danger there is of plain people being proud of their plainness—a sin they are evidently resolved to avoid! But the plain, unvarnished tale must be told, that these objectors are generally “carnal,” and a little sold “under sin,” or their sensitiveness would not be excited by preaching against the show and pride of dress. They wear gold, or puff their hair, or wear unscriptural garments, it may be; or perhaps some of their friends do something of this sort, which they are anxious should not be “harped” about. So we, Bible and all, are invited to tread softly and keep quiet. No; let the truth rend the big heavens, if it must!

The pride of ornament and attire, like other forms of sin, must take its turn. It would not be fitting to avoid other evils that this might be attacked; but neither will it do to let this alone. The love of show and the tyranny of fashion are sending the people to hell. It is the business of bishop, pastor, evangelist and teacher, to warn the church, as well as the world, of the hell prepared for the proud.

Now nature and grace agree; not sinful nature, but pure human nature. Nature favors some change in forms and colors. That is, garments all alike all over, with no difference at all in color, are contrary to correct natural taste. So grace finds no fault with those slight changes that relieve the eye of a painful monotony. But neither nature nor grace goes one whit beyond this. The “human form divine,” as it is termed, is a marvel of beauty. It needs no beautifiers. Man is beautiful in his strength, and woman is strong in her beauty. No pea-

cock glare is required to make human beings acceptable in the eyes of taste or religion.

There ought to be a school of taste. The poor, who have few opportunities of real culture except under the tutelage of nature, are led into unnatural ornamentation, that needs correcting. And the rich and poor alike are duped by sin into following fashion, in the perversions of taste that are monstrosities. Now there is a school of taste. It is kept in the fountain-house of blood and cleansing. Grace is the school-master of this school; and those who minister grace to the hearers ought to minister and teach the things that relate to Christian and natural taste. The ministers of religion should teach the untasteful ungraciousness of “the pride of life.”

The Book of God says to Christian wives—and through them the same to all who are in danger of the spirit of disobedience: “Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”—1 Peter iii, 3-4.

Again: “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works.”—1 Tim. ii, 9-10

Here we have several things very plainly taught, which we had all better make up our minds to obey:

1. Adorning is commanded. But only five kinds of it are allowed: modest apparel, shamefacedness (modesty of deportment, meekness), sobriety, quietness, and the adorning of the heart, which is hidden. Of these things we will hardly get too much, especially of the last.

2. Costly clothing is forbidden. This evidently means cost that is beyond good wear. Five dollars in extra fineness, beyond fair looks, is costly, or without adequate return. This also forbids the wearing of gold for useless purposes, because there are other things, proper and respectable in appearance, that may take its place, and save much of the cost. No shelter can be found here for gold-bowed spectacles, gold chains, or gold cases for pictures and watches.

3. Adorning must not be in the line of gold or pearls. That is, not for use merely, but also for ornament, these things are denied. This spoils the gold-ring business, thoroughly, no matter whether of the fingers, or patterned after the heathen Hottentots, in the ears.

4. Plaiting of the hair, or brodered hair, is strictly forbidden. If this is not plain against puffs and curls, and braids, and bags of false hair, we don't know how to read.

5. The thousand so-called ornaments of the day are cut off. These include the "rag-roses," the ruffles, and feathers, and broad showings of white linen, whether on man, woman, or child, which are solely calculated to attract attention. Beauty and Christianity are both modest.

Some say, wear nothing that will attract attention. This is a good rule for cutting off display. But it is sometimes used to foster pride and display, because plainness often attracts attention. "We are to be a "peculiar people" in our zeal for "good works" in the line of dress.

Let all our holiness people be very plain in dress and surroundings, and examples of obedience to the church and the Lord. The holiness pastors and evangelists should give clear, plain teachings, in such a way as not to lend pride an excuse, while professing to preach against it. Our Round-the-World holiness evangelists will be looked to as examples,

while in foreign lands, and will honor God if they obey both the letter and spirit of the apostolic decrees concerning dress. All our holiness associations should keep on the record perpetually in favor of plainness; and in order to this, reform will be needed in a few instances. And our holiness camp-meetings ought to be open to kind and faithful teaching on this subject. "Keep thyself pure."—1 Tim. v, 22.

An old Methodist book in our possession has the following:

"Should we insist on the rules concerning dress? By all means. This is no time to encourage superfluity in dress. Therefore, let all people be exhorted to conform to the spirit of the apostolic precept, not to adorn themselves 'with gold, or pearls, or costly array.'"

Good advice, though nearly obsolete.—*Christian Harvester.*

—A skeptic, who was trying to confuse a Christian colored man by the contradictory passages in the Bible, asked how it could be that we were in the spirit and the spirit in us, received the reply: "O, derr's no puzzle 'bout dat. It's like dat poker. I put's it in de fire till it gets redhot. Now, de poker's in de fire, an' de fire's in de poker." A profound theologian could not have made a better answer.

—Christ says, "Be ye holy, for I am holy." "Be ye therefore perfect even as your Father which is in heaven is perfect." All imperatives are in the present tense. Be ye holy now, perfect now. Now is the accepted time and now is the day of salvation. What right has the creature to set up a controversy with God and say it can't be done in this life? God says it can be done now. You can be holy now.

—"The religion of Christ is made to be lived out in the sight of all; and if we possess it, others will recognize the fact."

UNIVERSAL PATIENCE.

That text of Scripture, "be patient towards all men," more properly signifies that we are to have universal patience towards all things and persons. It is, literally, "be patient toward all." Mr. Wesley thought that humanity and patience were the best meters by which we could measure our growth in holy love. Sin will take the shape of impatience and show itself in that form more readily than in any other.

All impatience will be found at bottom to be rebellion against God; it does not seem so, but if we remember that God governs all men and things, and that He is making all things work together for our good; then to be impatient with anything is secretly to find fault with God's government. If we do everything that God requires of us, then we are not accountable for the slowness of others or of events.

God never loses any time, and He wants to bring our souls into the deep, tranquil movements of this same mind. God is governing the universe, not so much in His personal interest as for the highest weal of His children. If we really believe the word of God, we must admit that God is absolutely doing the best He can for each individual on earth; the best He can do for us for both worlds. Some think that God deals very hard with them, but they do not see that God can do nothing better for them than to utterly crucify their self-will. If God is doing the best that infinite love can do with me, then for me to be impatient is in reality to question the government of infinite love.

Be patient with nature, in heat and cold, in rain and sunshine, for every process of nature is under the immediate volition of the "God of all grace;" and He governs the earth both with reference to the sinners and the saints in it.

Be patient with sinners, for it is by

the long-suffering of the Lord that any of them can be brought to Christ; and if they are not saved, let us remember this earth is the only heaven they will see; and if we verily have in reversion an eternity of bliss, we ought patiently and thankfully to bear all that is incident to ungodly society here.

Be patient with your fellow Christians. They each have their personal and inherent trials to contend with. We do not all get the same angle of vision; and it may be that we perplex other Christians fully as much as they do us. Inasmuch as we never know how much pain and trouble we have cost others, we should bear with them as one afflicted member of our body bears with another.

We must be patient with ourselves. We are loaded with infirmities, and must learn to carry them with a meek and patient temper. Paul even gloried in his infirmities, because they reduced him to feel his nothingness. It is better to serve God a little in the right spirit than much in an impatient temper.—*Rev. G. D. Watson.*

A CHRISTIAN'S HEAVEN AND HELL.—This is heaven to be forever with the Lord; and this is hell, to be forever without the Lord. You that can see no beauty in Christ, nor glory in heaven, do you likewise see no flames in hell, no hell in the loss of God? You, therefore, that cannot be taken with his presence, oh, tremble at his absence; and you that care not to be with him, oh, fear to be without him! For this is hell on earth, Depart from us; and this is hell when we leave the earth, Depart from me! Lord thou art my heaven, and my happiness, unite me to thee, that I may be forever with Thee in heaven.

—"This single wood, this single object, THE CROSS, may suffice to make Christians, and without it nothing suffices."

ENCOURAGEMENTS.

