

# THE EARNEST CHRISTIAN

AND  
GOLDEN RULE.

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## HEALED SLIGHTLY.

BY B. T. ROBERTS.

MEN naturally seek to be protected from every thing that is likely to injure them. Insurance companies abound, and, to all appearance, do a thriving business. There is nothing but sin that can permanently injure a child of God. While he is faithful to the grace Divine it is not in the power of men or devils to hurt him. *And who, says St. Peter to the righteous, is he that will harm you if ye be followers of that which is good?* You may suffer for the sake of Jesus, but this is only a pledge that soon you will reign with him forever. Foul aspersions may be cast upon your good name, but the Lord will take care of your reputation, and "will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then, shall every good man have praise of God.

It is because sin inflicts so deep and lasting injury that Jesus denounces such a severe penalty upon those who cause one of his weakest disciples to go astray. *But whoso shall offend* (that is, cause to sin) *one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.\** O ye who turn aside the righteous from his way, beware! Your work is dangerous! That sneer may send an immortal soul to hell; and your damnation will be doubly dreadful!

So also our Saviour tells us that, to

avoid sin, we should, if need be, pluck out an eye, or cut off a hand. *And if thine eye offend thee, (cause thee to sin,) pluck it out and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.\** Why all this effort to avoid sin? Because it is so great an injury. So God denounces his unfaithful ministers most of all for encouraging the people to rest upon a false foundation. He charged them in the days of Jeremiah, with covetousness and dealing falsely, and to crown all their wickedness, **THEY HAVE HEALED, said God, THE HURT OF THE DAUGHTER OF MY PEOPLE SLIGHTLY, SAYING, PEACE, PEACE, WHEN THERE IS NO PEACE.†**

The "hurt" or wound, is sin. This wounds man in all his faculties. It injures his vital organs. It puts out the eyes. A man without natural sight is in a pitiable condition. St. Paul says, "The god of this world hath blinded the minds of them which believe not."

A man naturally blind seeks some one to lead him; but one whose mind is blinded, is confident that he sees when he does not, and thus rushes on to ruin. Our Saviour said to one that was guilty of only the common, and, as generally considered, trifling sin of lukewarmness, *Thou knowest not that thou art blind.‡* Blind! and not know it. How can such an one escape destruction?

So, too, St. Peter says of those whose sin was merely one of omission—a failure to press on to holiness—become partakers of the Divine Nature, and then grow in grace, *He that lacketh these things is blind and cannot see afar*

\* Mat. xviii: 6.

\* Mat. xviii: 9. † Jer. vi: 14. ‡ 2 Cor. 4: 4.  
‡ Rev. 10: 17.

off.\* Yet he thinks he sees. He takes it as an insult if any one proffers him help; and he frequently offers himself as a guide to others.

Sin wounds the head—the intellect. It is wonderful what an influence it has in impairing the judgment. The Holy Spirit mentions it as one of the attributes of sinners that they “have their understandings darkened.” They may be capable of reasoning correctly about worldly matters, but their mind is dark in regard to the things of God, and it is hardly possible for one to continue in sin without embracing doctrinal errors of some kind or other. Before men will “give heed to seducing spirits, and doctrines of devils,” they must first “depart from the faith” that works by love.

Sin injures the heart—the affections of man. One who goes the full length of sin, is in the Scriptures, “Without natural affection.” Those whom every right principle, and even the instincts of nature, should lead him to love, he disregards, and lavishes his affections upon those who are totally unworthy of his regard. Husbands neglect and beat their wives whom they have solemnly promised before God and man to love and cherish, and give their strength, and waste their substance on harlots. Fathers turn out of doors their children whose only offence is that of striving to save their souls. The affections are inordinate or misplaced.

Sin hurts men in every part and in every respect, temporally and spiritually, for time and eternity. By it man is completely diseased. “The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores.” Thus diseased, man goes to the grave. If this were his end, sad as would be his fate, he might be allowed to meet it without any very serious efforts in his behalf. But,

“Ah destruction stops not there,  
Sin kills beyond the tomb.”

\* 2 Pet. 1: 9.

When he dies, the mischief is but just begun. Long as eternal ages roll, he must converse with agony and remorse, unpitied, unreprieved. There is no end to his misery, no mitigation to his sufferings. Such is the dreadful fate to which sin leads.

God has provided a complete remedy. The blood of Jesus Christ his Son *cleanseth from ALL SIN.*\* It not only heals the outward wound, but completely renovates the whole man. Provision is made both to pardon the actual transgressors and to subdue all those sinful dispositions from which actual transgressions spring. A complete cure is provided. The sinner may be restored to perfect moral soundness; and he must be if he would dwell with God in Heaven. WITHOUT HOLINESS NO MAN SHALL SEE THE LORD. To this there is no exception. “Then,” says God,—when men are converted, and brought into the kingdom of grace, *will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. From ALL your filthiness?* Yes! God makes this promise. He never undertakes any more than he can perform. He means all he says.

MANY ARE SLIGHTLY HEALED.—This must be apparent to all who have any correct idea of what constitutes a Christian. The evidences of superficial conversion are so many that we can select only a few of the most striking.

1. The love of display. This is manifested every where—about as much among professing Christians as in the world. Probably one half, if not more, of all the money expended for church edifices is for display merely. Every thing is ornamented as highly as the means and credit at command will allow. Dr. Wayland says, “If the present rage for fine churches continues, in fifty years the whole population will become heathen, both inside and outside of the churches.” The members will worship their edifice, their forms and their smooth-tongued preachers—church

\* 1 John 1: 7.

ianity will supplant Christianity: Outsiders will worship their wealth and pleasures.

Where can be found more gaily, expensively dressed people than those in our churches? Who, looking upon the gaudily attired congregations that come before Christian altars, could for a moment imagine that their sacred Book forbids, *The putting on of gold and costly apparel*? Ministers, instead of speaking out against these forbidden indulgences, too often, in themselves and in their families, set the example of worldliness, and lead the fashions. The very essence of Christianity is humility.—Proud flesh, is not a clearer indication that a wound is not properly healed, than is “the outward adorning of putting on of apparel,” of a superficial piety. It is vain to say that your denomination approves of worldly conformity. If it be so it only proves that there are many self-deceived, crying, “peace, peace, when there is no peace.” A conversion that will save the soul in Heaven, removes pride from the heart, and the appearance of pride from the person.

