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AND GOLDEN RULE.

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SELF-EXAMINATION.

A SERMON.

BY REV. B. T. ROBERTS.

"Examine yourselves whether ye be in the faith, prove your own selves."—2 Cor. xiii, 5.

"If I know my own heart," is a very common expression. The manner in which this phrase is used would seem to indicate that it is hardly possible for a person to be ignorant of himself. "If I know my own heart," says unstable Ephraim for the thousandth time, "I am determined henceforth to be a Christian." That is, in plain English, "It is evident that I do know my own heart, therefore you can depend upon what I say." But in reality a knowledge of self is very rarely attained. It requires a perseverance which few are willing to exercise; it is accompanied with a humiliation which few are willing to experience. Those who have analyzed most closely the motives by which they are governed, have felt most deeply the difficulty of obtaining a just estimate of self. Says the Psalmist, "Who can understand his errors? Cleanse thou me, O God, from secret faults." One of the wisest of the

ancient heathen philosophers adopted as his motto the significant words, "Know thyself." This phrase was inscribed in golden characters upon the portal of one of the most celebrated temples of antiquity.

Scotland's most gifted bard expresses the same idea in his own forcible style:

"Wad some power the giftie gi'e us,
To see ourselves as others see us."

A greater than poet or philosopher has assured us that many who are confident of heaven, will be disappointed through their ignorance of their own characters. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."—Matt. vii, 22, 23. If many shall hear these awful words, it is possible that some of us may be among the number. It is possible that we are deceiving ourselves. It is possible that our hopes of heaven are but as the baseless fabric of a dream.

Our condition would be lamentable indeed were there not placed within our reach the means of ascer-

taining beyond a doubt the validity of our title to an inheritance in the skies.

We have the test, if we will only apply it. We need not be disappointed in the great day of recompense. We have only to deal faithfully with ourselves now.

Obey the direction of the text, and you shall *know* how the case stands between your own soul and God.

I. *Examine yourselves.* (1) Not the church. Many make the church or their society, their scape-goat. They endeavor to lay their sins upon their brethren and make them responsible for all that is wrong in them. The reflection that "our society is not in as good condition as it ought to be," seems to relieve them of all unpleasant personal responsibility. If spiritual religion is low in your neighborhood, see if you are in all things *led* by the Spirit of God. It may be that you are responsible to an extent that you little dream of for the coldness which generally prevails. Are you filled with the Spirit? If not, your guilt is great, for you are responsible for all the good you might do if you were a temple of the Holy Ghost.

Is the church divided? See if you have not contributed to these divisions by self-will or by acting the part of a tale-bearer. Seek no longer to make the church cover your delinquencies. Pray for her prosperity. Mr. Finney tells of a blacksmith who felt so bad as he looked over the desolation of Zion that he could not work. He shut up his shop and spent the day in prayer. At last the answer came.

He felt so sure that there was going to be an outpouring of the Spirit that he went to his minister and urged him to appoint extra meetings, for God was about to revive his work. Meetings were appointed, and a glorious revival followed.

(2) Not your neighbors. "Who art thou that judgest another man's servant? To his own master he standeth or falleth." You may see things wrong in him, whether you would or not. If so, "thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." But beware lest your inconsistencies expose you to an application of the proverb, "Physician, heal thyself." "First pluck the beam out of thine own eye, and then shalt thou see clearly to pluck the mote out of thy brother's eye."

An old Latin fable says that Jupiter, when he made man, placed upon him two sacks. The one on his back he filled with his own faults, the one on his breast with his neighbor's. By this arrangement we see the failings of others, but are blind to our own. Examine yourself more carefully, and you will see less to condemn in others.

II. *Examine yourselves by the right standard.* Examination implies a standard. Care should be taken that our standard be right.

(1) Examine yourselves not by your fellow-mortals, not by the robber, gambler, profane man, the defrauder, the oppressor of the poor. Be not of the number spoken of by Paul, who measure themselves by themselves, and compare themselves among themselves, and are not wise. See 2 Cor. x, 12.

(2) Not by the standard of moral-

ity prevailing. This standard is far lower than that by which we are to be measured. It is made low by those who are seeking to please the flesh, and not to please God.

(3) Not by your own conscience. Your conscience may be blunted by your refusal to walk in the light.

(4) But by the Word of God, its precepts, the examples it contains. Make this the rule and measure of your examination. We have one example, even Christ. 1 Pet. ii, 21.

III. *Examine yourselves fully.*

(1) Your conduct in your family. Are you uniformly kind and gentle towards each member? Are you patient under provocation?

In your business. Is your business conducted to the glory of God? Do you never, in your desire after wealth, *drive a sharp bargain?* Are you careful not to overreach in trade?

Among strangers. Is your course such that all know you have been with Christ?

(2) Your words. Are you free from levity on the one hand and severity on the other? Is your conversation such as becometh those professing godliness? Do not say that your heart is right, though you do not always act as you should. If your conversation is corrupt, it is an unmistakable evidence that your heart is corrupt also. A tree is known by its fruits.

Are you ready with a harsh answer, or do you speak that soft answer that turneth away wrath? Are you free from the common fault of speaking too freely of other men's matters? Are you given to speaking ill of others? Ready to spread an

evil report? the truth of which is not ascertained, and which if true ought truly to be lamented and passed by in silence rather than be spread abroad to the shame of Christ and the hurt of individuals.

IV. Your experience.

(1) Your outward conduct may be blameless and yet you may not be, by any means, a Christian. Your motives may be unselfish, may be disinterested, and still you may be a stranger to God.

(2) Have you faith in God?

"Faith, mighty faith the promise sees,
And looks to that alone."

Anything else dishonors God.

(3) Have you peace with God? Not indifference, which is too often mistaken for peace, but the peace of God reigning in the heart, which no circumstance can disturb.

(4) Have you joy in the Holy Ghost? Do you rejoice evermore, and pray without ceasing? Are you rejoicing in your prosperity and blessings, or is your rejoicing in God?

(5) Have you genuine humility? Are you willing to be little and unknown,

"Loved and prized by God alone?"

Are you ready to be taught? Or is your spirit that which asserts itself?

(6) Have you zeal? Do you burn with an ardent desire to promote the glory of God? Are you ready at every opportunity to help on the work of God? "Always abounding in the work of the Lord?"

V. Examine yourselves thoroughly. Pierce yourselves through and through. "Prove yourselves, *whether ye be in the faith.*

(1) Do not take it for granted

that you are in the faith because you belong to the church. Multitudes who are in the church are in the way to hell. They say as did the Pharisees of old, "We have Abraham to our father." They are Abraham's children who have the faith and who do the works of Abraham.

(2) Do not excuse yourselves from this examination because you do not belong to the church. You are none the better off. In fact the great probability is; if you were in the faith you would be in the church.

(3) To be in the faith is not only to believe in the doctrines of the Bible. You must believe them. It is to have a heart and a life corresponding to those doctrines. It is to have

A lowly, contrite heart,
Believing true and clean,
Which neither life nor death can part,
From him that dwells within.

—We may pray constantly, attend every means of grace, do many good acts, speak ill of no man, in short, have all outward appearances of goodness, and if we nurture one darling sin, we shall be left to grope in the dark. The true light shines only into that heart which lives in the light, and it is found only by those who turn from every known sin. "The little foxes spoil the grapes."—*M. H. S.*

—The time comes to all when friends seem few or none, when we look in vain around for comfort. Mockery everywhere—the very sky is brass and the material everywhere. True, we are mocked on every side. David describes graphically his feelings when passing through one of these stages of experience. There is only one resource—to give yourself up to prayer—the prayer of faith; then we begin to realize what is the meaning of resting in God.—*M. H. S.*

LOVE OF THE WORLD.

BY REV. W. T. HOGG.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John, ii, 15.

The love of God and the love of the world are not merely rival affections—they are antagonists which cannot be reconciled. Hence they can never dwell together in one bosom. The soul that indulges the love of the world must be a stranger to the love of God; and the soul that is filled with the love of God can have no place for that affection which we denominate the love of the world. The relation between God and his people is represented in the Scriptures under the figure of a marriage covenant. Loving the world is considered a breach of that relation. Hence the strong language of St. James: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity against God? Whosoever, therefore, will be the friend of the world is the enemy of God."—Chap. iv, 4.

Love of the world is the ruling passion in unregenerate hearts.—The world comprises the only objects of their affection and pursuit. They have no tastes or desires but such as terminate in objects placed within the confines of its horizon.—To the natural man, therefore, the command, "Love not the world," is equivalent to requiring the annihilation of all his affections. This, in his estimation, is extreme cruelty. His nature revolts from it. The depravity of his heart now manifests itself not only by love of the world, but by enmity against the Being who requires the withdrawal of his affections from it. Thus the truth is made manifest, that "the carnal mind is enmity against God.