Encouragements are found in the contemplation of God's character.

He is affectionate. "When ye pray, say, *Our Father.*" The love of earthly parents for their children is only a faint symbol of God's love to us. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will not I forget thee." Before we were born He had formed His purpose concerning us, and set His heart upon our salvation. Amid all our waywardness and rebellion that purpose has never changed. Every event of life has been, if not actually sent, yet deliberately permitted by Him, and permitted in love. In our joys and sorrows He has ever been seeking, first, to bring us to Himself, and next, to make us like Himself.

We greatly dishonour God when we admit into our hearts the fear that, because of our disobedience, He has ceased to love us. A child asked leave to spend an evening with her friends. Her mother fears the effects of the night air, and forbids it. But she is wilful and disobedient, and for weeks afterwards is confined to a sick room. Does her mother watch her less anxiously, or nurse her less tenderly throughout her long tedious illness, because it is the result of disobedience? And if, after having sinned against God, you come to His feet again, casting yourself on His mercy through Christ Jesus, think you that He will be less willing to clear your way and direct your feet, or that He will hold you up less carefully than before? There may be effects of our sin which even Infinite Love cannot reverse; but with the arms of Infinite Love around us, it is not too much to require us to accept the chastisement—it may be the life-long chastisement—with cheerful resignation.

He is wise. A father's affection is of little practical use to his children in the time of difficulty if his judgment be not sound. In any case he is fallible, and liable to lead them astray. But God sees the end from the beginning, and knows perfectly what will be the effect of every event or combination of events upon our eternal destiny.

3. *He is strong.* The commander of yonder storm-tossed ship is anxious to save the lives of his passengers. He is skilful, too, and knows how to keep his reckoning and steer his vessel. But he cannot control the elements. Neither his regard for the lives committed to his care, nor his wisdom, are of any avail, through lack of power to calm the roaring seas. But "in the Lord Jehovah is everlasting strength." He has only to speak, and it is done; to command, and stands fast. What He wills to do, He has the power to do.

4. *He is true.* He has pledged Himself in a thousand ways to help and save us in every possible form of trial. "All promises of God in Christ Jesus are yea, and in Him Amen." A trustful surrender of ourselves to Jesus Christ for all time, and believing reception of Him as our "wisdom, righteousness, sanctification, and redemption," makes us heirs of them all.

Let us sum up these considerations. God loves you, and wills your happiness. He is wise, and knows infinitely better than you what will make you happy. He is almighty, and therefore never lacks power to accomplish his designs; and having revealed these three facts respecting himself, he adds the "exceeding great and precious promises"—promises of consolation in sorrow, support in weakness, guidance in perplexity, protection in danger, the victory over the world, triumph in death, pleasures for evermore at his right hand. What more could we ask or desire? There is no excuse

for distrust. Nothing remains but to say,—

"Here then I doubt no more,
But in His pleasure rest.
Whose wisdom, love, and truth, and power
Engage to make me blest."

We attach overweening importance to temporal good; God concerns Himself not so much about what we *have* as about what we *are*. When the hand of death is laid upon us, what we have will matter very little, but what we are will matter everything.

If we continue to trust God, we shall not always have to say that we cannot trace Him. In some cases the period arrives, even in this life, when we see clearly the design of the dispensation which at the time perplexed us so sorely, and are ashamed or our unbelief. But whether such a period comes in this life or not, it *will* come. When we "sit summering on the hills of bliss," and the mists which now enshroud our path have been dispersed, we shall be able to trace the way by which the Lord our God has led us, from its beginning to its close. Then shall we discover that there was a good reason for every crooked place, and every hedge of thorns, and every rugged steep; and while praising Him for all His dealings with us, we shall praise Him most for those which now seem most severe.

"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon His God."

—Said an aged Irish laborer when converted: "Boys what's the biggest wonder you ever saw?" Is it to see an old, gray-headed sinner like me saved at the eleventh hour? O you are young—you are in the first, the second and the third hour. Come it's far easier than if you wait as I did. O, sin's a nail the devil drives into the heart, and when it is rusted, it is hard to pull out."

FAITH HEALING.

At the convention at Old Orchard, on the afternoon of Wednesday, July 30, 1879, a meeting was held to receive the testimonies of such as had been healed of diseases by faith. Songs of praise were sung, and prayer was offered by Rev. W. T. Hill, of New Haven.

Dr. Cullis read James v. 14, 15: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord will raise him up; and if he have committed sins they shall be forgiven him." He then proceeded to state how he came to claim this promise. "I had come to the practice of believing God, and in my reading, coming to this passage, said, 'Is that true?' 'It must be, yes: Lord give me faith to claim it.' I then began to inquire if in our modern times it had been claimed anywhere. I heard of the 'Life of Dorothea Trudel,' who was said to have proved the words true; sent for it and read it. Now I said to God: 'I will claim the promise and use it, wherever you give me an opportunity.' The first case was that of a woman whose possible cure required the use of the knife, and that would be dangerous. I sat down by her side and said: 'I have been interested in that word in James, "the prayer of faith shall save the sick;" wouldn't you like to try it?' Her reply was: 'I have no feeling on the subject, but I am willing to claim God's word.' The next day she walked three miles, and was healed of her disease. I could give you hundreds of such cases. I have seen paralyzed faces made straight in an instant, shorter limbs lengthened, cancers removed, consumption cured, and all kinds of diseases, except, perhaps, a few acute ones which have not come under my observation. I get patients to claim the

promise; take the Word just as it reads. They object, 'I am not worthy.' 'Your worthiness is not the question.' 'I have not faith enough.' 'That is not the question. God's word reads, "Is any sick?"'

"It is harder to make ministers believe God's word than others. A lady came to me in the company of her husband, a minister. She had not been able to use her eyes for sewing or reading for nine years. Her husband kept up his dignity by sitting in the outer room. In a week he came to me and said his wife could read and sew, and he could not keep books or sewing out of her hands. He was cured of his unbelief.

"I have nothing to say against doctors. They are a good kind of men. I get my living that way. The only physician mentioned in the New Testament is Luke; and the Lord took him out of his business, and put him into the ministry. If you are sick, you may save your money, be cured, and go about your business. The most frequent cases are those who have been given up by doctors. Some object, 'If people are going to get well in this way nobody will ever die.' Never fear. There are plenty of people who have not faith.

"The Lord cares for your body as well as your soul. Why not take advantage of God's promise for the body?"

Mr. McKenney said: "Five years ago, while residing in Portland, Me., I had a disease to which nothing but the surgeon's knife could give promise of cure. I wrote to Dr. Cullis for a room in a hospital. He said: 'Why not take advantage of the promise in the Epistle of St. James, v, 15-15?' I said: 'I will try it, and believe God.' We knelt down together, the doctor laid his hand upon me, and I was healed in body, and fully saved."

A lady said: "Thirty years ago the Lord healed me of a disease

through prayer. Nineteen years ago my boy had a fever which left him a cripple. One side perished. We took him from one surgeon to another, in vain. His father was about going to Europe. I told him to consult Paris physicians about him. He did so, and sent me the same kind of medicines which I had used, prescribed here. Then I resorted to the Great Physician. One day I said: 'He is able to save. Now is he willing?' He had taken from us two beautiful boys, and left only this cripple. One day I took him on my lap, and he slid down to the floor and ran and shouted, and is an athlete now, twenty years old."

Rev. F. D. Sanford said: "I was suffering many years from dyspepsia and neuralgia, and was prostrate. Could not eat anything solid. Everything distressed me. In the church where I was to labor six persons had claimed the promise, and I was conscious of Jesus saying to me: 'Be ye whole.' Though I had not had a whole night's rest for a long time, I ate heartily that day, and slept like a baby, and have not lost a night's rest since from that cause.

"Subsequently I sprained my ankle severely, so that on Saturday, before I was to preach, I could not walk. The ankle was turned under and badly swollen. A person said to me: 'The doctor says there is no need of being laid up with it,' and that they had prayed about it. The brother prayed with me, and I arose and walked, all pain being gone. My strength was immediately restored, and I am well to-day."