2. Love of worldly pleasures. An essential element of a genuine religious experience is joy. But it does not spring from eating and drinking, from dressing and carousing, from music and dancing, from making and spending money. It comes from the divine assurance of sins forgiven, from the foretaste of Heavenly bliss—from the Holy Ghost given unto us.

But do church-members generally relish these delights? Do they know what they are? If they did, would the prayer room be comparatively forsaken? While the social meeting is neglected, could the sociable, the picnic, the party of pleasure be thronged? It is undeniable that the great mass of professing Christians seek their delights where the world seek theirs. So great is the love of pleasure among those claiming to be the followers of Jesus that no enterprise is sufficiently holy or benevolent to secure their co-operation, unless at the same time their love of pleasure

can be ministered unto. Is the Gospel to be sent to the heathen? An appeal to the love for perishing souls meets no response, but a tea-party, or a festival, where hilarity reigns, secures a liberal patronage. To pay church debts, to replenish a sabbath-school library, an excursion must be planned, and frivolous amusements furnished, and the means are forth-coming. In the oriental story there was but one word which would open the door to the mysterious cavern where untold treasures were concealed, so in Christian congregations it would seem that there is but one word that will open the heart to the calls of benevolence, and that word is not “Jesus” but “pleasure.”

Where this love of pleasure prevails, you need inquire no further. If there is any piety it is exceedingly superficial. The hurt is healed slightly.

3. Prevailing selfishness. Selfishness is deeply implanted in the human soul. It manifests itself in significant actions before the child has acquired the use of words. It grows with the growth and strengthens with the strength. The less apology there is for it, the stronger it becomes. A real conversion to God takes the selfishness from the heart and enables us to love our neighbor as ourselves. In the first days of Christianity “all that believed were together and had all things common.” Wherever there is pure religion there is something of this spirit. But such is the selfishness among believers of the present day that they cannot hold even their churches common. Each family must have its pew properly secured, and for every dollar given for the cause of Christ, an equivalent is expected in the social consideration awarded by the church aristocracy to those whose means enable them to purchase this distinction in God’s house.

This selfish spirit is manifested in public and in private, in individual as in church matters. A few years since we attended the funeral of a precious saint of God. She had exemplified up to her dying hour the doctrine of Christ, her Saviour, in all things. For a number of



years she had supported, by her own exertion, her dependent children and a drunken husband. At last her health gave way; she sickened, and died in the triumphs of faith. An appropriate funeral discourse was preached by a minister of distinction, an ex-presiding Elder, to a large and sympathising congregation. Judge of our surprise upon learning that the corpse was taken to the grave in the Poor-Master's wagon, and buried at the expense of the town! The Church to which she belonged had recently decorated their edifice at a considerable outlay, but could not bury, at their own expense, one of their sainted dead!

This close, selfish, penurious spirit is utterly at variance with Christianity.—Its prevalence, shows that much of the piety of the day is superficial.

4. The want of happiness among Christians. The children of God should be happy. They are: Christ pronounces them so. He says, "Blessed" or "happy" are the poor in spirit, the meek, the peace-makers, the merciful, the pure in heart, and even those that hunger and thirst after righteousness. To *rejoice in the Lord*, is a command given not once or twice, but frequently, in the New Testament. St. Peter says that believers do *rejoice with joy UNSPEAKABLE AND FULL OF GLORY*. Their joy is so great that it cannot be expressed in words, so they spontaneously give utterance to it in shouts and hallelujahs.

But do we find professing Christians, as a general thing, thus rejoicing in the Lord? Are they not unhappy? Do not the ordinary troubles and vexations of life press upon them as heavily as upon others? Do they say with the Psalmist, "All my springs are in thee," and so of course they never run dry? It is very evident that but very few find their happiness in God alone. They expect to be happy when they get to Heaven, but they seem to have no idea that God can make them happy here, especially in the absence of the usual sources of worldly enjoyment. They are as eager after the pleasures of sense

as the veriest worldling. In fact, where we reside, by far the greater proportion of parties of pleasure, excursions, festivals, etc., are got up under the patronage of the various churches. Why is this? There is a craving for happiness that the prevailing state of religious experience does not satisfy. To be filled with the Spirit so as to rejoice in God is counted as fanaticism. Poor hungry souls want enjoyment, and failing to find it in the lifeless forms of a genteel religion, they have recourse to the world.

How is it with you? Are you slightly healed? Is your piety superficial, or is it deep, genuine, heartfelt, all controlling? Are you fond of display, and of worldly pleasure? Are you selfish and unhappy? If so, you need a more thorough work of grace in your heart. A radical cure can alone insure your safety. Unless you are a new creature, you must perish everlastingly. A superficial conversion gives a false sense of security. If your outward deportment is correct, many will cry "peace, "peace!" when God has a controversy with you. The liability to deception is very great, but there is such a thing, as being healed completely from the terrible malady of sin. You may have a well grounded assurance of enjoying the favor of God. If you would be saved you must.

(1.) *Repent deeply.* Go over your whole life. Let there be a godly sorrow for all your past transgressions. Break up your heart, weep and mourn before God.

(2.) Confess thoroughly. *He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.* To cover up your sins will neither hide them from God's sight, nor procure peace for your soul. The day of exposure is at hand. If you have wronged any one in person or property, make haste to set the wrong right, by humbly confessing your faults.

(3.) Restore promptly. Read what God says in the 22nd chapter of Exodus on this point. Repentance without confession will avail nothing—much less will confession without restitution. "If



I have taken any thing from any man by false accusation," said one truly penitent, "I restore him four-fold." If you have property in your possession that rightfully belongs to another, it is in vain to pray unless you are willing to make restitution. You must give to every man his due if you would have God accept you. In the court of Heaven one may not be pardoned, and yet retain the offence.