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quire the utter disengagement of human affection from the things of the world by a mere process of extirpation. Such a demand would be equivalent to a sentence of expulsion on all the inmates of man's bosom, and the turning of his heart into a cold and cheerless desert. The moral nature is so constituted that it instinctively revolts from the idea of such a desolating process. From the very nature of the case, therefore, it is evident that every effort of the moralist to dispossess the hearts of men of their affections for the world by the mere enforcement of law, or by demonstrating the vanity and insignificance of all terrestrial objects, must prove abortive. As nature abhors a vacuum, so the heart naturally recoils from the thought of its own emptiness. It will not consent to the expulsion of its love for the world by persuasion, argument, demonstration, or commandment. It must be first presented with something superior in real excellence to all created good before it will relinquish its attachment for the world and its numerous sources of enjoyment. A father's stern command may force a child to part with its glittering toys, but the heart of the child will be set on them still. But let the father hold before that child toys much more beautiful and attractive than those he now possesses, and by this means he can quickly win the affections to an abandonment of what formerly was dear.—A new affection is begotten in the child's heart by which the old affections are immediately displaced.

Now, it is upon this principle that the gospel aims to disengage the hearts of men from the things of the world. It so reveals the excellences of Jehovah and sets him forth in characters of endearment, that, to an understanding and believing heart, his claims to man's supreme affection appear reasonable and just.

By this revelation of God to the soul, its love for the world is dis-

placed, and the new affection of love to God supplants it. It is only as the gospel reveals "the glory of God in the face of Jesus Christ," and echoes the voice of the everlasting Father in its declaration of "Good will to men," and, with a pathos springing from infinite love and tenderness, entreats the children of men to a gracious acceptance of the benefits proffered by Divine grace, that a love is kindled in the human breast paramount to a love of the world, and which results in drying every stream of unsanctified affection and desire. The heart which is thus made sensible of the Divine goodness, reciprocates the same in its measure, and says: "We love him because he first loved us." Thus, old things pass away, and all things become new. The love of God revealed through the gospel of his Son, is the magnet by which the Holy Spirit draws the affections of men from the world and its transitory objects, and centers them upon the infinite Father. The heart thus renewed in its affections delights in a contemplation of the Deity. Its love of the world is entirely expunged, and all worldly things which minister only to "the lust of the flesh, the lust of the eyes, and the pride of life," are utterly contemned. The language of such a heart, as it contemplates the infinite excellence of Jehovah is: "Whom have I in heaven but thee? and there is none upon the earth that I desire besides thee."—Psalm lxxiii, 25.

There is danger, however, that the world and the things thereof may steal away the affections of a heart thus purified by the love of God. Hence the admonition is given to such: "Love not the world," etc.

While Pilgrim, as described in Bunyan's allegory, was being shown through the Interpreter's house, he was taken into a dark room, where sat a man in an iron cage, his eyes fixed upon the ground, and his countenance wearing a look of despair.

On being asked how he came into such a miserable condition, he said : "I came into this condition because I left off to watch and be sober ; indulged the lusts, pleasures and profits of the world. I have sinned against the light of God's word, abused his goodness ; I have tempted the evil one, and he is come to me. I have crucified the Son of God afresh. I have despised, his person and righteousness, and I have so hardened my heart that I cannot repent. O, eternity ! eternity ! how shall I grapple with the misery that awaits me there ! This is designed to picture the case of one who, having tasted the goodness of God, was ruined by allowing the love of the world again to take possession of his heart. How many, alas ! have fallen into this snare of Satan !

The love of the world is a ruthless conqueror. It has slain and wounded a countless multitude of souls. It is to-day dragging thousands more at its chariot wheels as captives.—It "drowns men in perdition." It has led away, to eternal infamy, many, who, but for its seductive influence, might have shone as the stars for ever and ever. Hymeneus and Philetus, Ananias and Sapphira, Demas and Judas, with tens of thousands since their days, have fallen victims to this relentless enemy. "Pliny tells us that the mermaids delight to be in green meadows, into which they draw men by their enchanting voices ; but, says he, there always lie heaps of dead men's bones by them." A lively emblem of a bewitching world. Good had it been for many professors of religion, if they had never known what the riches, pleasures and honors of this world are.

Truly, "If any man love the world the love of the Father is not in him." This unholy affection, tolerated in the soul, will soon and utterly extinguish the flame of Divine life and love. It is a principle opposed to all holiness, and which, if allowed

to enter, will turn that heart, which is, "as the garden of the Lord," into a den of dragons,—a habitation of devils and of all unclean spirits.

Then "Love not the world, neither the things that are in the world."—Beware of its bewitching ways. It charms but to destroy. There is deadly poison in every cup of pleasure which it offers. There is a snare in its every flowery path. Eternal destruction is the wages of its service. Beware of its solicitations. Do not pause in your pilgrimage to admire its pageantry, to taste its pleasures, to regale your ears with its siren music, to covet its riches, or to pursue its paths of honor. These are the things of the world that would steal away your hearts, and allure you to perdition. The world is your enemy, therefore love it not. But fix your supreme affection on those things which are above, where Christ "sitteth at the right hand of God."—Then, in communion with the ever-blessed Prince of Peace, you will be led to exclaim : "In thy presence is fulness of joy ; at thy right hand there are pleasures forevermore."

—God's presence in a house makes a cottage a palace.

—When everything looks dark, and it seems as if no silver linings would ever show themselves, the closet is very precious ; for we can ask God for what we want, we can pray for the dear ones, one by one. I have found much comfort in mentioning the name of each member of our family, beginning with the oldest and so on to the youngest. I have felt afterwards blest in my own soul-life by these petitions. Even if we pray without much faith yet answers come. I am accustomed to pray for my neighbors by name, mentioning one householder and then another. The fact is, we do not any of us pray enough. The church and the world stand in need of more closet prayer. I am certain that there is power in it.—*M. H. S.*

IRON SHARPENETH IRON.

BY MRS. H. A. CROUCH.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. xxvii, 17.

The necessity of rubbing iron against iron for sharpening indicates dulness. One piece of iron must move contrary to the other in order to sharpen, and both are sharpened. The philosophy is that somewhat of the iron that is superfluous is taken off from the edge of both, so that there is loss to each piece of that which hinders its fitness for its use or work.

The sharper the instrument the more perfect the work; the greater the amount that can be done, and the less strength required to do it. "If the iron be blunt, and he do not whet the edge, then must he put to more strength; but wisdom is profitable to direct."—Ecc. x, 10.

It is not wisdom to go into a harvest-field with a dull scythe. It is not wisdom to fell trees and chop wood with a dull axe. There comes discouragement to the heart of the worker as he sees how great the effort he makes, and how little is accomplished; and if it is a nice piece of work which he is doing, roughness and shabbiness when it is finished, give great dissatisfaction not only to the workman but to others.

We are doing work for eternity. We are blocking out stones for the temple of God. We are fitting souls for heaven. We are dull. We need sharpening. "Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young;

and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon (a back-slidden church) and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord."—Jer. li, 20-24.

Then we have need to be sharp. That half-uttered, doubtful, "Y-e-s," to views, or doctrines, or experiences, which are not wholly sanctioned by us, but to which we assent because we wish to avoid the unpleasantness of speaking contrarily, while the holy "No" rings through all our inner being, will disqualify us greatly for the work of God; neither will we ourselves, or others, ever be sharpened by sliding along the same way. O for that Hebrew-children-spirit to stand alone for God's truth against a nation! and except we can do this God can never with us "Break in pieces the nations."

Camp-meetings, and large assemblages of saints are grand places to get sharpened.

Fasting and abstinence (mark,) with prayer, put the glitter and keen edge on the soul by bringing the body under, and pressing the soul into close contact with Christ, who by his Spirit going against all that is dull and superfluous in us, brightens and sharpens.

The more we lie under the hammer, the firmer and more unchangeable we will be. "Is not my word like a hammer?"—Jer. xxiii, 29.

The soul beaten by God's word firm in his truth, remains unchanged in coming in controversial contact with the soul less tempered, while benefit arises to the case last mentioned in that it feels a delightful coming to a certain sharpness.

The keen, nice edge of a razor would be speedily ruined by rubbing

it against a rough piece of iron. Some persons take a peculiar pleasure in being coarse and rough, and affect to despise the tender, gentle way that is a real accompaniment of charity, which grace is not at all incompatible with faithfulness and boldness in declaring God's word. Not only did the cherubim have the face of the angel, it had also the face of the lion. It is a miracle of God's interposing love, if such a harsh expositor of truth coming in contact with a soul of fine nice edge, does not break it to pieces, and utterly unfit it for its peculiar work.

Notwithstanding what has been said, every instrument is fitted for its own work. The nice tool that is used in polishing and putting on the finishing touches of the carved stone, would be utterly unable and unfit for the coarser work of breaking, and shaping, and chiseling. Each tool has its own place, and work; and the "costly stones,"—the result of the labor of many workmen,—the chiseler as well as the polisher, shall go into the temple of God, of which Jesus Christ is the chief corner stone. So let us not despise or find fault with one another, for it is sure we all have our place and our own peculiar work to do. Neither should we try to be like another, nor do the work of another. The king, you remember, gave to every man his work and commanded the porter to watch.

Our neglect of coming thus to Christ to be sharpened by his Spirit, and of lying under the hammer of his word to be suitably tempered, is no doubt after all the chief cause of our dullness.

Colorado Springs, Col.,

—Allow people to think as well of each other as they can.

—The character of any religion depends upon its idea of God.

—It is only by the exercise of holiness that the heart can be kept from sin.

HOW TO BREAK THE CHAIN.

BY JOHN B. GOUGH.