Mrs. Whitney, of Hartford, Conn., said: "Up to six years ago next October, I had been from my birth full of canker. Had been to Clifton Springs and elsewhere, in vain, seeking cure; but no doctor gave me any hope of it. After I received the baptism of the Holy Ghost, Mrs. Boardman asked me why I did not ask God to heal me. I replied: 'Such blessings are not for little

folks like me.' However, my husband and I prayed, trying to claim the word, 'Where two are agreed,' etc.; but it was of no use. I had grace enough to take pleasure in my infirmities, since I supposed it was God's will. In this I felt great joy. A hand seemed to touch my shoulder, and I heard a voice, which I knew. I said: 'I am going to see Dr. Cullis to-morrow, to be healed.' The next day was cold and stormy. As the Lord did not say what day I might go, I deferred it till the next day. I had not been able to go out of the house for days. As I was about to start, my husband begged me to eat something, as I had been unable to take any solid food for a long time. But I had no inclination to, and replied: 'Let me go hungry until I am healed.' But at his solicitation I sat down to taste the coffee, when I felt cold; the blood settled under my nails; I grew warm, and was a new being. I have been well ever since."

A lady said: "I had been an invalid fifteen years when the Lord brought this promise in James to my attention; but I was not willing to take the reproach of going to these fanatics to be healed. Five years ago my pastor said to me: 'Why don't you ask the Lord to heal you?' I replied: 'It is not His will.' I prayed to know His will, and the next day promises came to my mind. I said: 'What does this mean, Lord?' This passage in James came, and I received a baptism of the Spirit. My friends said it must be through instrumentalities. My health now utterly failed, and I was helpless, because I would not trust God. I had faith in the electric cure, and tried it without help. After three months I tried to test James v, 14, 15, but there was no change. Three days passed away, when the word came, 'I am the Lord thy healer;' and I trusted Him and was healed."

Mrs. Marston, of Portland, said:

"For nineteen years I was an invalid and sought the aid of physicians. Was prostrated and not expected to live, when the Lord made me to see that He was the great Physician. My physician was a sympathizing Christian man. He reminded me of the miracle of Christ in which he used spittle to open the eyes of the blind. I said: 'Now I am going to trust in the Lord, and shall not use the medicines;' when I had a glorious experience, and was resolved now to live by faith. It was not long before the word came: 'He leadeth thee.' It was too glorious to believe, but I took it. The night before I was so weak that I could not stand upon my feet. The next morning I arose and called for my clothes, when I heard these words, 'Arise in all the perfectness of Christ,' and shouted out His praises, and have not lain down a day since."

Mrs. Fellows, of Springfield, said: "I suffered a year and a half from a tumor, which I supposed to be of a cankerous nature. Dr. Cullis prayed for me, asking that the tumor might be removed, and all the disease in my system be cured. He said: 'Reckon yourself healed, and you are healed.' At once I felt the sweet blessing of my Saviour, and as I went downstairs I realized that the weight was gone, and walked to the station. This was a year ago the 29th of last May. Two days after I discovered that there was no tumor left, and I have had no trouble since."

Miss Sisson, six years missionary in India, now of New London, Conn., said: "In India I had a sunstroke, followed by fever, which attacked the brain, and made all mental effort impossible without sensations in my head like the strokes of a trip-hammer. After making any exertion I wanted to sleep for days. I went to Boston for help. I believed in the word of God, but was not sure that it was His will to heal

me, though I thought he would in His time. Some months later there was to be a convention in New London, where I resided. I was still in my feeble state, but said: 'Lord, let me go to the first meeting and pray for it.' He did so. The next morning it was suggested: 'You asked the Lord to let you go yesterday: perhaps He will do it to-day.' I went again and staid awhile, when my throbbing head compelled me to retire. The next day a friend said: 'You asked the Lord yesterday, and He permitted you to go. Try it to-day.' Again I went, but could stay only a little while. It was the same in the afternoon. The next day Mrs. Whitney was speaking on the words, 'He is the God of all flesh.' I am very fond of that little word 'all,' and the thought came, 'Why not ask the Lord to cure me?' I asked Him, and said, 'I am healed,' and listened to what she said. Soon the question came to my mind, 'Where is that terrible distress in your head?' and I have not known it since."

Mrs. Bemis said: "I had been an invalid thirty years. November 9th last I visited Dr. Cullis, and in answer to the prayer of faith, God instantly healed my body, and I doubt if there is a lady here who does more work than I do."

Mrs. Leavitt, of Portland, said: "Six years ago last October some remember how sick I was. For nearly a year I had lost my voice by paralysis of the throat, which the doctors said could not be cured. A friend mentioned to me Dr. Cullis, and I embraced the idea of going to see him. I had settled the matter with my Heavenly Father. The doctor asked me: 'Are you ready to be healed?' My answer was 'Yes.' He said: 'They that trust in Him shall not want any good thing.' We knelt and prayed, and then I lifted up my voice in thanksgiving. With my voice came also the cleansing from all sin, and since

then the Lord has sent me up and down in His work. To Him be all the glory!"

Miss Waterman said: "I was an invalid eight or ten years. I called on Dr. Cullis in April for prayer cure. He prayed with me, and in a few days the disease was removed. It was an internal tumor, from which the doctors thought I must ultimately die. Praise the Lord!"

In closing the meeting, Dr. Cullis referred to the case of Rev. J. S. Inskip, who was so much disabled from the effects of sunstroke. "For months he was not able to preach. One day he and Rev. W. McDonald dined with me, and I said to him: 'Why don't you get cured?' He replied: 'I am getting cured.' 'But,' said I, 'you may be cured now,' and called his attention to James v, 14, 15. Said he: 'Oh, that was written for the early disciples.' I replied: 'Suppose you leave out some of the other precious promises, *i. e.*, "Come unto me all ye that labor and are heavy laden, and I will give you rest," and read to him the word of promise. He said: 'Let me see it,' and took the book and read it. At once he said: 'I believe it.' The next day he preached three times.

"Some people yield to the first discouragement, like my little boy, who, after we had gotten to bed one night, was suffering severely from ear-ache. I did not feel like getting up to wait on him, so I said: 'Charlie, ask Jesus to take the ear-ache away.' I heard him say: 'Jesus, take my ear-ache away.' In a minute he was asleep. In an hour or two he awoke with it again. I said: 'Ask Jesus again to take it away.' He said, hastily, 'I've asked him once, and that's enough.' A good many people act in that way. They try once, and won't try again."

Beloved, let God take care of your bodies, as well as your souls, and with it will come the baptism of the Holy Ghost.—*Times of Refreshing.*

THE LOVE OF GOD.

Do you love God? If so, you have no fear, for perfect love casts out fear, which hath pain. True, fear arises from physical causes, as a cloud temporarily hides the sun, but this is only for a moment. Be of good cheer. Take down thy harp from the willow.

Love, though a short word, is not a small one. It is the largest in the language, except God, and He is Love. Where you find God, you find Love. Shall I ask a man, "What are your religious opinions?" No, for what doth the Lord require of thee but to do justly, love mercy, and walk humbly with God? What but make your whole life a yearning after Him and a vehement desire to do his will, in the gentleness of Christ's gospel?

Christian love is a rational emotion, not an unaccountable impulse. It comes with all the force of sequence in formal reasoning: "We love God because He first loved us." He did everything first. We cannot antedate it. We came into the world, not as into an unfurnished, undecorated house, but the whole economy of things culminates in unchanging love. This is not an arbitrary arrangement but the expression of the universe, the voice of flower and planet, star and sea, LOVE! In this sense it is the first and great commandment.

Again: the natural and moral concur, run together. It is the duet of creation. Did we not love God, we should have the universe against us.

Again: where this love is in the heart, there can be no mistake as to its presence. We doubt not on a June day, whether it be winter or summer. Even the dumb and blind make no mistake. So with the love of God; when it is in the heart, there is no mistaking it for a meaner guest. It casteth out fear, it covereth a multitude of sins, it overflows the channel of all meaner affections,

it ennobles every meaner aspiration, it exalts every temper, purifies every desire, and goes forth in continual service for the recovery and happiness of mankind.