(4.) Consecrate yourself fully. Let Christ have you,—all there is of you, of time, talents, property, reputation—make no reservation either for the world or for self. God will not have a divided heart. Commit yourself in the strongest manner in the most public way. Be thorough in your consecration, and then you can easily,

(5.) Believe, with all your heart, in Christ. He claims your entire confidence. He would have you repose calmly and fully in the virtue of his blood. He is able to keep you unspotted from the world, and in this His ability he would have you confide. Come to Him now. If thy hand lead thee into sin, cut it off—if thy employment is such that it unavoidably exposes you to temptation which you cannot resist, change it, however profitable it may be. It is better to go to Heaven by the route that Lazarus took, than to be clothed in purple and fine linen and fare sumptuously every day, and wake up in hell at last. You must see to it that you are healed completely, made strong in God and in the power of his might.

Give yourself no rest in your present condition. If you have no feeling, bestir yourself—pray for the light of the Holy Spirit, confess your deplorable condition to Christians who can help you to the cross. Do your first works over; and do them so they will stay done.

Let the Bible be your constant study. Do not look at its burning truths, through the dim haze of the lives of professors around you, but let its powerful rays shine unobstructed into the inmost recesses of your heart.

## BE PUNCTUAL.

PUNCTUALITY may be considered a debt. If we have made an engagement with a person to meet him at an exact time, we owe it to him not to hinder him from fulfilling some other engagement, or from entering on some important labor.

Some of the most eminent men have been very remarkable for this excellence of punctuality. Melancthon, the friend of Martin Luther, not only fixed the hour, but the very minute of his engagements, and expressed his grief when his friends disappointed him. George the Third often refused to see those, even on important business, who came a few minutes beyond the specified period. Lord Nelson used to say that he owed all his honors to his rigid punctuality. And the illustrious Washington was as remarkable for this as any of these great personages, and with great dignity would reprove those who failed in this duty. We once knew an eminent Christian minister who was remarkable for attention to his engagements; and when the clock had once struck, and he was absent from his post, every one said, "the clock is too fast"—which really proved to be the case.

A poor Sunday School boy was an apprentice, and for several years passed a certain store every morning as the neighboring clock struck six, at which time a very precise old merchant always took down the shutters of his store. Each bowed as Joseph passed—each giving the salute, "good morning sir;" beyond which they never spoke to each other. What, think you, was Joseph's surprise when he learned that the gentleman had suddenly died, and left him his whole business and stock!

By this punctuality our young friend came into the possession of property which ultimately grew to nearly a quarter of a million, with which, it is pleasant to add, he did a vast amount of good. *Be punctual in meeting all your engagements with God and man.*

## OBJECTIONS TO LIVING FREE FROM SIN EXAMINED.

BY REV. WILLIAM COOLEY.

MANY very sincere persons have embraced the doctrine, that sin attaches to human nature in this life, and cannot be removed during probation. This false notion has grown out of a false religious education, an inability to resist temptation while under the power of sin, and a misapprehension of the power and extent of the atonement.

Sin is an offensive and hateful thing, and is the open enemy of God and man. It is vile, and black, and abhorrent, in the eyes of God and of all holy beings. God can never approve of it in any of its forms. Now the question is, "Would a God of infinite power, wisdom and goodness, make an atonement for sin, and provide salvation for man, and, yet not provide a positive and complete cure for this dreadful evil? But the Bible and experience both show that there is a sovereign remedy for sin—that "the blood of Jesus Christ, His son, cleanseth from sin," and that too, in this life. Some passages of Scripture are employed to prove that sin must go with us through life, and we propose to give them an examination. In 1 Kings, viii: 46. Solomon in the dedicatory prayer of the Temple uses this language in reference to the Jews, "If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy." Did Solomon mean that no man ever lived without sinning, or did he simply mean all men are liable to sin? He says "If they sin against thee," which implies they could avoid sinning, but not the liability to sin. The language implies God would be angry with them if they did sin, but he has not been angry with all his people, therefore all have not sinned in this sense. Critical scholars have shown that the original language in this passage only means a liability to sin. Job iv: 20. "If I justify myself, mine own

mouth shall condemn me: if, I say, I am perfect, it shall also prove me perverse." That is, if I say (in a self justifying spirit) I am perfect. It is proper to profess to be perfect when it is done not to exalt self, but to magnify the grace of God, for St. John says, "Herein is our love made perfect." 1 John, iv: 17. And St. Paul says, "Let us therefore as many as be perfect, be thus minded," Phil. iii: 15.

Job xv: 14, 15, "What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold he putteth no trust in his saints; yea, the heavens are not clean in his sight." This language simply shows that none but God is absolutely perfect, for it is our duty to be clean and righteous. Prov. xx: 9. "Who can say, I have made my heart clean, I am pure from my sin." But God can make the heart clean, as David prayed, "Create in me a clean heart O God," Ps. li: 10. God says in Ezk. xxxvi: 25, "ye shall be clean." Ecc. vii: 20, "For there is not a just man upon earth, that doeth good and sinneth not." The meaning is, "and is not liable to sin." It certainly will not do to bring this obscure passage against the many, found in the New Testament, making it our duty to live holy lives, and not sin against God. If it were true in Solomon's day, it is not true under the present dispensation. Isa. vi: 5, "Woe is me for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." But in verse 7, the Scripture says, "thine iniquity is taken away, and thy sin is purged."

Rom. vii: 14, "For we know that the law is spiritual; but I am carnal, sold under sin." Verse 17, "It is no more I that do it, but sin that dwelleth in me." Verse 21, "When I would do good, evil is present with me." Also, verse 24, "O wretched man that I am, who shall deliver me from the body of this death." It is said that Paul is describing his Christian experience in the language quoted. There is a connec-

tion between the sixth, seventh and eighth chapters of Romans. The Apostle describes in the sixth chapter, a state of freedom from sin, a state of entire holiness of heart. He says in Rom. v: 20, "But where sin abounded, grace did much more abound." And to illustrate this statement, he shows in the following language what grace can do for us. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." But in the seventh chapter he describes not the experience of a real Christian, but the experience of an awakened sinner, burdened with his guilt, and illustrates his state, by his own experience, when in Damascus, blind and fasting and praying. It was then that Paul could use such language as we have already quoted. This language fitly applies to a soul under a keen sense of guilt, with an earnest desire to be freed from it. But in the eighth chapter he describes a state of justification—a state of Christian experience. The language is widely different from "sin that dwelleth in me," and "O wretched man that I am." This does not sound much like a Christian describing his own state, but when the apostle says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." "But to be spiritually minded is life and peace." "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba Father." The apostle shows in Rom. viii: 3, that what the law could not do, the Son of God did do. There are too many professors of religion who have the experience of the seventh chapter of Romans, and we exhort all such to get over into the eighth