A man said to me: "I was a pretty hard case; my wife used to be afraid of me, and my children used to run away when I came in the house; it was but a word and a blow, and then a kick. When I put my name on the temperance pledge, the thought came across my mind, I wonder what my wife will say to this? Then I thought if I went in and told her all of a hurry it might make her faint. Another time I would have gone home and knocked her down and kicked her up again. Now I was going home thinking how I could break it to my wife and not hurt her! So I made up my mind I would break it to her easy. I got to the door; I saw her leaning over the embers of the fire; she didn't look up; I suppose she expected a blow or a curse, as usual, and I said, 'Mary.' She didn't turn. I said, 'Mary.' 'Well, Dick, what is it?' 'I say, Mary.' 'Well, what is it?' 'Can you not guess, Mary?' And she looked round at me, her face was so white. I say, 'Mary.' 'Well?' 'I have been to the meeting, and have put my name down on the pledge, and taken my oath I never will take another drop.' She was on her feet in a minute. She didn't faint away, poor soul; and as I held her I didn't know but she was dead, and I began to cry. She opened her eyes, and got her arms right around my neck, and pulled me down on my knees, the first time I remember ever going on my knees since I was a boy, and said, 'Oh, God, bless my poor husband,' and I said, 'Amen.' And she said, 'Help him to keep that pledge,' and I said, 'Amen,' and she kept on praying, and I kept on hollaing, and you never heard a Methodist holla like me, until I could not speak a word. It was the first time we ever knelt together, but it was not the last.

"A great many men have said to me: 'I can reform without becoming a Christian.' I am not one of those who will say to you that you cannot quit drink unless you become a Christian, but I say this, within my experience, that nine out of ten who try it fail. A gentleman that I know married into an excellent family and got so far abased that he could drink a quart of brandy a day; how he stood it no one knows; a man of strong constitution, splendid physique, but he drank his quart a day. He had a lovely wife and three boys, and one day he was in the house and he said to his wife: 'Come, my dear, and sit on my knee.' She came and sat, and then she said: 'If my husband didn't drink I would be the happiest woman in Canada.' 'Well,' he said, 'my dear, I married you to make you happy, and I ought to do everything I can to make you happy; and if that will make you happy I will never drink another drop as long as I live. That was seven years ago, and he has never touched a drop from that day to this. He had cut it off just as clean as you would a piece of cheese. That man had a mighty will; but I want to tell you something else. Walking with him up Young street one day last winter, he said: 'You see that red saloon. I have gone two blocks out of my way many a time to keep out of the way of that. When I come in sight of it, and begin to feel queer, I turn right down Front street; but since I have got the grace of God in my heart I can go right by that place, and if I find the slightest inclination to enter, I can ejaculate the prayer, God help me, and I go right along.' The first was a risk; the second was absolute security and safety.

I say to reformed men, your hope is in Jesus to keep yourself unspotted. Touch not, taste not, handle not, meddle not, with it. Men may say to me: "Have you this appetite?" I don't know. My daily prayer is:

'God help me to avoid the test.'—Although it is thirty-five years since I signed the pledge, I will not put to my lips intoxicating wine at the communion table. I have not and I never will. I have known cases of fearful falling from the first swallow, because drunkenness is a disease.—A good Christian man said to me to-day: 'Three weeks ago to-day I had the most awful struggle against my appetite,' and a gentleman said to me, the other night: 'God bless you, Mr. Gough, I am fighting an awful hard battle.' I said: 'Do you feel secure?' 'Secure in Jesus, Mr. Gough.' Oh, I tell you, ladies and gentlemen, this is the strength of the movement to-day. Oh, if in the Washingtonian days men had been as wise as God has helped them to be now, what a wonderful revolution would have been effected then? It was a great tidal wave that rose all over the land, but there was an ignoring of Christ, there was nothing to do with religion, nothing to do with praying. I used to go to places to speak, and they would say: 'Mr. Gough, we have a lot of reformed men here, and must not have any politics or religion talked.' It was so all over the country. And what was the result? Washingtonians utterly failed to gather into the harvest those who might have been saved if it had not been for the repudiation of everything savoring of Christ.

—We often need those reproofs which we have given to others.

—When we consider the misfortunes of others we think lightly of our own.

—It is vain for us to think we can do good to others, unless we are truly gifted for the work. It is a good and noble thing to desire to aid other people, and so far, so good. But to succeed in our work we must be living in the light of Christ's righteousness, dead to the world and alive unto God.—*M. H. S.*

"SONGS IN THE NIGHT."

BY MABEL L. LOOMIS.

Night is a time of darkness and stillness in the natural world. A time when we are inclined to seek the genial rays of artificial light, and the companionship of friends. Beneath its shadows the beasts of the forest steal forth to seek their prey, and human monsters pursue their iniquitous designs. Hence night and darkness become synonymous for the times of trial, temptation and adversity that are found in every earthly life. At such times wicked spirits seem especially active; danger lurks on every hand, and we fail to understand the mysteries of providence.

There are nights of physical and mental suffering, which come alike to the godly and the ungodly, when all feel the need of sympathy and support. But there are nights of spiritual sorrow known only to the soul intent on holiness and heaven. The hour when the sun of human happiness sinks out of sight, behind clouds of earthly disappointment, is a dark one indeed to the soul that has not learned submission to the divine will; and long is the night of bitterness and melancholy gloom uncheered by the light of holy love.

When the shades of evening fall, and darkness shuts out the light from one whose confidence is in God, there is melody still in the soul. We have seen a happy illustration, as we have associated with one who has passed through various reverses of fortune. Again and again has she been robbed by death of her household darlings, and often has she stood on the verge of poverty. As we look into her wrinkled but sunny face, and hear her ejaculations of praise, we feel that she has found him, "Who giveth songs in the night." Others there are who, with hearts bleeding and sore, express the truest love and deepest devotion to

him who doeth all things well. We see them, with songs and everlasting joy on their heads, coming to Zion, out of their night of pain, sorrow and desolation.

When it is light all around and within we find it easy to rejoice without special manifestations of divine favor; but richer are those experiences of detachment from self, and union with Christ which send forth songs of praise in the darkness.

The nightingale is not celebrated for beauty of plumage, neither so much for the beauty of his song, as for the fact that he sings in the night. So, that song of Mme. Guyon's, "A little bird am I," seems peculiarly sweet when we remember that it was composed and sung in prison, during a long night of persecution. To humanity there is a difference between light and darkness, and most sensibly do we realize the contrast when, instead of divine consolations, which have been our portion, trial, temptation and oppression settle down upon us as a thick cloud, shutting out the light of the sun. Too often, during such seasons, do we see a dejected countenance, and faltering steps in the path of duty, while we hear sighs and complaints from those who seek human sympathy.

"Fearest sometimes that thy Father
Hath forgot?
When the clouds around thee gather,
Doubt him not."

David saw some long nights; but his confidence in God said, "Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee." How much better, then, in the darkest hour of test, amid toil and grief, to lift up our hearts and heads, knowing that through these experiences our Father will bring us to a more complete life in himself. He will proportion our suffering to the grace which he will give us, and thus we will gain strength in the shadows,

which we cannot in the sunlight.

"And we will sing, though all our days
 Seem dark with pain and loss;
 We know that sorrow's furnace heat
 Consumes alone our dross;
 We know that our dear Father's love
 Gives both our crown and cross."

If we but suffer in patience, without restlessness or murmuring, we may preserve our peace in the midst of the bitterest pain, and realize the fulfillment of the promise, "Ye shall have a song, as in the night when a solemn assembly is kept; and gladness of heart, as when one goeth with a pipe to come unto the mountain of the Lord, to the mighty one of Israel."—Isa. 30, 29.

THE GREAT CURSE.

The evidence is complete; the argument is invincible; the conclusion is thundered into our consciences. Everybody knows, or should know, that in the dram-shops of high and low degree, nearly all the violent crimes that afflict and disgrace society have their origin. Here murder is generated. Here lust is inflamed. Here every crime known to the records of our courts has its accessory before or after the fact. Here, also pauperism, with its inseparable vices and miseries, is born and bred.

The heaviest burdens of government rest on the good citizens in their efforts to protect society against the bad. And the dram-shops are notoriously responsible for the greater part of these burdens. The burden grows as we carry it. The evil and the curse increase from day to day. Distilleries, breweries, wholesale liquor stores, drinking saloons, bar-rooms, sample-rooms, grog-shops and pretended drug-stores, multiply upon us like the frogs of Egypt.—The whisky power grows by rapid and enormous increments. Its strong hand, full of gold, and controlling thousands of ballots, has within the last decade been felt all the way down from the White House in Wash-

ington to the local magistrates office, in the frontier; from the National Congress to the smallest town council.—*Dr. Haygood.*

BUSY-BODIES.

BY L. B. DENNIS.

That is, meddlers with other persons' duties.

God, in his divine economy, has appointed a place and a work for every person. But unfortunately, all are not satisfied with the divine arrangements, and frequently before they reach the years of correct, mature and wise reflection, they are often scheming, planning and arranging something very different from the purposes intended.

Often do we see young men, reared under the influence of good homes, from the retired farm; yes, the best, most pleasant, and independent calling we have, become dissatisfied, begin to cast about as to business, profession, or a calling. Home is left, a city is sought, business inquired after. Frequently bad company is found; evil habits are formed, and often good, moral and industrious habits are forsaken.