Blessed are they who have not seen and yet have believed. No man has seen God at any time, yet wondrous things are spoken of him, not in the dazzling, but in the completer revelation of Jesus. His blood shows me my sin, its guilt and its cleansing. He makes death my friend. Bethlehem, Gethsemane, Olivet, are better than Sinai's thunders and Chebar's cloud. The cross, the atonement, are the grandest revelations of God.

Finally, beloved, let us love one another as the love of God is in us. The sour, crabbed polemic has opinions buzzing like bees in the ear, but where is his charity, his almsgiving for Christ, or his pity? Jesus called Iscariot "friend" up to the moment when the yellow light of the betrayer's lantern shone on his face. He suffered him to kiss, if haply the touch of his Lord's face might bring him to repentance. How long dost thou hold on?

O blessed Love, redeeming Love! He who loveth not, knoweth not God, but in him who loveth God dwelleth and he in God. — *Joseph Parker, D.D.*

—We ask of God only what we think will be best, but he gives us what he knows is best.

—Only believers can rightly estimate holiness and righteousness; and it betokens high attainments in religion to be considered, and to be, an example of holiness and righteousness to them.

—People in this wicked age have grown so eminently hardened in sin, that it is now-a-days, counted one of the greatest shames to be ashamed of sin; for my part, I had rather be accounted the world's fool, than God's enemy.

THE CURSE OF THE WICKED.

AN INCIDENT IN THE LIFE OF REV. J.
W. CHILDS.

Mr. Childs had preached on Sabbath morning with unusual power and effectiveness. The whole congregation was deeply impressed; and in every direction sinners, cut to the heart by the power of God, were weeping and praying for mercy. Seriousness was depicted on every countenance.

An almost oppressive solemnity reigned over the immense concourse that were congregated on the encampment. The altars were crowded with inquiring penitents, and there was scarcely a careless or unconcerned person to be found in the grove. Mr. Childs, according to his usual custom on such occasions, walked out into the congregation, and conversed with such as attracted his attention, upon the subject of religion. Passing about from one to another, he came to a gentleman, well known in the county, who appeared rather indifferent, and he kindly spoke to him about his soul. The man was an avowed infidel, and was engaged in a traffic well adapted to blunt and destroy all the finer sensibilities of the human heart. He was wealthy and proud, he disdained religion. When Mr. Childs spoke to him upon the subject, he treated the matter with the utmost levity and contempt.

He was tenderly besought to think more seriously, and to speak less rashly about a matter in which he really had so deep an interest. But he grew angry, and cast every indignity that he could upon the gentle and holy man that sought to lead him to Christ. Mr. Childs proposed prayer, and all around him knelt and became profoundly silent, except the gentleman in question; and as Mr. Childs began to pray for him, that God would open his eyes to see his condition, and move his

heart to make him feel how awful and perilous was his state, the man began to curse him; and with all conceivable oaths and blasphemies, he continued to vent his feelings of malignity and contempt, until Mr. Childs closed his prayer; he then turned away in a rage, and in a short time left the camp-ground and returned to his home, which he reached about the going down of the sun. He sat for a while on the long piazza in front of the house, and conversed sparingly with his family. As the twilight deepened, and night let drop her curtain, he commenced walking up and down his piazza. Presently his tea was announced, but he refused to join his family at the table, saying he felt a little indisposed and did not feel like eating anything. He continued to pace his piazza, until it was time for the family to retire for the night.

His wife requested him to go to his chamber. "No," said he, "not now. Leave me alone for the present." She urged him to go in from the night air; that he was further endangering himself by his exposure. "Let me alone," said he as she insisted upon his leaving the piazza. "When I go in at that door," said he solemnly, "I shall come out no more, until I am carried out to my grave." At first his wife was startled, but she recovered herself and remonstrated with him for using such language, and indulging such gloomy feelings. Said he, "I cursed the preacher to-day. I did wrong. He is a good man, I doubt not, and I should not have treated him as I did; and now I am going to die, and I shall go to hell. I ought not to have cursed that man." She continued to expostulate with him; told him that he was depressed, and low spirited, and did what she could to relieve his mind, but he persisted in saying that he was going to die, and that when he retired that night, it would be for the last time. At a

late hour he went to his bed; but alas! to rise no more. In the morning he was found quite ill. Medical aid was called in, and everything was done for him that could be to give him relief. But he told them it was all in vain, that he should die and go to hell, that his case was hopeless for this world and the world to come. He grew worse; and it admits of a doubt whether the dying chamber of any man ever presented a more terrible, and heart-appalling scene than did the chamber of this miserable man. He sent for the pious tenants on his farm to come and sit by him and keep the devils out of his room. He said that the multiplied sins of his wicked life were like so many demons tearing his bleeding heart. Some attempted to direct his mind to the Redeemer as the Saviour of sinners. "Oh," said he, "I have rejected the last offer; I have cursed the minister who made the tender of salvation to me in the name of Jesus." The scene was too awful to behold. His neighbors fled from his presence, and his words of despair and remorse and unavailing regret haunted them wherever they went. He sent for three men who had been engaged with him in the same immoral traffic. They came; and with the earnestness of a man clinging with a trembling grasp to the last insulated promontory of time, he besought them to abandon that traffic; to seek the pardon of their sins and escape, while they might, the hell of endless horrors to which he was inevitably doomed. They promised him faithfully that they would obey his dying request.

The scene grew still more frightful. Despair—utter despair was depicted in his face. His eye seemed to be kindled as with a spark from the pit of hell. His voice unearthly. He called his friends to his bedside for the last time. Said he, "I am dying. When I am gone you will all say that I died frantic and out of

my senses. This report will be spread through all the country. Now," said he, "I am perfectly in my senses. I never was more rational. I know what I am now saying, and all that I have said; and I now make this statement, that what I have said may not be lost upon you." He then, with his remaining strength, cried out in the most startling accents, "The devils are around my bed; they wait for me; they mock my dying struggles, and as soon as I am dead they will drag me to the hottest place in hell." These were his last words.

The effect of this man's death upon the whole community, for many miles around, might be seen in the saddened and gloomy countenances of every one that heard the mournful tidings. For several weeks, the whole country wore an air of sorrow and melancholy grief.

The three men who promised him that they would reform, did so for a while, but finally returned to their former employment; and painful to relate, all three of them died suddenly, and without an hour for repentance. One of them died of cholera; another was drowned by the burning and sinking of a steamboat on a western river; and the third by a sudden visitation of God.

Names have been suppressed in the narrative, for the reason that we wish merely to relate the facts without inflicting any additional wound upon the surviving friends or relatives of the deceased.

"Touch not my prophets, and do mine anointed no harm."—*Life of Rev. John Wesley Childs.*

— "We hear the assertion made in many quarters, 'I do nothing bad,' 'I live a moral life,' 'I have committed no sin,' yet the great day of decision is to declare, not merely how much evil we did not do, but rather how much good we have done."

DEATH VANQUISHED.

EXPERIENCE

BY MRS. M. HUMPHREY.

After a long and protracted illness of eleven years, accompanied with great bodily suffering, I had grown so weak and debilitated that it seemed to me I must die. Having already a disease pronounced incurable by our best physicians, one thing after another set in, until my case was not only complicated, but hopeless. It will be well first to state that I was visiting my widowed mother, my husband being away in a distant city, preaching God's blessed Gospel. The journey from New York to Marengo, so long and tedious, together with a sudden and severe illness of my mother, during which time I was her close attendant, with my already settled disease, was too much for my frail, physical condition, and I rapidly sank under it. The illness of which I speak, of my mother, was in July, 1879. The fall and winter were hard on me, and I sank gradually until I became so weak that my friends were not allowed in my room. The rustle of a paper, or moaning of the wind, would almost put me out of mind. Consequently the winter was long and painful. My nights were spent watching for the morning, and my days waiting for the Master to come and set me free.