chapter, and press on and get the experience of the sixth chapter. The circumstance that he describes the highest state first, proves nothing one way nor the other. Mr. Fletcher says, "The description of the man who groans under the galling yoke of sin, is brought in merely by contrast, to set off the amazing difference there is between the bondage of sin and the liberty of Gospel holiness, just as the generals, who entered Rome in triumph, used to make a show of the prince whom they had conquered. On such occasions the conqueror rode in a triumphal chariot, crowned with laurel, while the captive King followed him on foot, loaded with chains, and making next to the conqueror the most striking part of the show. Now, if in a Roman triumph, some of the spectators had taken the *chained King on foot for the victorious general in the chariot*, because the one immediately followed the other, they would have been guilty of a mistake not unlike that of our opponents, who take the carnal Jew, "sold under sin," and groaning as he goes along, for the Christian believer, who "walks in the spirit," exults in the liberty of God's children, and always triumphs in Christ." Gal. v: 27, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things ye would." This passage shows that all inward sin is not removed at conversion, but grace gives us victory over it until the heart is purified from it. A justified soul will feel the motions of inbred sin, but if he "walks in the Spirit he will not fulfill the lusts of the flesh."

James iii: 2, "For in many things we offend all. If any man offend not in word, the same is a perfect man, and is able also to bridle the whole body." Mr. Wesley says, "True, but who are the persons here spoken of? Why those many masters or teachers whom God had not sent, not the apostle himself nor any real Christian: that in the word we used by a figure of speech common in all other as well as the inspired writings, the apostle could not possibly include



himself, or any other true believer, appears, first from the ninth verse, "there-with bless we God, and therewith curse we men." Surely, not we apostles! not we believers! Secondly, from the words preceding the text: My brethren be not many masters, or teachers, knowing that we shall receive the greater condemnation. For in many things we offend all. We! Who? Not the apostles, nor true believers, but they who were to receive the greater condemnation, because of those offenses. Nay, thirdly, the verse itself proves that "we offend all," cannot be spoken either of all men, or all Christians. For in it immediately follows the mention of a man who "offends not," as the *we* first mentioned did, from whom therefore he is professedly contradistinguished, and pronounced a "perfect man." 1 John 1: 18, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." This language cannot apply to a true Christian, for he has confessed his sins, and received forgiveness, but it applies to such as say they never sinned, or have no need of the blood of Christ to wash away their sins. If a sinner says he has no sin, he is a liar and the truth is not in him, but if the same sinner shall confess his sins, (which he will not do unless he is penitent,) he will find him faithful and just to forgive him his sins, and to cleanse him from all unrighteousness. What then shall his testimony be now? that he is a sinner still? Nay, verily—that he is cleansed, that is, freed from sin—that he is saved. That this is the state of the saved soul, the real Christian, is seen from verse seventh, "And the blood of Jesus Christ his son cleanseth from all sin." Also from 1 John, iii: 3-5, "And every man that hath this hope in him purifieth himself, even as he is pure." "And ye know that he was manifested to take away our sins; and in him is no sin." The question is, after we have become pure as Christ is, and *in him is no sin*, and then say we have no sin, are we liars and deceived? or do we utter the truth?

We will notice a few other objections.

One is that, many of the most deeply pious have sinned, such as Noah, Lot, David, Paul and Peter. But we hold that the most pious may fall and sin, but it is equally true they may repent and be fully restored. It is very strange that any body should come to the conclusion that because some of the pious have sinned, therefore they are always sinners, and every body else must necessarily be in the same condition.—"But some sin serves to keep us humble." This cannot be true, for there is no element in sin to humble us, but pride is an important form of sin. Mr. Fletcher says, "the mistake is, that some suppose that when we are humbled for a thing, we are therefore humbled by it." But we all have committed sin enough in the past to humble us without adding to the number. Again he says, "Who has more sin than Satan? And who is prouder? Who was humbler than Christ? But was he indebted to sin for his humility." Entire purity brings perfect humility, and nothing else will.

#### WORLDLY SOCIETY.

CHRISTIANS who wish to retain the spirituality of their religion, should be very careful how they mingle with the world. He who is *pleased* with the company of ungodly men, no matter however witty or learned, is either himself one with them, or is drinking into their spirit. It is impossible to associate with such *by choice*, without receiving a portion of their contagion. A man may be amused or delighted with such people, but he will return even from the *festival of wit*, with a lean soul. However contiguous they may be, yet the church and the world are separated by an impassable gulf.

DR. ADAM CLARKE.

To do much good, and make but little noise, is a singular thing. Some say much, but do nothing; but Christians should do much and say nothing.

## LIFE.

BY CLARK HARD.

MANY seem to have very inadequate views of life. They imagine it a mere toy which they may waste, destroy, squander, and all be as well. Some think it but a race-course, and he who drives the fastest, and reaches the end the quickest, is considered the greatest fellow, though he may overturn the carts of others, and scatter dismay and confusion on every side. Others believe that it is the time for patient study; and thus they pore over the secret treasures of nature, and bring up from the great deep, beautiful gems and pearls of thought, yet all the while they are forgetful of Him who hid them there. Some dwell with the astronomer, as he measures the flying planets, and computes the distances between the wheeling worlds. They look upon the deep blue sky, studded with myriads of shining spheres' glittering in light borrowed from the throne of God, and peopled, it may be, with countless races infinitely superior to man; yet they never think of Him who sent them singing on their way. Others look down into the earth's deep mines, examine the formations of past ages, read the history of the world, millions of years before man was created, consider the beautiful structure of extinct species, watch the increase of the crystal, value the sparkling diamond, but judge not of the worth of that brighter, costlier jewel contained within the slender network encircling their immortal souls. Still others explore the mighty ocean's contents, love to hear the thundering waves of the sea, are delighted with the sporting of funny tribes as they chase each other in merry glee, compare the higher with the lower, watch the birth and deplore the death of these comparatively worthless creatures, but are entirely unmindful that their own being shall live on forever, after the narrow stream of death is passed. The course of these lovers of science is noble as far as it goes, but

their negligence is inexcusable. When a father surrounds a child with all that his heart can wish, when not a desire is left ungratified, is there any excuse for that child's simply admiring and being delighted with that which his parent's affection has thrown about him, and not giving love in return? None at all. Then, when God has spread out the heavens, when He has formed earth, when He has piled up the mountains, when He has filled the sea, is he without guilt, who studies, admires and marvels at the created, but loves not, worships not the Creator? What ingratitude can be more base, what wickedness more criminal, than while thus engaged in the research of those very things which should lead our minds away to the First Great Cause, to close our eyes to the fact of our relations to Him! When we are surrounded on every hand by infallible, indisputable proofs of the goodness, power, and love of God, we thrust aside all these, and prefer to plod on our lonely way without a single ray of the divine light which He offers, rather than yield to lay our tributes at His feet.