Often they do not study to do better, but think to live easier and without work. They become restless, uneasy, dissatisfied, and an ugly disposition frequently follows. Instead of good, evil follows in the train.

How few, comparatively, seem to possess a determined, honest, persevering disposition. A will that rises above all obstacles. So many seem unwilling to rise by their own efforts, or acquire honor by their own merits. Shall we say, they become "busy-bodies," saying what they should not, and going where they ought not.

In 2 Thess. iii, 11, they are termed disorderly, "working not at all, but are busy-bodies." This is strong, but in 1 Tim. v, 13, they are called

"Idle, wandering about from house to house, and not only idle, but tattlers also, and busybodies, speaking things which they ought not." Peter seems to talk still a little stronger, when he uses the following, 1 Pet. iv, 15: "Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters." Surely that is enough. Yet how many professed Christians seem to think they are called to look after or see to the affairs, interests and callings of many of their better brethren.

GOING TO HIS BROTHER.

A friend on a steamer from Boston to Liverpool, met a young Irishman who a few weeks before had been sent by his father to sell a horse at a fair. He sold the horse, and, pocketing the money, started for America. He had squandered most of his funds, and after remaining in Boston three or four days started for home in the same steamer in which he came over. He was a gay fellow on his way out, spending money freely and being a universal favorite; but on his return a change had come over the spirit of his dream, for he was returning empty-handed, poor, sadder and wiser, with the expectation of walking a long stretch to his home, and begging his bread by the way. He wished the journey was over. He said he thought he would not go direct to his father's house, but go first and see his brother, and after that make his way home.

How much this was like poor, lost human nature! The prodigal does not like to face his father. And how many men there are who, burdened with their sins, will go everywhere but to God. This young man had sinned against his father, but he proposed to go and see his brother about it; though he must have known that his brother could not

forgive him or help him as his father could.

The prodigal of whom our Saviour spoke, said—"I will arise, and go to my father." A pretty reception he would have had, had he gone to his brother! His brother seemed to know a great deal more about his misconduct than his father had known, and was quite as ready to reproach him as his father was to forgive him. The brother was angry at the manifestation of the father's love. The brother found fault but the father forgave.

The best thing a prodigal son can do is to arise and go to his father; and the best thing a wandering sinner can do is to turn back again and seek his Heavenly Father's face. There he will not be reproached, he will not be condemned, he will not be spurned. And if he truly seeks the Heavenly Father's forgiveness, he will find in him peace, and blessing, and salvation. Let the lost wanderer then go at once to God, let him seek no other mediator, no other helper, — remembering that "the Lord is very pitiful, and of tender mercy" (Jas. v, 11); that he waiteth to be gracious; and that he forgiveth "iniquity, transgression and sin."—*The Safeguard.*

—Self-control is the great thing. We are all eager to do or say that which will give us reputation before our fellowmen; but that which we define as character, or the subjugation of our own personal appetites, —the conquering of our own selves is not easy. The control of that little member, the tongue, for example, which "no man can tame." The surest way to control the tongue is to cleanse the heart, and then the fountain will be pure. Our weapon of defence against Satan and his hosts is prayer; for

"Satan trembles when he sees
The weakest saint upon his knees."

—M. H. S.

THE REAL THING.

The following letter from the *Fulfilled Word* will be a help to all who are seeking to know the Lord and to get God within:

"My dear F:— The experience you speak of has doubtless settled itself before this and been made plain by the Word, in which there is an exact correspondence with every thing that takes place in us. These are two witnesses by which every thing is established. A Japanese interpreter said, 'Whoever made this book made me.' It tells what is in our inmost nature and gives the remedy for all our evils; but we need the Light of Life to understand it and apply it to our case. You must have the baptism of the Spirit, which occurs often at the close of the first of John the Baptist's dispensation, and introduces into a new, where Life comes instead of blessing or baptism. It is a great thing to have a Baptism of Love, but a greater to have a Life of Love, which lives right along through all the changes of earthly principles and opposition of enemies. Indeed, the enmity of our own hearts is the one great thing we have to be saved from, and nothing but the love-principle, born in us, and growing a new life, putting on the spiritual body, can ever displace the old enmity which is our inheritance. It may be held in check, subdued, cast down, or receive its death blow; but the Love-life alone can put it out. All light, knowledge, visions or baptisms are nothing compared to this,—are only given to prepare for this. John came to prepare the way of the Lord. Therefore we are to follow all the light we have in regard to repentance and making straight the paths for his coming. This is all that makes him tarry, for he waits at our door and enters as soon as we make him room. O that all our hearts could know how ready he is to come in and sup with them if there is only room.

Truly the foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head in our hearts.

I expect you have learned something more of him this Christmas, when all the world in some sense rejoices at his coming; have seen a light in the Word, the star which leads him to the Bethlehem of our hearts. If he be not born there all else will be of little avail.

A lady from Ohio tells me of a great springing up among many in regard to the spiritual sense of the Word.—*L. B. Aylworth.*

CONFESSING CHRIST BEFORE MEN.

One of the best generals Frederick the Great of Prussia ever had was Hans Joachim von Zeiten. He distinguished himself in the seven years' war, both at Prague and Torgue. He was never ashamed of his faith. Once he declined an invitation to dine at his royal master's table because on that day he wished to present himself at the table of his Lord and Master Jesus Christ. It was the sacrament day in the church where he worshipped. The next time that he appeared by invitation at the king's table, Frederick, whose infidel tendencies were well known, made use of some profane expressions about the Holy Communion of the Lord's Supper; and the other guests laughed at the remarks made on the occasion. Zeiten shook his head solemnly, stood up, saluted the king, and then said with a firm voice: "Your Majesty knows well that in war I have never feared any danger, and everywhere have boldly risked my life for you and my country. But there is One above us who is greater than you or I—greater than all men; He is the Saviour and Redeemer, who has died also for your Majesty, and has dearly bought us with his own blood. This Holy One I can never allow to be mocked

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—M. H. S.

or insulted ; for on Him repose my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has courageously fought and conquered. If your Majesty undermine this faith you undermine, at the same time, the welfare of the state. I salute your Majesty !” This open confession of his Saviour by Zeiten made a powerful impression upon the king. He felt he had been wrong in his attack upon the faith of his general, and he was not ashamed to acknowledge it. He gave his hand to Zeiten, his right hand, and placing the other on the veteran’s shoulder, said with emotion :—“O happy Zeiten ! how I wish I could believe it ! I have the greatest respect for *you*. This shall never happen again.” The king then rose from the table, dismissed his other guests, but said to Zeiten, “Come with me into my cabinet.” What passed, in that conference with closed doors, between the great king and his greater general no one has ever learned ; but this we believe, that the Lord’s own words are now verified to Zeiten, “Whosoever shall confess Me before men, him will I confess before my Father which is in heaven.” — *Selected.*

—We never get so perplexed and discouraged but we can pray. We can get down on our knees and keep on them. It is a good thing for us to be brought face to face with God. We shall not be long at a loss to see the right path, if we keep instant in prayer. There is comfort in this ; the most ignorant and simple can ask for what they need, and entreat for grace and light. We need never fear that too much light will be given, but our prayers should be offered intelligently and offered in faith. We have no anchorage except the word of God. Carry the words of Jesus to the Father, and never doubt as to the fullness of the answer.—*M. H. S.*

A PRAYER HEARD.

On a pleasantly situated country seat not far from the little town of B— lived L—, a very worthy Christian man. On a stormy harvest evening, a loud knocking was heard at the outer door of this peaceful house. The servant hurried to answer it, opened the door, and saw standing on the door-steps two uncommonly tall men, who handed him a letter, and said with an insolent air, “Give this writing to your master, and bring us an answer as quickly as possible ; we will wait for it. But look sharp !”

The servant was not a little amazed at the big strangers and their imperious manner, but promised to obey their orders, and come back as soon as possible. He hurried to the sitting room and delivered the letter, but remained waiting in order to read in his master’s countenance what all this could mean, and what might be the contents of this ominous letter. The mother, too, and the children surrounded the father, and felt not a little anxious when they saw how pale the master of the house became as he read the missive.

“We have a letter here,” he began, “the contents of which are far from pleasant. But, my love, banish all fear ; for in this case, too, we can say, ‘If God be for us, who can be against us ?’ Arm yourself with courage, and I will read the letter to you :

‘SIR : The leader of a numerous band stands before your house with the positive demand that you shall before break of day, deposit 20,000 thalers (£3,000), at the gate of your garden. In case of refusal, your beautiful house will this night be given to the flames.

THE LEADER.’”

“Oh, thou God in heaven !” sighed the mother, when her husband had finished reading. The children wept in great alarm, and the servants, who had all by this time gathered

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together trembled as if they heard the crackling of the flames; only the father was again quite calm.— After a little reflection he wrote :

"SIR: Your imperious command deserves a decided answer. I will not comply with your requisition.— If it should be according to the counsel of God's will that my house should be a prey to the flames, I hope to be able to say, 'Lord, thy will be done!' only it is certain that you have no power to accomplish this; God is almighty; but whatever godless designs you may have determined on, he reigns.

Yours, L.—"

At this moment there was again a loud knocking at the outer door, and the servant hastened to take his master's letter to the strangers.— They read the writing by the aid of a dark lantern, and in a tone of the utmost menace called out to the servant, "A friendly greeting to your master; we shall soon present our thanks to him in person." With these words they hastened away.