It was on the 4th of June, 1880. I had begged of my mother to retire for the night, for she was already worn out, watching with me, and I said: "You go and rest, mother, and if I think I am going, I will let you know." I could then only sit in an arm-chair and recline my head on a common chair. I prevailed on her to lie down; it was now ten o'clock. She had hardly left me, when I felt such a pressure for breath, and I thought I will call mother, for it was like ice creeping over me from head to foot. I tried

to raise up, but found it was almost impossible to do so. I did however, and rapped hard. When ma came to the foot of the stairs, I could not speak, but beckoned with my hand for her to come. She did so. I saw the look on her dear face, which told me she had recognized the messenger, but was not ready for him. I sank back into my chair, and dear mother knelt down before me and clasped my two hands in hers and wept as I had never seen her do before. I said, "Do you think I am dying, mother?" "Yes," she said, "you are dying, my child. You will not be here long, and whatever you have got to say, do it quickly." I then gave away my things, and left word for my beloved husband, to preach while he lived; to live nearer and nearer, and bring all the sheaves God had assigned him. While I was doing this, my eyes seemed fixed, and all began to grow dark; my tongue refused to utter, and I had ceased to feel my body. When suddenly the Holy Spirit said, "Ask what ye will, and it shall be done unto you." Oh! dear friends, I must praise Him, whose I am, and while I pen these lines, the Spirit comes until I wait to shout praises to God, and to the Lamb. Oh! Hallelujah! Say it, brethren and sisters! Join the glad acclaim with angels in Heaven. Jesus has got so much for you if you will only take it. I now remembered how these words, with another sweet text, were applied to my soul only two mornings previous, after I had fallen into a short slumber; on my awakening these words came, together with this text, "Now I know the God of Israel can deliver." I said, "I do not understand Jesus, but I can trust." Now the Spirit was again speaking.

"Mother, who was it that spake these promises to me that morning?"

"Why Jesus, my child," she replied.

"Do you think, mother, I am His?"

"I know you are."

"Then," said I, "I have a right to obey Him."

"Yes."

"Mother, I am dying. I know it; but Jesus' power is not limited. He raised the dead. Shall we pray?"

"Oh! it is too late for that," she answered.

"Where is your faith, mother?"

"Oh! my love," she replied, "I have had faith, but it's shaken now."

"Let us pray," I continued, and there I fell on my knees, and prayed, "Please Jesus, let me live to see my dear husband, and work for Thee." And my mother said, "Amen."

Before this I would not let her leave me to go for help; but now I was quite willing, for, she said, "It would be so hard to be alone with you in death." Mother left me and went for neighbors. My aunt came in and my uncle went for the doctor. But when the physician came, all was changed; death was robbed and vanquished, and Jesus did it. And now after so many days, I am still praising Jesus for such wonderful love to an unworthy worm as I.

I am better every way. Can walk up and down stairs, out under the trees, and sew, read and sing praises to God. Oh, redeeming love! And now, dear saints of God and precious sinners, who are longing to run the race, can you not trust Him? I have written these lines for Jesus, and if they meet the eyes of one who is not fully committed, let me say to you, "Do not falter. He is faithful, who has promised, and is more than a match for the enemy, for He has vanquished death, hell and the grave. Therefore, cast aside unbelief and venture out on the promises. They are solid as the eternal heavens. God bless this testimony to the freeing of some soul; for, dear one, remember Jesus said, "And if ye ask anything in my name, I will do it, that the Father may be glorified in the Son."

Marengo, Ill.

"GOSPEL" TEMPERANCE MEETINGS.

BY REV. E. P. MARVIN.

I have attended a series of Gospel Temperance meetings, after the Murphy method, and will report some observations and impressions.

It is a virtue and a pleasure to discover the true and good in human character and effort, and these "Temperance Evangelists," seemed for the most part to be inspired by sincere and benevolent impulses. The public mind was much enlightened, and the conscience quickened, concerning the evils of strong drink, and the good of total abstinence. Pastors and Churches were aroused to neglected duty in the cause, and a great number of the young received new light and impressions which perhaps may prove the most salutary of all the results of the meetings. The pledge is chiefly effective with the young as a preventive. Not one drunkard in one hundred will keep it, unless he is converted to God. Possibly a few persons were led to Christ by the temperance revival, though I know of none.

It is natural and pardonable, that persons, especially those who have felt the bitter woes of drunkenness, should hail with joy almost any "wave of excitement" which promises even to bring a straw of hope for their desponding souls, and that their eager enthusiasm should overestimate results. It is not strange that the pledge and blue ribbon should be made a twin talisman of hope.

Good has been done, we hope much good, but this alone does not justify the move. The after question for serious consideration is, will this good overbalance the accompanying evil? The fact that God overrules our blunders for good and brings forth some good out of the unwise and unscriptural methods of men, does not justify me in

blundering or joining in foolish and unscriptural methods. God is a Sovereign but I am a subject.

Of course, when the people can be aroused to a great work of Christianity or philanthropy, we must tolerate some irregularities and excesses, and not be too critical about minor defects. But this "temperance boom" as it was boastfully called, while accomplishing much real good, seemed to many of God's most devoted people to be accompanied with some serious evils to the cause of Christ:—

1. We are pained with the impression that in the exaltation of the pledge and blue ribbon, Christ and his cross were dishonored. It was indeed called "gospel temperance," and prayers were invoked and offered fervently, but after all, in the mass meetings, the Pledge and Bow of Blue were habitually made more prominent in saving than the grace of God.

These "temperance apostles," know well that the co-operation of all the pastors and their churches, suspending the usual services, insures them "success," and to what extent this fact influences their course toward the church we know not. Their services were conducted as a medley of arguments, stories, experiences, jokes and the most hilarious fun, all seasoned somewhat with gospel hymns, prayers and Bible readings. It was a kind of imitation revival, made entertaining.

Many gospel phrases were current. As soon as drunken debauchees signed the pledge and put on the ribbon, standing on the platform before a storm of applause, cheering and waving of handkerchiefs, they are called "Ransomed and reclaimed," and some gospel hymn, like

"Hallelujah, 'tis done,"

was sung, and in some cases they were told that if they would "stick" and make it their motto "death to rum" it would be a passport to eternal glory.

2 We are also pained to hear so much false moral and gospel teaching. We could not expect much "strong gospel meat" from men lately in the gutter, but we were sorry to hear fatal errors. Natural manhood was continually puffed up and appealed to; and especially the superior manhood and large-heartedness of the drunkard, who was represented, not as a sinner needing pardoning mercy through the blood of Christ, but as "a victim of the rum fiend" to be pitied and petted and saved by the pledge and blue ribbon. Drunken men and women were heralded upon the stage as "kingly men and queenly women," and thus without penitence or humility, but in the energy of the proud and Christ-rejecting flesh, they signed the pledge, and then before all others they were desired to "address the audience." The counsels and entreaties of life-long virtue and piety were in no popular request, in comparison with details of the wicked and revolting experiences of men who seemed to glory in having passed through all the possibilities of drunkenness, cruelty, debauchery and danger, for ten, twenty or thirty years.

They were exhorted "to be men," "save their money," "clothe their families," etc. Occasionally also they were told to look to God to help them keep the pledge.

How ill such teachings accord with the gospel, concerning man's utter sinfulness and ruin and dependence upon Divine grace, every Christian should know.

Of what effect is a pledge with the clause "God helping me," taken as a prayer or a trust, by a wicked and impenitent man, who expects to remain in all his sins except drunkenness? Does Christ save partially? Does God impart grace to deliver from one sin alone while the sinner intends to continue a rebel? Yet infidels, swearers and the lewd take this pledge. The pledge thus given

to drunkards has immensely increased the army of liars without perceptibly diminishing the army of drunkards.

Such teachings and methods must dishonor Christ and lead souls astray from God.

3 We also regretted that the move seemed to necessitate recognition and fellowship with heretics and infidels, if they were only sound on the temperance question. We are glad of all true Christian feelings and fellowship promoted, but we did not like this forced fellowship with enemies of the Cross, who would take the opportunity to parade their devotion to the cause even to every "hair of the head and drop of heart's blood," bid for popular recognition as ministers of the gospel. On the other hand any Christian minister who hesitated to commit himself fully, was suspected, perhaps ridiculed and condemned.