The human heart has a wonderful strange hatred to submitting to Jehovah. And thus many spend life, worse than squandering it, and not only take themselves to ruin, but drag multitudes in their train. O pitiable throng, who, blind to their only good, pursue the phantom and the mirage, but let pass the reality; and taking the broader path, follow the road to death. And who can tell what that death means, that *second death*? It embraces the throes of mortal agony, the torturing pains of this body that can never die, the bitings of remorse, the laments of the lost, the wailing of the damned.

"There hollow eyes do utter streams of woe,  
And there are groans that never end, and sighs

That always sigh, and tears that ever weep,  
And ever fall, but not in mercy's sight!"

But there is a brighter world, where angels walk, and wave victorious palms, which Christ has opened to the faithful and the true. Let us go there.

## BREAD ENOUGH AND TO SPARE.

BY JOHN FISK.

WE have sometimes heard this scripture quoted instead of "How many *hired servants* of my Father have bread enough, and to spare." It is repeated in my "*Father's house* there is bread enough and to spare." The latter is a glorious truth, but when the passage is taken just as it reads, the meaning is very different. Though the store-house of our Heavenly Father is full, and there is enough for each, enough for all, enough for ever more, yet how few are the servants who profess to be the children of the living God, that come to the Gospel feast and eat and drink so as to be satisfied, and their souls delight in fatness; and the number is still less that have obeyed the command "open wide thy mouth," and who have received the fulfilment of the promise "be filled." Not only be filled with the Spirit, which is our duty and privilege, but so filled as to have the "cup run over, so there shall not be room enough to receive it." So that out of him shall flow rivers of living waters. This is having bread enough and to spare. This is the state we must be in if we would save our souls, and the souls of others. And He that taught as never man taught, knew this experience was needful, when He said "Ask and receive that your joy may be full." This fulness is one qualification, (and not the least) that will prepare us for success in the vineyard of the Lord. We see it manifest in Jesus while laboring for the good of others. His language to one who was ignorant of the rich blessing He had to spare, was, "If thou knewest the gift of God thou wouldst have asked of him and He would have given thee living water." So with the meat that endureth unto everlasting life, which the Son of man shall give unto you.

Yes, Jesus has enough and to spare. In Him all fulness dwells, and His soul is pressed to impart it to all who truly

hunger and thirst that they may be filled with the same fulness. There is no excuse for us, as His servants, if we are not partakers of the same fulness. The invitation is large and free, "Ho, every one that thirsteth come, and let your soul delight itself in fatness." If weak and faint, we need not be so another hour, "Have faith in God." Lay hold on His rich promise, "He giveth power to the faint, and to them that hath no might He increaseth strength." O, to be weak in the Lord, and to remain so, is to be overcome and perish. Says Jehovah, "Let him take hold of my strength." And when clothed with this Divine power and strength, as we are commanded to be strong in the Lord, and in the power of His might, be strong in the grace that is in Christ Jesus, then we are able to teach others, and bear the infirmities of the weak, and to show to the prodigal that is feeding on the husks of this poor world, by our *works* and *words*, and the joy of our hearts, and the health of our countenances, that we are the children of that King who hath said in His blessed word, "my servants *shall eat*, my servants *shall drink*, my servants *shall rejoice*, my servants *shall sing* for joy of heart." Then in the language of the Poet:

"Why should the children of a King,  
Go mourning all their days."

## TRUE NOBILITY.

WHEN the female martyr Agatha was upbraided because, being descended of an illustrious parentage, she stooped to mean and humble offices for the relief of her fellow-believers, "Our Nobility," she replied, "lies in this—that we are the servants of Christ." "Inasmuch as ye did it unto the least of these *my brethren*, ye did it unto me."

Do all you do in the name of the Lord Jesus, and to the glory of God. The saviour expects you to eat, drink, dress, and spend your time, talents, and property, and transact your business, with reference to the same objects for which you pray, read your Bible, and worship God.



## KEEP SAVED.

BY MISS JULIA M. GODDARD.

*To the Little ones in Jesus :*

The secret of living a *saved life* constantly is this : Know your heart constantly ; deal with it *severely* ; keep every thing from the very bottom brought out to the keen gaze of God's eye of flame. If all is right there, you will know no shrinking in thus bringing your deeds to the light. Not only get a baptism of the Holy Ghost every morning, but keep under this mighty baptism all through the day. In every act, however small, look for this baptism, that you may perform it to God's glory. "He shall baptise you with the Holy Ghost and with fire." Suffer not the fire to die away in any degree, but keep adding to the fuel, that the flames may burst out all around and rise higher and higher. O God, let this work spread! Beloved ones; redeemed through the blood of the Lamb, are you groaning beneath heavy burdens? Are you living in places where the numbers are few who obey God, and where you have to stand alone with Jesus, "a gazing-stock, both by reproaches and afflictions; and partly, whilst ye become companions of them that are so used?" Remember we cannot go to heaven on flowery beds of ease. "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." *Be strong* ; The righteous are bold as a lion. Go straight if every one is against you. If you are brought into such straits, that for a season you know not what to do, and the question arises: can I go through now? Say, yes, I will, though it takes my life. Jesus will bring you through. *Conquer or every time*. Bless his name! Are you grieved in spirit on account of some who last winter took a firm stand for the truth, and who are now turning back? Remember, when Jesus was here, many, when they saw the roughness of the way, "went back and walked no more with him." Will you stand alone? Do you see in your class a want of the pow-

er of God? O! arouse yourself; get the power in your own soul, and then keep digging around the rest. Write your class leader's name in a book, also, the names of each member. Look them over daily, holding them up before the burning throne of God. Pray the baptism of the Holy Ghost upon them. If you find one missing at the meeting, rest not until you see them, find out the cause, hold on to them, in the strength of God; let them not go back into the broad road to destruction. God helps us to work!