When the servant returned to the sitting-room the master barred all in, and then said, "Let us kneel down and pray to that powerful One without whose will can no hair fall from our heads."

All obeyed, and followed with deep devotion their master's words of entreaty, as he commended himself and his household to the care of his God of strength. They were words that came from the depth of his believing heart, and they could not be unheard. All rose up strengthened, and now awaited their time of severe trial, with their eyes toward the Lord.

"Let us now wait courageously, and see what the Lord will bring us," said L.— "Whatever He sends is good, and He will not let us want for strength; has He not said, 'I will never leave thee nor forsake thee?' so that we may boldly say, 'The Lord is my helper; I will not fear what man shall do unto me!'"

Midnight has just struck. They

could not go to the little town for help, because it was too far off, and they feared to meet the robbers on the way. The great bell, which they could generally use to call together the neighbors in case of any unexpected emergency that required their help, had been sent to the town a few days before to be repaired. In short, it was as if God would show them that from Him alone help should come. The wind howled from time to time with great violence around the solitary dwelling, and it appeared as if the storm would increase the coming terrors of the night.

About two o'clock in the morning loud peals announced a severe thunder-storm. Soon one flash of lightning followed another with loud resounding thunder. If any one could have observed the little family now, they would have seen that they all appeared more calm. One danger seemed to have chased the other from their minds, and none of them thought any more of the robbers and their threats.

Then suddenly a bright flash of lightning zigzagged through the air; a fearful crack followed instantaneously, so that all the windows rattled.

"The lightning has struck!" cried one of the servants. "See, see, the hay-shed is burning!"

It was true, and soon they saw the building of which he spoke in flames; it was a happy thing that it stood far enough off to prevent any danger of the house catching from it. That clap of thunder was the last. With distant mutterings the storm died away, and the wind calmed down. But still they did not venture to go out, for fear of the robbers. After a quarter of an hour had elapsed a sound was heard outside, and soon they could distinguish the well-known voices of neighbors whom the sight of the flames had called together to help extinguish the fire. Now L— and his

family hurried out to the burning building. But imagine their astonishment—still unconsumed by the flames there lay at a little distance the body of a man, in whom the house servant recognized one of the strangers who had the evening before given him the letter of which we have spoken. It was, in fact, the much-feared robber-chief, who had been struck by the lightning at the very moment when he was approaching to execute his cruel and desperate purpose of setting fire to the house. There he lay, a corpse, forsaken by his companions in evil, who had fled as soon as they saw their leader fall.

The fire was soon quenched by the help of kind neighbors, and L— related the remarkable circumstances to them. Deep astonishment seized them all.

When they went to carry away the dead man they found a paper on him which put them on the track of the other miscreants, who had, for a long time, made the neighborhood insecure.

Thus had the Almighty made evident that it is to Him a light matter to bring to nothing the purposes of men.—*British Messenger.*

—To hold the pen in hand and feel that the Lord Jesus is dictating just what I must say is not fanaticism—"Except ye abide in me, and my words abide in you, ye cannot be my disciples." The words of Jesus, "They are spirit, and they are life." The healthy, growing Christian feeds upon his words. There can be no real growth away from the vine. Be very diligent in the perusal of God's holy Word. Religious books and hymns are often very comforting, but we must not forget that the writers of hymns and devotional books drew light alone from the Bible. When we have learned to love its hallowed teachings, then indeed we may rest assured that our faith is not in vain.—*M. H. S.*

YET A LITTLE WHILE.

There is a wondrous healing power in a "little while." A little while, and the tears of childhood give place to smiles of joy; a little while and the weariness of the toiler is exchanged for repose and refreshment; a little while and the hour of temptation is past, and he who was sore oppressed by the adversary raises his thanksgiving to God who giveth the victory; a little while, and the power of the oppressor is broken, and deliverance comes to the loyal, trusting soul; a little while, and the bitter days of tribulation are done, and the heart, tossed, troubled, and discouraged, finds repose in the providence and grace of the Lord Jesus Christ; a little while, and the anguish of bereavement is assuaged, the broken heart bound up, the sorrowing soul made glad, and the discouraged one goes forward in the strength of God; a little while, and the weary pilgrimage is ended, the fight is won, and the victory is gained.

"A little while and ye shall see me," said the Saviour to his sorrowing disciples. "Yet a little while, and he that shall come will come and will not tarry," is the testimony of faith to the struggling church.

Let us rejoice in him who thus gives us everlasting consolation; and, though the time to us seems long, and the years seem weary, yet our gracious Lord ever whispers in our ears, "Yet a little while.—Blessed are they who can trust his precious word, and can believe that our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

—Whatever you do do it well.

"HELL FIRE NANN."

Mr. John B. Gough tells the following: When visiting Edinburgh, Scotland, he attended a mission in the wickedest part of that city.—Such degradation, misery, filth, and wickedness he had never seen among the outcasts assembled. He failed to see a single outline of the image of God on any face. Sin had blotted out the last vestige of even humanity from every face. The stench arising from their filthiness was unbearable. But he had went in hope of doing some good, and had faith in God.

Among the audience there was the most desperate character known to the authorities of that city. She was known as "Hell Fire Nann."—She had served fifty-four terms in prison. The authorities said they never had a man in the police force that would attempt to arrest her without help. The thieves and outlaws around where she lived would flee from her as from a wild beast. She seemed possessed of devils. She had given the missionaries great trouble. When she came in they looked for a row. She was pointed out to Mr. Gough, and as the missionary was telling him how desperate a character she was, she noticed them both looking at her, and up she gets, and upon the platform before Mr. Gough. She walks up towards him, he retreats, and she keeps advancing, showing war in every word and move. She got so near that her breath came full in his face. The stench of that creature saturated as she was from living, as it were, on rum for years, almost prostrated him.

Stopping in front of him, now she says, take a good look at me, so that you won't forget me. I am a beauty, am I not—a sweet-tempered, loving creature? Yes, I am—look at me.—She then puts her hands on her haunches, lights her lips, shakes her head from side to side. She adds, I'm a roarer, and a beauty with-

out paint. Just look at my figure and round she turns, slowly bobbing up and down. With her hands still on her haunches, her elbows sticking out, she goes up to him again, shaking her head, seeming ready to pounce on him in a moment.—Come, she says, will you give such an one as me the pledge. Gough answered yes, I will. But the missionary whispers, do not mind her—she is in for a fight, and if she begins we can do nothing with her, nor will the police attempt to quiet her, or have anything to do with her.—Gough says I will give her the pledge. The missionary says she will not keep it. She sees that they are afraid of her, and in a threatening way demands—Is he ready to give her the pledge. Again he says yes; but there is a man here that says you will not keep it. What's that he says—she screams at the top of her voice. Up she rolls her sleeves, and up goes both fists, shut like a pugilist, and, squaring off like a boxer, she cries, show him to me; let me get at him, and he will find out whether I can do what I say or not. The house was in a terrible excitement, and Mr. Gough knew not what to do. But reaching out his hand to her he said, I will give you the pledge. She dropped her hands by her side, and said yes, you will give me the pledge, but I have not said that I will keep it. But if I do, Hell Fire Nann can do it.—Gough says, I know you can, and will if you say so. She softened at his word of confidence so truthfully given. He saw her look change.—She stood quiet and thoughtful for a minute. Mr. Gough saw his advantage. He said, "Nann, I would take your word to keep the pledge as quick as I would the word of any woman in Edinburgh. "You would," she says. "Then Nann will do it, and not disappoint you, either. The victory was won. Nann's voice ceased to be a terror to the neighborhood and policemen. Four years

after Mr. Gough held another meeting, in Edinburgh. Two women sat in front of the platform, listening attentively. The tears and emotion of one of them touched his heart deeply. When the meeting closed, one of the women came up to the platform and asked Mr. Gough if he knew the woman that sat sobbing in front of him. He said no. Well, she said, that is Hell Fire Nann, my mother. And oh, how proud I am of her. But the hell fire and rum is all taken out of her now, wherein the neighbors were all afraid of her when she drank. Now, when they have trouble or sickness, the worst of them will say, bring me the good angel Nann, for she has got the comfort that serves all. Just think, of it, Mr. Gough—if it were only the change of name from Hell Fire Nann to the good angel Nann. But you must speak to her yourself. There she sat clothed, and in her right mind. She that was as ferocious as a tiger sits with streams of joyful tears, rubbing her cheeks, so subdued and humbled that she shrinks from making herself known even to the man that dare trust her word when no living creature would believe her oath. Mr. Gough asked her how she got along. Oh, sir, the struggle was hard, hard, hard, very hard. Often I have dreamed that I had gone back to drink, and that I was fighting with the neighbors with a more hellish nature than ever before. The dreams have been so real to me that I have often awakened out of sleep and rolled out of bed unto my knees, crying at the top of my voice for God to save me, and I would never drink or fight again.

The voice of my daughter has often called me to consciousness, in times of such despair. She would cry, "Mother, mother—you are safe; it is only a dream you had." As I passed from that hell of anguish, at the thought of falling, I had some idea of the misery of a

lost soul. And when I threw myself on the floor of my little quiet, clean room, with my saved daughter by my side, Oh how the joy of a heaven on earth flooded through my soul.—Praise God, I am not only saved, from drink, but saved from sinning against such a merciful and loving God as I have found in Jesus.