Considering these grave evils and then the sad reaction following a Temperance wave of this sort, in which drunkards return "like a dog to his vomit, and a sow that was washed to her wallowing in the mire"; considering the boastful promises and awakened hopes of "shutting up all the saloons and dethroning King Alcohol," which are soon dashed, many of us find it hard to strike the balance of good or evil. The good we rejoice in, but the evil we deplore. There is indeed a jewel in the toad's head but it sometimes seems very small and the head very large and ugly. It seems evident, at least to me, that the same measure of enterprise and effort, put forth in the direct Apostolic gospel way, would save far more drunkards. Why not use the better and the divinely appointed method of saving drunkards just as we save other sinners? Why use "wood, hay and stubble" at all. If the pledge alone saves from a drunkard's hell, it lets the sinner drop into a teetotaler's hell. Let us have full

and immediate salvation by the cross. God appoints no ante-room to the church, no steps to the altar, no reformation process whatever as a preparation to receive Christ and his finished salvation. It is utterly unscriptural to set any preparatory steps between the sinner and the Saviour. Thus the Apostles everywhere preached an immediate salvation and men were saved first and reformed afterwards. — *Messiah's Herald*.

— "It is not merely unsoundness of faith, or negligence in duty, or open inconsistency of life, that mars the ministerial work and ruins souls. A man may be free from all scandal, either in creed or conduct, and yet may be a most grievous obstruction in the way of all spiritual good to his people. He may be a dry and empty cistern notwithstanding his orthodoxy. He may be repelling men from the cross, even when in words he is proclaiming it. He may be standing between his flock and the blessing, even when in outward form he is lifting up his hands to bless them. The same words that from warm lips would drop as the rain, or distil as the dew, fall from his lips as the snow or hail, chilling all spiritual warmth, and blighting all spiritual life. How many souls have been seriously injured for want of earnestness, want of solemnity, want of love in the preacher, even when the words uttered were precious and true."

— We can lie without saying a word. If a man sells me a basket of apples that has the good ones all on top, and bad ones underneath, he lies to me. He says by his acts that all the apples are as good as those I can see. I do not know that the man lies, until I empty the basket, but God knows it all the time. A boy lies if he makes believe he has learned his lesson when he has not learned it. There are a great many modes of lying.

SAMSON'S WEAKNESS.

BY HANNAH PELTON.

The life of Samson, as briefly narrated to us in the Bible, seems strange enough. The marked feature of his career was—that he, who might have been strong, not only physically, but spiritually—proved to be weak and inefficient. The great failure of his life was caused by his yielding to that dominant principle so inherent in man's sinful nature—self-gratification. Samson appears before us on the sacred page as a truthful illustration of many who have been blessed with a religious training, illumined with the light of Scripture truth. They may even have known that separation from the world, that is the inevitable consequence of being born of God. Divine intimations foretold the birth of Samson, and also the peculiar character he should sustain. "For the child shall be a Nazarite unto God." The word "Nazarite" signifies one peculiarly devoted to the service of God. Every genuine Christian is a true Nazarite. He is separated from the world, and dedicated solely to the service of God. His life is a life of self-denial. He mortifies and keeps the flesh in obedience to the Spirit.

Another prominent part Samson was to act, was, "that he shall begin to deliver Israel out of the hand of the Philistines."

The children of Israel had departed from the Lord, and consequently he had permitted them to be oppressed. The heathen nations of the old dispensation were to God's people, what the world of sin is to the real Christian of the present; invariably it was the case that, when they departed from the Lord, they came in contact with the oppression of heathen nations. The child of God who departs from the Lord, invariably falls a prey to a world that hates an indwelling Christ-

spirit. How confused becomes that clear conception of the leadings of the Spirit, and before they are aware, they are of the idolatrous world, being its willing and obedient servant. Samson was a child blessed of the Lord. He grew to man's estate with God's favor. But how quickly are the strong made weak! How soon is the life current that comes so powerfully from a divine source—moving, stirring, and actuating the will of man, snapped asunder, when self enters the citadel of man's will, and clamors for gratification. Now is Samson's weakness manifest. He goes down to a frontier town of the Philistines, and there becomes acquainted with one of the daughters of the Philistines. He returns and makes known his wish to his parents, which is expressed in these words: "Now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well."—Judg. xiv, 2, 3. Here is the secret of the powerful influence of a fascinating, sinful world. *She pleaseth me well*. I want my wishes gratified; I dislike restraint. But Samson's persistent desire, when gratified, proved, as every one will experience who gives self preference, a pleasure set with thorns. Before the festive scene of his marriage is over, his confidence is betrayed by her who should have been loyal to his interests. Just the trick that sin and the world are ever doing. But again, after a time, Samson, like multitudes of religionists, who seem to consult their personal desires alone, is willingly yoked in with those who hate his very life—just as sin hates holiness—and after a series of deceitful strategies, "so that his soul was vexed unto death," he discovers that "the Lord was

departed from him," and his eyes are put out. But this does not end the matter. He is bound with fetters of brass, and "he did grind in the prison house," compelled to do that which was required of the most abject slave. Then consider his humiliating death, blind and in darkness, the sport and ridicule of his enemies: he is, by his own voluntary will, buried beneath the ruins of a falling house.

To refuse to walk in the light, is often attended with most fearful consequences. For says the Scripture, "My Spirit shall not always strive with man." Their eyes will be put out; for the Saviour says, "Walk in the light while ye have the light, lest darkness come upon you." They will be bound with the strong fetters of this world. Oh! what a hold it has on the depraved soul; for "she pleaseth me well." They will surely grind in the prison house, shut within its dark walls of self. How they sweat, toil, and work. How eager to "be fashionable," and so come the needless stitches, the fluting, the crimping, the ruffling, the ornaments, and amusements, its high life and low life. They are grinding in the prison house for their mortal enemy—sin and Satan—soon to be led out to death.

The severing off of the hair of Samson was a very little thing in itself, but it was enough to cause the Spirit of the Lord to depart from him. He no longer had the proof of his consecration, and now behold his weakness. We are to be "epistles" known and read of all men. It is the words and acts of our life that give proof of our consecration. In this there is a principle which God regards with jealous eye. A strict integrity to principle was ignored, when a young lady on the last morning she was to behold the light of day, asked for the pin, once laid aside that she might know the blessedness of the pure in heart, saying,

with a smile, "You see I have taken to wearing jewelry again." But the solemn, midnight hour is affrighted with the words, "Mother, do you think I shall go safe?" God knows of no little things.

◆◆◆

SUBJECTION UNTO GOD.—Do not expect that the will of God will be made apparent to you in any extraordinary way: The most remarkable events occur naturally. It was by the order of an emperor, that Joseph, being of the house and lineage of David, went to be taxed at Bethlehem, where the holy child Jesus was born. The fountain of water was near to Hagar when she laid down the child to die of thirst. Behold God, my friend, in the present arrangement of His providence for you, and submit wisely to passing events. He sees the end from the beginning, and plans wisely for His children. O how good to submit our limited view to His far sight, reaching through time and eternity.

Remember, the present moment comes to you as the moment of God. Use it for His glory, and every succeeding moment, for which we must render account to God. May God be all in all to us in every passing moment, now and forever!
—*Madam Guyon.*

◆◆◆

—"Come in, O strong and deep love of Jesus, like the sea at the flood of spring tides; cover all my powers, drown all my sins, wash out all my cares, lift up my earth-bound soul, and float it right up to the Lord's feet; and there let me lie, a poor, broken shell, washed up by his love, having no virtue or value; and only venturing to whisper to Him that if He will put His ear to me, He will hear within my heart faint echoes of the waves of His own love, which have brought me where it is my delight to lie, even at his feet forever."

NO IDLERS.

BY MRS. C TERRY.