And, Oh! to you to whom God has entrusted his *power*, beware and not lose it. Have you not seen the fearful, chilling, deadening result of this? What dishonor such bring upon the cause of Christ. How discouraging to those who are seeking to attain unto higher heights in holiness. The adversary presents the temptation; they were much stronger than you; they lost ground; so will you.

Bless the Lord! we have learned not to listen to such temptations. We know we can live a saved life through the blood of the Lamb, if no other person does. How frequently, spiritual pride is the cause of persons losing their power with God. O seek not to talk eloquently of the deep things of God. *Simple, earnest, child like* talk can tell this, better than eloquent phrases, and this does not give pride so much a chance to creep in. Many times simple prayers are more acceptable to God than gifted ones. Talk with Jesus.

"Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work."

Men think God is destroying them because he is tuning them. The violinist screws up the key till the tense cord sounds the concert pitch, but it is not to break it, but to use it tunelessly that he stretches the string upon the musical rack.

## PROPAGATION.

PROPAGATE—"to carry from place to place; to extend by planting and establishing in places before destitute," etc.—WEBSTER.

What word is more applicable to the diffusion and establishment of religion, or any religious system, than is this one word PROPAGATION. In fact, what word is more applicable to many other things? Spread and establish,—establish and spread, this is one of the great orders in nature; vegetable life and animal life recognize this law, and it is the basis of the expansion of the human race: "multiply and replenish." Ideas and systems of ideas are subject to the same order, whatever their texture or tendency may be, this is their law; an idea non-propagated will surely die no matter how good it is, and a bad idea, if zealously propagated, is very apt to live though its tendency be only evil. No argument need be used to prove these things, thousands of well known facts are abundant testimony.

Christianity is an idea—a magnificent idea; but what would it or could it have done without propagation? Localize it in heaven and what would the earth have known of it? Centralize it and limit it within the precincts of Jerusalem, and what would the rest of the world have known of it, or how much better would the rest of the world have been for it?

"Go" said its author, *i. e.*, propagate it, and had it not been for its propagation, probably it would have died out long since, and the more earnest, holy, fervent enthusiasm entered into its propagation the faster it spread, as is every way likely: and by this law it must be governed through all time. Let any Christian church, Christian organization, Christian denomination, Christian society, adopt any other method than the propagation method and, the glory is departed.—Let any such localize themselves, fix a little circumscribed circle for their own special accommodation, shut themselves in without any outshoots reaching in any direction, or seeds being

transmitted any where, and the lamp of such societies will go out; it may be considered very comfortable to be so situated, but it is the comfortableness that precedes death, and death itself is at no great distance. Those of our readers who are even but slightly acquainted with the records of religious organizations are aware of this.

More than sixty years ago a secession of about 20,000 separated from the Wesleyan body in England; they formed into a distinct Methodist organization, adopted what is said to be a most excellent church polity, stood high in their own estimation, and in the estimation of some others in point of influence and ministerial talent; in forty years from their formation they stood at about 20,000. Church code good, preaching talented good, doctrine all correct;—how is this? One important element not fully developed in that organization in that time was that of *propagation*. The making ourselves comfortable and respectable, and no enthusiasm for spreading was too much in vogue there, nor did the denomination spread very much.

Fifty years ago Primitive Methodism came unexpectedly into being, it was not even a secession. If anything, it grew out of an expulsion. A few men were expelled by domineering ministerial authority. These few had a most extraordinary share of the element of propagation about them; impelled by it they went to work, not to form a sect, but to convert sinners, and the sect or denomination eventually grew out of it, and is still growing. To look at this denomination at its commencement, it had little other than the *propagating element* in it, no influence of money, no influence of association; for it was opposed by magistrates, and frowned upon by every denomination in the land, even the Quakers must have a *hit* at the *Ranters*; and the sons of Belial, from the Esquire down to the very dregs of mankind, thought it clever to ridicule and abuse this people. It lived amidst it all, it spread amidst it all; and why? Simply because the element of *propagation* was intensely at work there. Its ministry in an

early day was said to be "a ministry of one talent," and its church membership were said "to lack social refinement," it had, however, what answered quite as well for the times and the circumstances, an enthusiastic earnestness in propagation, and it has become strong.—*Primitive Methodist Magazine.*

### THE RECONCILIATION.

I ONCE picked up a man in a market-place. It was said to me, "He is a brute—let him alone." I took him home with me, and kept him fourteen days and nights through his delirium; and he nearly frightened Mary out of her wits one night, chasing her all round the house with a boot in his hand. But she recovered her wits, and he recovered his. He said to me, "You wouldn't think I had a wife and child?" "Well, I shouldn't." "Yes, I have, and God bless her dear little heart. My Mary is as pretty a little wife as ever stepped," said he. I asked him where they lived. "They live two miles away from here." "When did you see them last?" "About two years ago." Then he told me his sad story. I said, "You must go back again." "No," he replied, "I mustn't go back. I won't; my wife is better without me than with me. I will not go back any more. I have knocked her, and kicked her, and abused her; do you suppose I will go back again?" But at length he consented to accompany me to the house. I knocked at the door, and his wife opened it. "Is this Mrs. Richardson?" "Yes sir." "Well, this is Mr. Richardson, and Mr. Richardson, this is Mrs. Richardson." "Now come into the house." They went in. The wife sat on one side of the room, and the man on the other. I wanted to see who would speak first; and it was the woman. But before she spoke, she fidgeted a good deal. She pulled up her apron till she got hold of the hem, and then she pulled it down again. Then she folded it up closely, and jerked it out through her fingers, an inch at a time; and then she spread it all down again; and then she looked all about the

room, and said, "Well, William," and he said, "Well, Mary." He had a large handkerchief round his neck, and she said, "You had better take the handkerchief off, you'll need it when you go out." He began to fumble about it. The knot was large enough; he could have untied it if he had liked, but he said, "Will you untie it, Mary?" And she worked away at it, but some how or other, her fingers were clumsy, and she could not get it off; their eyes met, and the love light was not all quenched; he opened his arms gently, and she fell into them. If you had seen those white arms clasped about his neck, and he sobbing on her bosom, and the child looking in wonder first at one, and then at the other, you would have said, "It is not a brute, it is a man, with a great warm heart in his breast." Oh! how many hearts and homes might be cheered if Christian men and women would visit poor drunkards, and point them to the cross of Christ!—*J. B. Gough.*