Mr. Gough made inquiry from others how she got along and spent her time. He found that she hired a little shop and sold eatables, such as the poor around her used, at a lower price than they could buy at other places. Her daughter and she made common sacks. They lived on thirty cents a day, and were able to help scores of poor families. As soon as the drink got out of her own system, she immediately began to labor with others like herself. Her first effort was with a woman that was counted the next hardest case in Edinburgh.—She never left her until she was reclaimed. When she went after such ones, she was never known to fail. She believed when she felt for them, God felt for them, and had laid the burden on her for them.—There was no sacrifice too great for her to make, in view of getting another immortal soul rescued from the devil and hell. She generally brought them to her house, and kept them there, until she broke up their hardened hearts with her love—a love that exceeded that of a mother. She would watch every move that they would make. She would wait on them, wash their feet, comb their hair, pat their cheeks, and kiss them as but few mothers can. She knew her work, and had the assurance that she was successfully wooing them for Christ. She was never idle in her new Master's work. Hundreds were lifted up from the lowest depths of sin through her instrumentality, and tens of hundreds live to-day to call her the good angel Nann.

She lived to the honor of her Re-

deemer, Jesus Christ, over twenty-seven years. She died in great joy, praising God for his power to save to the uttermost all that come to Him through Jesus Christ, the only mediator between God and man.

The Mayor of Edinburgh, with the city officers, and ministers of the gospel, and Christians of every denomination, together with thousands of the citizens, and among them hundreds of the hardest hearts found in the haunts of vice, broke down and wept with a heartfelt grief as the remains of the woman that was formerly known as Hell Fire Nann were lowered into the grave—from whence she will come forth all glorious, without spot or wrinkle, in that great day when Christ comes again to make up his jewels. Truly, the way of the transgressor is hard. But thanks be to God the end of the righteous is peace. Who will say, let me live the life of the righteous, that my end may not be like Hell Fire Nann, but like the good Angel Nann, so called by wicked men.

—He that will not look before him will have to look behind him—with regret.

—If our eye be ever toward God in duty, his eye will be ever toward us in mercy.

—Eternal life is ours now. Not something that we are to look for after death. Christ gives us now here in this world the life eternal. Our souls are endowed with new power the moment we come into possession of this gift. Joining any church will not give it to us; obeying all the precepts of church ministers does not impart it. We say strive to fulfil the whole law, and still be in darkness. Christ alone can grant this one precious boon. We must look to Him and He will grant it. This being shut in with Christ, face to face, clear of all human helps, brings us into the kingdom.—*M. H. S.*

OUR INHERITANCE.

BY MRS. T. S. HUTTON.

As we read the Word of Life how often we find our Lord offering himself to us. Not his gifts alone, they alas, "cannot suffice unless himself be given." What an effort is made all through the teaching of Jesus to show us that He is the one above all others to be desired. That "Except we eat the flesh of the Son of Man and drink his blood, we have no life in us."—John vi, 53. These words are to teach us that it is by his life imparted to us that we live. Then we are not to measure ourselves by our gifts or graces, but by God's Word. And if in coming to Jesus we have not desires that reach beyond the gifts of the great giver, we come short of a right understanding of what has been purchased for us through the great atoning sacrifice offered once for the whole world.

Oh how much there is in Jesus for every believer. When our Lord was on earth some followed him for his gifts, "because they eat of the loaves and were filled," and Jesus reproved them. "Then said they unto him, What shall we do that we might work the works of God? Jesus answered and said unto them: This is the work of God that ye believe on him whom he hath sent."—John vi, 28, 29. So it is to-day. Many are following Jesus, not for himself alone, but because of the consolations they receive, and only as they receive such, will they believe. Such persons cannot be of the number that "eat the flesh of the Son of Man." In order to understand the Word of God we must first consecrate ourselves fully to him. Then we must believe every word that proceedeth out of the mouth of God. We must believe, whether we understand fully or not. And in believing and searching we shall come to understand the truth as it is in Jesus.

The prophet Daniel was a man of great power with God, and was greatly beloved by God.—Daniel x, 11. The secret was he believed God. We read that he believed the prophecies of Jeremiah, but did not fully understand them. So he says: "And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes." And God revealed to him what he desired to know, and what without the light of the Spirit he could not understand.

"All Scripture is given by inspiration of God." Some portions are plain and easy to understand, while others are sealed to us only as revealed by the Spirit. And if we are satisfied with a little, we shall have but a little. If we hunger and thirst as did Daniel, God will satisfy us if he has to send an angel from heaven as he did to his servant Daniel; and he will love us the more, bless his name, for our earnestness. Some rest with a little, thinking to receive the rest of their inheritance, whatever it may be, when they have crossed the river of death. They have a very indefinite idea of heaven.

As I better understand the Lord, it seems to me that heaven is all around us, and if it were not for the veil of our flesh, wonderful things would we see. In Second Kings, sixth chapter, we read that when the King of Syria with his horses and chariots and a great host was seeking for Elisha, the servant of Elisha was alarmed, but Elisha prayed that the young man's eyes might be opened. "And behold the mountain was full of horses and chariots of fire round about Elisha." And in Psalms lxviii, 17, we read the chariots of God are twenty thousand, even thousands of angels. When the multitude came out with swords and staves to take Jesus by force to crucify him, Jesus said to his disciples who wanted to defend him, "Thinkest thou that I cannot now pray to my Father, and he shall

presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled that thus it must be?—Matt. xxvi, 53-54. In those days a legion was understood to mean an army consisting of from six to seven thousand men.

"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation."—Hebrews i, 14.

There is enough in the Word of God to show us that we are surrounded with an innumerable company of angels. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus Christ." All this we come to when we believe what our Saviour told Martha to believe—that he himself was the resurrection and the life. Praise God. It is a glorious thing "believe on him whom God has sent."

—"The letter killeth, but the Spirit giveth light." Be careful that in your zeal for religion you do not forget this. So many are very particular to observe an outward form of worship, forgetting the words of Christ: "They that worship God must worship Him in spirit and in truth. In John Wesley's day he saw that the English church of which he was a member was careful to carry out to the full the letter of the law, but lost sight of the spirit, and convinced of the evil thereof he plunged himself into a work which has now led the English church to acknowledge the fact that they had become a church of more head than heart. Be cautious, therefore, to keep before you great principles rather than rules.—M. H. S.

"MEEKNESS OF WISDOM."

"Blessed are the meek."—Matt.

v. 5.
"The fruit of the Spirit is . . . meekness."—Gal. v, 23.

Can we not all remember a time in our lives when we did not admire meekness, when we felt like classing this quality with lack of proper spirit and energy, and thought it becoming only in children and servants? But if by Heavenly teachings we have now learned to love and hunger for the meek and lowly spirit of that One who tells us that we must become like little children before we can enter the Kingdom of Heaven, and bids us be great by becoming the servants of all, let us praise his name together for subduing the pride of our selfish hearts, and let us wait on him day by day to be filled with this "meekness of wisdom."—James iii. 13.

And as we bend every power of our souls to the "right sceptre" of Zion's lowly King, who rides prosperously because of truth and meekness and righteousness," we begin to realize the wonderful inheritance of those who "follow after meekness."

Our High Priest declares "by the mouth of his holy prophet" that he is "annointed to preach good tidings unto the meek." Are we not ready to throw off all self-power and selfish pride and become like babes in simplicity, yea, "fools for Christ's sake," if we may be numbered among the meek ones who alone are able to receive these "good tidings of great joy?" And if we do this we shall know that the "good news" from this "far country" is indeed "like cold water to thirsty souls."—Prov. xxv. 25.

Again, the meek are the ones for whom God's arm of justice is bared; for we read, "God arose to judgment to save all the meek of the earth."—Psa. lxxvi. 9.

Let us read more of the portion of

these meek and quiet ones, despised by the haughty earth, but great in the Kingdom of God. We are told that "the meek will be guide in judgment; and the meek will he teach his way."—Psa. xxv. 9. Guided by God and counseled in his way! Do not we who have erred so often in judgment, and chosen so many sorrowful paths, yearn for such guidance and instruction?

"The Lord lifteth up the meek."—Psa. cxlvii. 6. "He will beautify the meek with salvation."—Psa. cxlix. 4. "The meek shall inherit the earth; and shall delight themselves in the abundance of peace."—Psa. xxxvii. 11.

How blessed it is to contemplate "the meekness and gentleness of Christ." who, "when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." The apostle exhorts us not only to be patient and humble when buffeted for our faults, but also when we have done well and suffer for it; "this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 Pet. ii. 20-21.

Ought we not then to study far more closely that wonderful example as revealed in God's Word, so that, by the enlightening power of the Holy Spirit, we may plainly see the steps he trod?

How many of us are yet meek enough to endure patiently reproach and derision when we have put forth every effort to help and bless the one who thus repays us for our well-doing? Doubtless we have felt and said on such occasions that our hearts have been more cruelly wounded by such ingratitude than by any other trial, and yet we do not often remember that it was just this which pierced the heart of our Lord with so many sorrows. "He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not."—St. John i. 10-11.