God does not want any idlers. "Go ye into all the vineyard," is the command unto every follower of Jesus. Though we may try to excuse ourselves, God will not excuse us. Jesus says, "Why stand ye here idle?" We cannot plead our ignorance, nor our being unlearned as an excuse. God has a work and place for every one. If we are willing to work, God will make our duty and work very plain, and will teach us how to do it. What if we are ignorant and unlearned, not many mighty are chosen. Has not God chosen the weak and foolish things of this world to confound the mighty and the wise? None can be more ignorant or unlearned than I; yet God gives me plenty to do. Sometimes when I am writing, I scarcely know how to express the sentiments of my heart in words, but I know God means it for somebody's good. I do it the best I can and it is blest to the good of my own soul. I feel the command "go ye also into the vineyard," to be binding upon me, and it is binding upon you also dear brother or sister; and whatever is right that shall ye also receive. Best of all they who go into the vineyard to-day, shall receive the same reward as they that went in years ago. "These last have wrought but one hour and Thou hast made them equal unto us."

—If we would be forever with the Lord we must even now follow his gracious guidance, and lift up our hearts to him; we must with our spirit be with him even now.

—They that preach the gospel, should live by the gospel. But *woe* to that man who entered into the labor for the sake of the hire; he knows not Christ and how can he preach him?

A THRONE OF GRACE.

BY REV. R. IBBOTSON.

God has erected a Throne of Grace, founded on his infinite mercy; upheld by his infallible truth; adorned with the beautiful drapery of love; crowned with the glory of the Mediator of the better covenant. There it stands. Mount Sinaï may utter its hoarse thunder, and throw out its electric fluid; the former cannot shake it, nor the latter perforate the sacred materials of which it is made. Hell may gape wide; it cannot swallow up this throne of grace. There it stands, and there it shall stand until every son and daughter of Adam has had an opportunity to be saved by grace. Here we are invited to come that we may obtain mercy, and find grace and help in every time of need. Glory to God for a throne of grace!

—♦♦♦—
A REFORMED DRUNKARD, OR A REFORMED MAN—WHICH?—Monday evening, May 10th, we had the pleasure of hearing John B. Gough, in the Somerset street church in this city. His theme was "The Bible in the Temperance work." He drew this sharp distinction between a reformed drunkard and a reformed man. A man who finds the cup degrading, causing him the loss of property and friends, may take the pledge and become a reformed drunkard; but convince him that he would be equally honored and prosperous if he drank, and he would go back to his cups. Not so with one who is convinced that drunkenness is a sin, and only one of many sins of which he has been guilty. Let such an one, moved by the grace of God, turn from strong drink and every evil to Christ, as his only and all-sufficient Saviour, and he will be likely to stick. He is a reformed man.—*Exchange.*

EDITORIAL.

MADE FREE.

The only free countries are those in which the Bible is believed and revered. It has much to say of freedom. The only Government that God ever instituted upon earth was a Republic. "He gave them a king in his anger."

The foundation of freedom in the state is freedom in the individual. A nation without virtue, in bondage to corruption, is easily enslaved by tyrants. God makes a state free by making its citizens free from the vices which enervate and degrade. Pompey was first overcome by Cleopatra, then by Cæsar. The Puritans, freed from the vices of King Charles, could not endure his misrule. They chose liberty in the wilderness in preference to bondage in the pleasant homes of their fathers.

The mission of Christ was one of deliverance. The Jews thought it was to be first and primarily a political deliverance. This was their great mistake. It was to be far more radical in its character. It was to deliver the soul from bondage. The angel who announced his coming, said: "Thou shalt call his name JESUS; for he shall save his people from their sins."—Mat. i, 21. This was to be his work. The apostle says that in Christians this work is accomplished. *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*—Rom. vi, 22. This is spoken of as the experience of all true Christians. The evident meaning is that we do not become the servants of God until we are made free from sin. This is the doctrine of the Bible. It teaches no other. *Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways.*—Ps.

cxix, 1-3. This is said of those who seek the Lord with the whole heart.

1. What is it then to be made free from sin?

It is assumed that these persons were once sinners. Some of them were very great sinners. They had gone to the utmost length of human wickedness. There were among them a Mary Magdalene, a Saul of Tarsus, and sinners of every grade. But these had been delivered from the bondage of sin. To be made free from sin, is to be delivered from its power and from its being. To the intemperate, if means deliverance from the thirst for strong drink. He has no longer a desire to indulge in the unnatural appetite to which he has been a slave. To the proud, it means that the fashionable tyrant which robs so many individuals and families of peace, has been dethroned from the heart. To the passionate, it brings rest from every angry feeling which can disturb the quiet of the soul. There is no difficulty in understanding what is meant when one who has been in prison; or when one who has been groaning under the pressure of debts which he could not meet, has, through the kindness of a wealthy friend, been made free from debt. In such cases we take the words in their literal, natural meaning. Why should we not, when the Scriptures speak of being made free from sin?

2. To be made free from sin is a very different thing from freeing ourselves. The freedom comes from another. We admit all that may be claimed as to the power of sin. We concede that human skill and power have always been unsuccessful in their struggles with it. Sin is a powerful tyrant. It has conquered an Alexander as easily as the weakest child that ever fell under its power. The mightiest conquerors have been conquered by it. But strong as sin is, God can make one free from it. No

one who believes in God can doubt that he can do it, if he chooses to exert his power in this direction. Does God desire to do it? What saith the Scripture? *For this is the will of God, even your sanctification.*—1 Thess. iv, 3. The apostle, after giving a lively description of the power of sin, asks the question, "O, wretched man that I am! who shall deliver me from the body of this death?" The answer is, "I thank God, through Jesus Christ our Lord."—Rom. vii, 25. Through Christ, then, there is deliverance. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. vii, 25. There is then no doubt about this matter. God can make us free from sin. It is His will to do it.

3. Why, then, is it not done? The answer is, because we do not WILL to have it done. He who is determined to be saved from sin will be. The difficulty is wholly with us. He who will accept freedom will be made free from sin. But many cling to their corruptions even while praying against them.

He who really desires to be made free from sin, will meet every condition which God imposes. If a sick man has all confidence in his physician, he takes the medicine he prescribes, though it be unpleasant. So one, who wishes to be made free from sin, confesses it, forsakes it, and makes restitution. He does not say that anything is hard that will bring deliverance. But we cannot bring God to our terms, though all the doctors of divinity tell us we may. If we would secure the blessing which God promises, we must meet his requirements. God is faithful on his part. Above all things, he desires to make every man free from sin. The wicked are wicked from choice. The godly are godly from choice. "The grace of God, that bringeth salvation, hath appeared to all men, teaching us that,

denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii, 11-14.

UNION.

Every Christian should be "joined to all the living." This fellowship should be manifested in every proper manner, and on all suitable occasions. Isolation is not sanctity. An outlaw is independent. One may stand alone and not be a Christian. He who knows nothing of "the communion of saints," is a stranger to Christ.

But we should beware of communion with sinners, even though they belong to the church. We should be kind to them and seek to do them good. But to join in with those who have a very little of the form of godliness, "but deny the power thereof," we are positively forbidden to do by the word of God. If we attend their dead meetings and succeed in infusing some life into them, it will be turned to the ultimate injury of the cause of Christ. Those having the charge will not allow thorough work to be done. Make an issue with popular sins, and there is trouble. What they want is to build up the church in wealth and influence, and not in holiness. But this is not a work in which a Christian man or woman can knowingly engage without backsliding in heart from God. They must labor for a different object. Their aim is to help in fitting souls for Heaven. With them, the building up of a church is not an end, but only a means to accomplish an end. Their prayer is, "Thy will be done on earth as it is in Heaven."

With all who are honestly striving to do this they are in harmony.

But professed ministers of Jesus Christ, who belong to another society, the rules of which forbid prayer in their meetings to be offered in the name of Christ, they can neither support nor countenance. *Have no fellowship with the unfruitful works of darkness, but rather reprove them.* This is a plain command. Its application to our times is evident. Do not recognize as Christians those who are bound together in secret societies by horrible oaths. They work in the dark. That is enough. If you are a child of the light, let them alone. If you have come out from among them, then remain separate. There is no communion between light and darkness. Do not try to create it. Walk in the light if you walk alone.