A GREAT RIVER FROM A LITTLE RILL—A Welch clergyman asked a little girl for the text of his last sermon. The child gave no answer—she only wept. He ascertained that she had no Bible, in which to look for the text, and, this led him to inquire whether her parents and neighbors had a Bible; and this led to that meeting in London, in 1804, of a few devoted Christians, to devise means to supply the poor in Wales with the Bible; the grand issue of which was the formation of the British and Foreign Bible Society—a society which has already distributed more than 15,000,000 copies of the Bible, its issues now reaching nearly 1,500,000 copies annually. And this, in turn, led to the formation of the American Bible Society, and to the whole beautiful cluster of sister institutions, throughout the world, which are so many trees of life, scattering the golden fruits of immortality among all nations of the earth. This mighty river, so deep, so broad, so far-reaching in its many branches, we may trace back to the tears of that little girl. "Behold, how great a matter a little fire kindleth!"



### A PRIZE-FIGHTER TURNED PREACHER.

The preacher, Richard Weaver, is thus described in an English newspaper:

A new preacher, by name Richard Weaver, formerly a prize-fighter and a collier in the North, has appeared in London, and is producing very deep and wide spread impressions by open-air addresses, on large masses of the population. He was announced first of all by a handbill, to preach and "sing," at the Cumberland Market. And sing as well as "preach," he can do to the melting down of hundreds.

One night, addressing a number of poor men and women on the words, "They shall return to Zion with songs," he said: "I was always fond of singing; I believe I was born to sing; but the songs I used to sing are not the songs I love now."

"O my dear men, you sing, 'Britons never, never shall be slaves;' but what slaves you are to your own lusts, to the devil, to the landlord!"

"I used to sing, 'We won't go home till morning; the landlord loves to hear that. I've sung that five nights together and spent seventy dollars on one spree, and got turned out at the end. But I've learned better songs; I'll tell you some of the songs I love now. Here's one:

"O happy day that fixed my choice  
On thee, my Saviour and my God."

And here's another:

"There is a fountain filled with blood,  
Drawn from Immanuel's veins."

The speaker quoted with wonderful rapidity, but without the semblance of irreverence, at least a dozen hymns, or portions of hymns, some of which he sung, the meeting taking up the chorus. Then he related the following anecdote, with a pathos and tenderness of voice and manner which told how affectionate a heart and how delicate a mind may be developed by the grace of God, in a man employed in the hardest work, and once addicted to the grossest vice.

"I knew a collier in Staffordshire who

had one dear little girl, the last of four or five. This child was the light of his eyes, and as he came from the pit at night she used to meet him at the door of his cot to welcome him home. One day when he came in to dinner he missed his little darling, and going into the house with his heavy coal-pit clogs, his wife called him up stairs. The stillness of the place and her quiet voice made his heart sick, and a foreboding of evil came upon him. His wife told him they were going to lose their little lamb; she had had an apoplectic fit, and the doctor said she could not live. As the tears made furrows down his black face, and as he leaned over his darling, she said, Daddy, sing

"Here is no rest—is no rest!"

"No, my child, I can't sing, I'm choking, I can't sing." "O do, daddy, sing 'Here's no rest.'" The poor fellow tried to sing, (*preacher sings*),

"Here on the earth as a stranger I roam,  
Here is no rest—is no rest!"

But his voice could not make way against his trouble. Then he tried again, for he wanted to please his sweet little girl, (*preacher sings*),

"Here are afflictions and trials severe,  
Here is no rest—is no rest!  
Here I must part with the friends I hold dear,  
Yet I am blest—I am blest!"

Again his voice was choked with weeping, but the little one whispered, "Come, daddy, sing 'sweet is thy promise.'" And the poor father goes on again,

"Sweet is thy promise I read in thy word,  
Blessed are they who have died in the Lord,  
They have been called to receive their reward,  
There, there is rest—there is rest!"

"That's it, daddy," cried the child, "that's it;" and with her arms around the collier's neck she died happy in the Lord.

We cannot describe the thrilling effect of Mr. Weaver's singing in the midst of preaching, it is so natural, so free from every thing like premeditation or aiming at effect.

It is said that from forty to fifty persons were hopefully converted by one appeal. One of these cases was that of

a careless young sailor, brought to the meeting by his mother, and on this, Weaver founded the appeal: "O mothers, go on praying for ever; never mind what they are or where they are; if any prayers reach heaven a mother's do—Eight years ago the news sounded from heaven to the poor old woman in Sl ropshire, 'Richard Weaver is born again!'"

### HOW DID HE DIE ?

Great stress is laid by some, on the manner of a person's dying. It is certainly a great favor, to have our friends die happy and easy; but the dying of good men varies. Some die tranquil, some triumphant, some in such dreadful bodily agony and delirium, that we rejoice to see their suffering end. Christ died in agony, physical, mental, crying, "My God, my God, why hast thou forsaken me?" And, if a Christian passes to eternity, through such a gate of suffering, is that any evidence against the salvation of his soul? We think not. It is far more important how we live, than how we die. It is not always the case that those who die happy, have lived well. A very inconsistent professor of religion, for whom scarcely any one had any charity, was taken sick and died. Strange to say, she died happy. And when her pastor offered this as a source of consolation to her friends, one of them remarked in reply—"Yes, she wanted to die, and I do not know of any body who had any objections!" Reader, it is comparatively of little importance how you die, but see to it that you so live, that it shall not be said among all who knew you, that not one had any objections to your dying.—*Watchman & Reflector.*

If you walk in the unpaved road of licentious looseness, the world will not go backwards, like Shem and Japheth, to cover your nakedness, but will march forward like cursed Ham, to uncover your nakedness. One hour of the sun's eclipsing attracts more eyes to view it, than all its glorious shining.