And through all was the continuation of that loving service, the laying down of his life in his patient, toilsome ministry, as well as when he gave it upon the cross, the soft answer at which men marveled and held their peace; and, again, the wondrous meekness which kept him silent before Herod when "the chief priests and scribes stood and vehemently accused him." Beloved, can we, keeping this in mind, ever again excuse ourselves for feelings of anger and revenge when we are unjustly accused? "The disciple is not above his Lord." Since Christ so humbled himself for us that it was said of him, "In his humiliation his judgment was taken away," since he bowed in that spirit of loving meekness which made him willing to be "led as a sheep to the slaughter," and to stand "like a lamb dumb before his shearer," neither threatening nor condemning, but at the last, terrible moment of agony lifting up his voice in forgiveness and blessing, shall not we, his followers, seek thus to fulfill our high and blessed calling?

Let us seek to be "poor in spirit," and to be childlike in simplicity, for "the meek shall increase their joy in the Lord and the poor among men shall rejoice in the Holy One of Israel."—*Triumphs of Faith.*

—A state of faith admits no plea of necessity; they are under no necessity to sin, whose one necessity is, that they do not sin.—*Tertullian.*

—Clouds dark and dreary, and perplexity and almost dismay, sometimes is our lot, but prayer and an honest purpose to do the will of God, will lead to the light. Sometimes God puts his beloved ones in the very furnace of affliction, and seems to leave them at the mercy of every gale, but there is mercy and love in the hand that seems so heavy.

—*M. H. S.*

TERRIBLE.

An old man living in this city, says the *Cleveland Leader* until recently, depended upon his daughter for support. He is a slave to the whiskey-bottle, and is a common loafer, sleeping in some gutter or saloon at night, only going home when in need of money to buy more liquor. The daughter earned a livelihood by sewing, and was obliged to give twenty-five cents each day to her father for liquor. One day the daughter slipped upon the ice and fell. She was picked up badly injured and carried to the hospital.

Her fall was too much for her frail system, weakened and run down by unceasing toil, poor food, cheerless days, and nights of sorrow. For several days she tossed in fever, and finally died. The father missed her daily pittance for rum, and pawned the sewing-machine to buy more liquor. The dead girl was buried quietly, no one going to the pauper's grave except the undertaker and the father. The ladies who lived neighbors to the girl made a beautiful wreath to be put upon the coffin, and gave it to the father to be placed there in the grave. That wreath he sold for liquor. At night, when the rum cravings came on strongest, the old man secured a horse and wagon, drove to the grave where his dead daughter was buried, dug up the earth, tore the emaciated body from its resting-place, and conveyed it away to the storage-room of a medical college. He sold it there for a miserable pittance, — a few dollars, with which he returned to his cups. With the price of his daughter's body he is even now debauching himself.—*Selected.*

—There is a great art in knowing how to give without creating an obligation.

—So long as we set our affections on things above, things below cannot corrupt us.

THE MOTHER OF CRIME.

The Princeton Review says: A committee of the house of commons of the Dominion of Canada, reporting in 1875, stated that out of 28,189 commitments to jails in the provinces of Ontario and Quebec, during the three previous years, 21,236 were committed either for drunkenness or for crimes perpetrated under the influence of drink.

The number of arrests made by the police department of the city of New York, during the year 1874, are reported to have been 84,399, and of this number 61,476 were for intoxication and disorderly conduct.

The convictions for crime in the State of Maine, with a prohibitory liquor law, were in proportion of only 1 to 1,869 of the population. The convictions, on the other hand, in the State of New York (not including New York city), without a prohibitory law, were in the proportion of 1 to every 620 of the population.

Crime diminished seventy-five per cent. in the State of Connecticut under the prohibitory law of 1854, and in 1873, upon the restoration of the license system, it increased fifty per cent. in a single year.

"It cannot be necessary," says the Review, "to pursue this subject further, for it must be apparent that the relation between intemperance and crime is that of cause and effect. To permit the sale of intoxicating liquors in grogshops and saloons is to permit schools for the education of a criminal class to be opened in every town and hamlet in the commonwealth.

—Tertullian, a celebrated Christian writer of the second century, says of cowardly Christians, "All of the Gospel that they care to remember is, 'When they persecute you in one city, flee to another.' Their pastors are lions in peace, but deer in the fight."

"DO YE NOW BELIEVE?"

BY MRS. C. M. CADY.

After our Lord had been talking with his disciples, (John xvi, 30) they replied: "Now are we sure that thou knowest all things and needest not that any man should ask thee: by this we believe that thou camest forth from God." Jesus answered them, "Do ye now believe?" What words! What an answer! After all his miracles, his teachings in various ways, his words of comfort, hear him saying, "Do ye now believe?" No upbraiding them because of their slowness of heart to believe; no telling them they ought long before to have known that he came from the Father. He only says, "Do ye now believe?" But to me they were more excusable than we are in this day. He told them of their sorrow on the account of his leaving them. But we know he has risen and "appeared unto many." There is no excuse for our unbelief. We may be surrounded by thick darkness, and if we dwell in the light, we shall be able to comprehend the light. We may know that Christ is risen, and we may have part in the first resurrection. When Jesus told Martha that her brother should rise again, she said she knew he would rise again in the resurrection at the last day. Jesus said unto her, "I am the resurrection." Jesus lives to resurrect us now out of all our graves and bring us into closer fellowship with himself.

—The Christian warfare consists in watching, guarding and keeping the heart.

—If you want little, spend little, and if you only want little you will have much.

—He who has filled the measure of his days has only learned how to begin to live.

"WHO SHALL BE GREATEST?"

BY REV. A. V. LEONARDSON.

This question, asked by the disciples, was answered by the Master in taking a little child and setting him in the midst of them, saying, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii, 3, 4. Wesley comments thus on this passage: "Which of us shall be thy prime minister? They still dreamed of a temporal kingdom."

Again, it is written that Jesus arose from supper on one occasion, laid aside his garments, took a towel and girded himself, and washed his disciples' feet, exhorting them and by example teaching them the great lesson of humility and charity. It is said that Jesus, in order to accomplish man's salvation and bring him to God and heaven, "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and being formed in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."—Phil. xxvii, 8.

The object of the Master evidently was not to impress upon the mind ideas of earthly honors and earthly kingdoms, but a high and exalted state of spirituality, to be enjoyed in this present world. The lesson taught was *humility*. "Humble yourselves therefore under the mighty hand of God, and he will exalt you in due time."

Without humbling himself the lost sinner can never reach atonement blood; without humility salvation cannot be retained. Without it all is vain-glory and hypocrisy.

Pride is as contrary to the spirit of holiness as light is to darkness, as heaven is to hell. To profess holiness, and yet to talk, act, or desire anything contrary to God's glory, and the eternal welfare of men, is to

become a robber in the Bible sense. "Will a man rob God?" The Word teaches, and experience proves, that grace brings the creature where he is delighted in knowing and doing the will of God. He that is truly humble does not desire to exalt himself. He is saved from all aspirations of self-seeking. He that seeketh the honor that cometh from men, dishonors God and "loses his own soul."

Holiness brings the individual where he courts neither the President's chair nor the bishop's position of honor. He neither courts nor rejects, but ever says, "My Father's will be done." The single eye roots out the desire to be thought good, or great, or wise. "He that exalteth himself" would debase the Almighty and enthrone himself.

We look for those elements contrary to humility in the unsaved. We look, God looks, and the world looks for humility in the professed followers of Christ; and where it is possessed by men of God, in the ministry or in the laity, they are saved from mere self-seeking. There is no desire to dishonor God and become a church politician. Presidents, emperors and kings are assassinated because of this insatiable thirsting for position, honors and wealth. Men in authority in church and state are defamed and their good name calumniated, which is dishonoring to God and injurious to those concerned.

By humility and fear of the Lord are riches, and honor and life. Prov. xxii, 4.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud and giveth grace to the humble."—1 Pet. v, 5.

—The truly wise and good will not look upon any with scorn and disdain.

EDITORIAL.

THE BIBLE.

Some who would like to be considered intelligent appear to think that the way to obtain a reputation for mental acumen is to sneer at the Bible. It may help such to read what distinguished men have said of the word of God.

JOHN LOCKE was an eminent English philosopher. It is said that he wrote the most numerous and important contributions ever made made by one person on the subject of the mind of man. His *Essay on the Understanding*, first published in 1688, is still a standard work. He spent the last fourteen years of his life largely in the study of the Bible. He wrote the "Common Place Book of the Scriptures," and "The Reasonableness of Christianity"—works of great value. He died in 1704. To one who inquired the shortest way to obtain a true knowledge of the Christian religion this great philosopher said :

"Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. IT HAS GOD FOR ITS AUTHOR, SALVATION FOR ITS END, AND TRUTH, WITHOUT ANY MIXTURE OF ERROR, FOR ITS MATTER.

SIR ISAAC NEWTON is generally regarded by learned men as the most remarkable mathematician and natural philosopher of his own and perhaps of any age. He was born in 1642, and died in 1747. His great work, "The Principia," will carry down his fame to the latest posterity.

He set out in life a clamorous infidel, but on a careful examination of the evidences of Christianity, he became convinced of its truth. To Dr. Holley, an infidel, he said: "I am always glad to hear you when you speak about astronomy, or other parts of mathematics, because that is a subject which you have studied and well understand; but you should not talk of Christianity, for you

have not studied it. I have, and am certain that you know nothing of the matter.

On another occasion he wrote :

"I account the Scriptures of God to be the most sublime philosophy."