It was to impress upon his people the necessity of separation that God forbade them to sow two kinds of grain together in the same field. Let everything stand out by itself in its own distinctive character. If you work in the cause of Christ with the proud and formal and worldly, you will of necessity become like them; for *How can two walk together except they be agreed?*

Let your union, then, be union with Christ and with his true disciples. Beware of any other at the peril of your soul.

PRINCIPLE AND POLICY.

On the frontier, the popular churches build plain houses of worship, with the seats free. They do it from policy and not from principle. The brave men and women who have gone to battle with want and hardship to create a home, have too much independence to go to a church which treats them as paupers. They must have the same right to a seat in the house of God which others have, or they will not go. They deal with stern realities

too much, to be taken by shams. Hence there will sometimes be found a simplicity and earnestness of worship, which the same denominations would not tolerate in older sections of the country. But it is all put on for effect. As soon as circumstances permit, a change is introduced.

When wealth increases, the seats are sold to the highest bidder. The rich sinner comes to the front, and the poor saint takes a back seat in the house nominally dedicated to his Master, but controlled by Pride and Mammon. Hired singers monopolize what should be an important part of worship; and those who would gladly *sing with the Spirit and with the understanding also, are compelled to silence* by the strange tunes played on instruments which have no understanding, and sung by unconverted men and women, who do not have the Spirit. Thus God is mocked, spirituality is killed out, and the impression is made upon observing minds that the whole is but a performance in which the minister plays his part for the pay which he receives. The great effort is to raise money. Style costs, and to keep that up, festivals are instituted and prayer-meetings neglected.

To an earnest Christian, then, it is not enough that the house of God is free, and the *modes of worship simple*, but are they so from principle or from a deplored necessity, to be abandoned as soon as circumstances permit? If the latter, as you fear God, have nothing to do with them. If you have principles, stand by them, not merely because it is expedient, but because it is right. We have no confidence in that kind of holiness which lays no stress upon fundamental principles of the Gospel of Christ. Time-servers will find when it is too late that they have built upon the sand instead of building upon the Rock, Christ Jesus, THE SAME YESTERDAY, TO-DAY AND FOREVER.

OUR WORK.

We left home the 4th of June to attend a number of meetings at the west.

At CHICAGO, we preached twice on the following Sabbath and felt much of the presence of the Lord. The pilgrims there appear to be doing well. God is opening wide before them a door of usefulness into which they appear disposed to enter. Great cities, like Chicago, while they abound in temptations of every kind, yet afford great opportunities for doing good. In such places, ordinary grace will not preserve one from pride, and worldliness and the love of pleasure. But those, who are true to God, and have the courage to follow HIM fully, may win a crown of glory as bright as those for which, in former ages, martyrs wrestled in the devouring flame.

At EVANSVILLE, Wisconsin, we preached on Tuesday evening, to an intelligent and attentive congregation.

From Evansville we went through Wisconsin and Minnesota to DAKOTA. As we entered the Territory, we encountered a terrific storm. There was an almost continuous roar of thunder; the cars seemed, enveloped in lightning; a dark pall settled down around us which the lightning rendered visible; the rain poured down in torrents, and beat with such violence that it came in through the closed windows and flooded the cars. The passengers were ordered to sit on one side of the cars to keep them from being over-turned by the wind. But through a kind Providence, we got safely to our journey's end. We met a train in which every window on one side was broken out by the hail. It is said that it will take at least three thousand dollars to replace the glass broken in Sioux City alone.

Every thing at the west, even their storms, are on a large scale. We passed a wheat-field said to contain four thousand five hundred acres. We

were told that farther north, in Dakota, is a field of wheat of thirty-five thousand acres. All the crops are looking finely. This is encouraging to the settlers, who have had a hard time for the past two years. Their crops have been mostly cut off by the drouth and the grass-hoppers. But these pests of this country have not made an appearance this year. The people are hopeful for the future.

Dakota is, for the most part, a vast, treeless plain, covered with grass, on which thousands of cattle and sheep are feeding. Hay can be put up in the stack for seventy-five cents a ton. It is very generally burned in the country for fuel. A large immigration is pouring in and we found the United States Land Office crowded with people "filing claims."

Our camp-meeting was the smallest we remember ever to have attended. Including ours, there were but six tents on the ground. The heavy rain at the opening, was succeeded by rain every day. We preached our first sermon to fifteen persons. The Sabbath was a rainy day. We do not think there was at any one time on the ground, over seventy-five persons. Yet it was an excellent meeting. The saints generally were blessed. They felt that they had received new light, courage and strength.

On Thursday, we broke camp and went to Sioux Falls, three miles distant and preached in the evening. There was but a short notice of the meeting, but the house was well-filled. The Lord was present. After the meeting was dismissed, three came forward for prayers, two of whom, we trust, found peace.

We have four preachers stationed in this territory, who are doing a good work. We have two churches, a small frame one at Sioux Falls, and a sod church at Olivet, which is also used temporarily for a Court House.

We attended the Camp Meeting at OSAGE, Mitchell Co., Iowa, reaching

the ground on Friday, and remaining until its close. There were seventeen tents.

Being near to the thriving town of Osage, a great many attended, who did not tent on the ground. The congregations were large, attentive and orderly. At every service there were generally from a dozen to thirty forward for pardon and purity. Many obtained the blessing of pardon, and more the blessing of holiness. The saints generally were quickened and encouraged. The Spirit of the Lord carried conviction to the hearts of the people. There seemed to be but little opposition to the truth.

A young lady was converted one day and sanctified the next. Her father came for her and she threw her arms around his neck and said, "Father, you know how you and I have talked against the Free Methodists, but I have found this great salvation, and am so happy. Won't you get it too?" This appeal melted him all down and he promised that he would.

The meeting made, it is generally thought, a deep and salutary impression upon the community.

CORRESPONDENCE.

LITERARY NOTICE.

Tract Envelopes.—I have just received Rev. A. Smith's brief, pithy, heart stirring tracts, printed on letter envelopes, entitled: "Fire! Fire! Eternal Fire!" "Strange Food," "Eminent Authorities on Dress," "One Week too Late," and "Missionary Tract Envelope."

Costing no more than blank envelopes of the same quality of paper, it is a cheap and convenient way of circulating useful tracts. Brother Smith, though blind, is a successful "fisher of men," and this is one of his methods of fishing. Reader, you may help to "cast the net on the right side," by scattering these useful tract envelopes, the profits on which all go to the support of useful missions.

You can secure these envelopes of the author at Alton, Wayne Co., N. Y., at 40 cents per hundred, printed on one side, and 50 cents per hundred printed on both sides.

E. OWEN.

NOTE.—We now publish seven different tract envelopes, and expect soon to have a larger variety.—A. SMITH.

LOVE FEAST.

MARIA E. PARKS.—The Lord is doing glorious things for me of late. Eternal glory to his name! He saves me. Praise his name! I am dying out to things that are seen; but alive in him my glorious head, I find it so blessed to cast all my care on him and trust him fully. While I thus live, he pours into my soul the streams of His love and salvation. I am proving more and more this uttermost salvation. My inheritance is with the blood-washed. My heart and my treasure is in heaven.

Alameda, Cal.

MRS. S. M. BINGHAM.—My testimony is, I am saved from sin, washed in the blood of the Lamb. Every thing is consecrated to God. I left home and friends to work for God in a protracted meeting, in Delta, carried on by Rev. G. D. Havens; God is there convicting and converting sinners, and sanctifying believers; that the Lord will bless the work and let it spread is my prayer.

E. A. SMITH.—I belong to the blood-washed army, and feel like taking my place in the front and never expect to call for retreat. While others shrink and falter, I'll glory in his name. While I see so much wickedness in the land I can almost hear the trump of Judah's lion saying "Time shall be no longer, up ye reapers, why so slow!"

THOMAS CLARK.—Jesus saves me from all sin, bless His holy name! Although, infidelity and christianity are on the increase in this place, yet, I am enabled, by the grace of God, to keep in the narrow way. My daily prayer is, that God would send us a revival of pure religion, Amen!