Sir William Jones was one of the first linguists and oriental scholars that England ever produced. He established the Royal Asiatic Society for investigating the history, antiquities, arts, sciences and literature of Asia, and was its first president. He made translations from the Persian, Arabic, Hindoo and other oriental languages. He was born in 1746 and died in 1794. A second edition of his works in thirteen volumes, 8vo., was published in 1807. On a blank leaf of his Bible he wrote :

"I have regularly and attentively perused these holy Scriptures, and am of the opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written. The unstrained application of them to events which took place long after their publication is a solid ground for belief that they are genuine productions and consequently inspired."

SIR JOHN HERSCHEL was one of the most celebrated astronomers. He was born in 1790. He made a "Telescopic Survey of the Whole Surface of the Visible Heavens." The results of his labors are of untold value. They are incorporated in all works on astronomy. Of the Bible he wrote :

"All human discoveries seem to be made only for the purpose of confirming, more and more strongly, the truths contained in the sacred Scriptures."

BENJAMIN FRANKLIN, shortly before his death, said to one who asked his opinion as to the truth of the Scriptures :

"Young man, my advice to you is that you cultivate an acquaintance with, and

a firm belief, in the holy Scriptures; this is your certain interest."

To another he said:

"As to Jesus of Nazareth, my opinion of whom you particularly desire: I think his system of morals, and his religion, as he left them to us, are the best the world has ever seen, or is likely to see."

GEORGE WASHINGTON: "It is impossible to govern the world without God. He must be worse than an infidel, that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation."

JOHN QUINCY ADAMS wrote to his son a series of letters on the study of the Bible. He said that he had made it a rule for thirty years to read the Bible through every year. He said:

"So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens to their country and respectable members of society,

ANDREW JACKSON, during his last illness, said to his friend, pointing to the family Bible on the stand, "That book, sir, is the rock on which our republic rests."

PROF. DANA a celebrated writer on geology and mineralogy, writes:

"The grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word."

LIEUT. MAURY, who has made valuable contributions to our knowledge of natural science, says:

"In my investigation of natural science I have always found that whenever I can meet with anything in the Bible, on my subject, it always affords me a firm platform on which to stand."

DANIEL WEBSTER the great American statesman, a few days before his death drew up and signed this declaration of his religious faith:

"Lord, I believe; help thou mine unbelief." Philosophical arguments, especially those drawn from the vastness of the universe in comparison with the insignificance of this globe, have sometimes shaken my reason for the faith that is in me; but my heart has always assured and reassured me that the gospel of Jesus Christ is a divine reality. The Sermon on the Mount cannot be a mere human production. This belief enters into the depth of my conscience."

PATRICK HENRY, the celebrated orator of the Revolution, a short time before his death said to a friend who found him reading the Bible: "Here is a book more than all the other books which ever were printed, yet it is my misfortune never to have, till lately, found time to read it with proper attention and feeling."

HENRY CLAY, an eminent statesman and orator of a later date, said:

"I always have had, and always shall have, a profound regard for the Christianity, the religion of my fathers, and its rites, its usages, and its observances."

MEETINGS.

AT WASHINGTON, D. C., we preached four sermons the 13th to the 15th of May. It was very rainy, and the attendance was small. There were a few hungry souls who fed upon the word. The Lord was in the meeting, and the saints were blessed and some were specially helped.

AT ALEXANDRIA, VA., we preached the following evening. There was a good congregation, and the word was listened to with attention, and the saints felt anew the quickening power from above. They have a good comfortable church here, and though they have no preacher at either of these places, the little societies are bravely striving to hold the ground and let the light shine. In this field is a promising field of usefulness for a man of God, full of faith and the Holy Ghost, guided by heavenly wisdom.

AT KENDALL MILLS, Orleans Co., N. Y., we dedicated a church the 28th of May. It is a very neat, substantial edifice, adapted to the wants of the congregation. The means to pay for church, furniture and sheds, were provided for.

The services were interesting and profitable. This devoted society has before it a fine prospect of usefulness.

LOVE.

Notwithstanding all the counterfeit and debased coin in circulation, gold is still current in the commercial world. So though much that passes for love is only undisguised selfishness, it is yet an important truth that patient, enduring love is the all important element in the Christian character. We may have zeal of Jehu, the austerity of John the Baptist, multiplied a thousand fold, but if we have not the charity that never faileth, we are lacking in an essential particular. This is the plain teaching of the Word of God. Study the thirteenth chapter of First Corinthians.

Many are deceiving themselves in this respect. They denounce all who disagree with them, no matter how pure their character, and spotless their lives. They call it "obeying the Lord." Yet there are far more commands of the Lord forbidding such a course, than there are forbidding other things which they bitterly denounce.

Beloveds, let us look into this matter. If we love only those who love us and speak well of us, and condemn those who do not accept us as their spiritual guides, what good reason have we to conclude that we are Christians? In what respect does this course differ from that of politicians who bitterly assail their opponents? It does not require grace to condemn others. Satan is called in the Scriptures "the accuser of the brethren." They are his children who do his works.

We must give no countenance to sin. When discovered in ourselves we should pursue it with unsparing severity. When

seen in others we should give it no aid nor comfort. But we must keep the spirit and the manners of love. *And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.*—2 Tim. ii, 24, 25. The truth spoken in love does not generally exasperate. But railing does. Few will bear truths spoken in provocation.

Like begets like. He who has a genuine Christian love for sinners will meet with love in return. Some may persecute, but others will be drawn to him. Ringleaders of mobs who went to his meetings to assail Mr. Wesley, sometimes listened to him for a while and then became his protectors. If we tell men, *even weeping*, that they are enemies of the cross of Christ, they are not likely on that account to become our enemies.

SETTLED.

There are some things which ought to be finally settled in the mind of every believer.

1. That being in a church, or being out of a church, cannot save any man. We may make war upon sects, and upon sin; we may say true things and utter sharp sayings, but that will not secure us admission to heaven.

2. That no kind or degree of religion can save us without love. This is plainly taught in the Bible. 1 Cor. 13th chapter; Mat. v, 43-48.

3. There can be no true love of God without love to man. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John iv, 20.

4. We never intentionally injure, by word or act, a person whom we love. We are ready to speak to them, to help them, and to do them all the good in our power. It is astonishing how one can pretend to love a person to whom he will not speak. Perfect love is not perfect hatred, and not even perfect indifference.

A NEW VOLUME begins in July. Get us all the new subscribers you can, to commence at that time. We wish that at each of the camp-meetings some of our friends would take it upon them to get up a club of from five to a hundred or more subscribers at one dollar each. We authorize any earnest Christian who will take hold of it, to act as agent. You may do much for the cause of God in this way. Make a decided effort.

♦♦♦
CORRESPONDENCE.

OBITUARY.

BROTHER HENRY WAGNER died at Seminary Hill, on Sunday, the 28th of May, aged fifty-five years of age, after six months suffering with cancer. He loved to read the EARNEST CHRISTIAN so much; he kept the faith and is now resting.

MATILDA RILAND.

Dubuque, Ia.

MARGARET SEARS, wife of Captain Chalkley C. Sears, died at New Gretna, N. Y., March 29th, 1882, in the 67th year of her age, where nearly fifty years ago she was converted to God, at a camp-meeting under the ministry of Rev. Thomas Stewart of precious memory. In the year 1836 she was married to Captain Sears, with whom she shared the joys and sorrows of life. Nine children graced this union, eight of whom, with the father, mourn the loss of an affectionate wife, a beloved mother. Sister Sears sought retirement rather than publicity, yet was faithful in the discharge of every known duty. During the past two years, as health was declining, she suffered much, but no murmur escaped her lips. Before she passed away she was heard to say, "Welcome death," thus assuring us that death had no terrors for her.

S. H. POTTER.

MARY A., wife of David Hoy of Clarkson, N. Y., died of cancer at the house of Mrs. Nellis, in Parma, Monroe County,

N. Y., April 19th, 1882, aged 62 years.

She was born in the town of Parma, N. Y. Her maiden name was Mary A. Martin. At the age of twenty years she was married to her present bereaved husband. She became the mother of four children, three of whom survive. She was converted to God early in life, and maintained a Christian standing to the end. Soon after her marriage she went with her husband to Clarkson, their present home. She united with the M. E. church of that place, and was with them until the formation of the Free Methodist church, when she felt convicted that God would be better pleased that she cast in her lot with them. She did so and remained a faithful member until her death.

Sister Hoy had enjoyed good health up to June, 1879. Then a cancer appeared on her person. After much hesitation, in the face of much suffering, she was induced to take treatment, and the following February went to Buffalo and was successfully treated for that one; but some months after another appeared with more fatal symptoms, which ended the strife. The writer visited her while she was yet about the house. She said to me, "I am fully aware of my condition. I see the suffering before me and the care and anxiety to which I shall subject my friends. It is all before me. But that God whom I have trusted in the past will not forsake me now." It proved true; for in her last days she was wonderfully borne up above her suffering. After greatly exulting several times, when the family were singing and praying (for that was her entertainment), the power of the Lord came down in a wonderful manner and remained on the entire household for hours at a time. Sister Hoy had the happiness of seeing her entire family converted to God and connected with some religious body. Thus has passed away a devoted Christian, a true mother, an affectionate wife. She will not soon be forgotten.