### AN INFIDEL'S CONVERSION.

An interesting account of an infidel's conversion was recently given in a daily prayer-meeting in Chicago. It is said that the man, while on his way to take the cars for the East, heard a little Irish boy, who was sitting on the door-step, singing,

"There'll be no sorrow there,  
There'll be no sorrow there."

"Where?" inquired the skeptic, whose mind was impressed by the words. "Where is it there'll be no sorrow?" The boy answered,

"In heaven above,  
Where all is love,  
There'll be no sorrow there."

The infidel hastened on to take his seat in the cars; but the simple words of that hymn or chorus had found a lodgment in his mind. He could not drive them from his thoughts. They were fixed. A world where there is *no sorrow*! This was the great idea that filled his mind. He dwelt upon it—revolved it over in his thoughts. It was the message by the Spirit that led him to the Saviour, who delivers the lost and ruined from sin here, and raises them to that world of joy and glory where sin and sorrow are unknown.

PREPARING FOR THE EVENT OF SUD-  
DEN DEATH.—An aged minister of the Church of the United Brethren communicates the following in a late number of the *Religious Telescope*:

"I have read every piece that has appeared in the *Telescope* on tobacco, and my wife has said sometimes, '*I think that hits you.*' I generally replied that it did not effect me in the least. But I will tell you what did. Last fall it came into my head that many are dying suddenly; and I did not, nor do I yet, want to die with a chew of tobacco in my mouth. This wrought on my mind all winter; and, thank God, on the last day of January, after forty years' service, I quit it; and I find it makes a great difference at home and abroad, and in the Church. For the benefit of others, I give you this, my experience."

## YOUR INFLUENCE.

Do you think of it, friend, its value, its high import; thoroughly, carefully, prayerfully. Are you studiously, fearfully, cautious, not to tarnish your good name? Do you reflect how *very* easily this may be done? What a very little thing may cast a dark shade over your character for life? Even a *thought*, a single unwise, imprudent, inconsistent, foolish expression, even one deviation from strict propriety, one immodest inuendo, one mean, covetous, ambitious, lustful desire expressed, one departure from strict justice, or honest integrity in a business transaction, one improper or unwise communication, one sentence in an editorial, bordering on the supercilious, the egotistical, the man-fearing or time-serving, one ungarded, bombastic, self-adulating exhibition in the pulpit, one selfish engrossment of time in a meeting for social prayer and praise, one shrinking from responsible duty, one failure in giving God the glory and taking praise to yourself.

One selfish sectarian bias manifested? "Behold how great a matter a little fire kindleth." It is an easy thing to lose our influence over the minds of others for good, but alas, how difficult to regain it. A character once lost, may be lost forever! A single dark spot on a beautiful white garment, mars its whole beauty.

"Dead flies cause the ointment of the apothecary to send forth a stinking savor; so doth a little folly him that is in reputation for wisdom and honor."—*Solomon*.

"A good name is better than precious ointment." We should value our character, our influence for good, because God values it, because without it we cannot glorify him in our bodies, our spirits, which are His.

Our influence for diffusing light and life, depends much on our reputation for wisdom, prudence, integrity, upright deportment, benevolent thought, word and action. Beloved reader, do you think of this; Are you cautious? scrupulously,

conscientiously, God fearingly cautious, not to give just cause of offence, in thought, word or deed? Do you keep your mouth with a bridle at all times, and especially before the wicked? Do you aim on all occasions to order your conversation aright, impart wisdom, that which is good to edification, ministering grace to the hearer? Do you importune God earnestly, and continually for grace equal to your day? Do you cry after knowledge? lift up your voice for understanding? Seek wisdom from on high, as silver, and search for her as for hid treasure?

"Then shalt thou understand righteousness, judgment, equity; yes, every good path."

## IMPROPRIETY IN DRESS.

The eye affects the heart, and not unfrequently inflames the passions. The lusts of the eye are like the winds of heaven, giving intensity to the raging elements, and they spread far and wide the triumphs of desolation. With what caution should every thing that is indecent or unbecoming be avoided! While taste and refinement of an elevated, a purified mind. Any every approach to those modes of dress which are contrary to the principles of modesty, purity, and holiness, should be met with prompt, severe, and unqualified condemnation.

THE END OF A DRINKING CLUB.—A celebrated drinking club, in a large town in the West of Scotland, which had formerly great influence at the local election, is broken up. Two of its members were sent to a lunatic asylum, one jumped from a window and killed himself; one walked or fell into the water at night and was drowned; one was found dead in a public house; one died of delirium tremens; upwards of ten became bankrupt; four died ere they had lived half their days. One who was a bailiff when connected with the club, is at present keeping a low public house. Such are a few facts well known to those in the locality.—*Liverpool Albion*.



## PREACHING THE GOSPEL.

The word *preach*, in the New Testament, has a meaning different from that which at present commonly attaches to it. We understand by it the delivery of an oration, or discourse, on a particular theme, connected more or less closely with religion. It may be the discussion of a doctrine, an exegetical essay, a dissertation on social virtues or vices, as well as a persuasive unfolding of the teaching of the Holy Ghost. No such general idea was intended by the word as it is used by the writers of the New Testament. The words translated *preach* in our version are two. The one signifies simply to herald, to announce, to proclaim, to publish; the other, with this general idea, combines the notion of good tidings; and means, to publish, or be the messenger of good news. From what I have already said of the nature of the gospel message, it is evident that no other idea would so well have corresponded with the facts of the case. A great and unexpected change had been wrought in the condition of humanity. Our whole race had been, by a most astonishing act of grace, redeemed from inconceivable misery. They, however, remained ignorant both of their danger and of their deliverance. The knowledge of this act of infinite love had been communicated to a few men who had availed themselves of the gracious conditions of the new covenant, and had consecrated their whole being henceforth to their Redeemer. The rest of the world was wrapt in Egyptian darkness. Mankind still continued under the curse of the law, and were passing by millions to receive, in everlasting despair the just demerit of their transgressions. The command was, go abroad every where, proclaim to every creature the news of redemption; tell them of the love of God in Christ Jesus. All things are now ready, bid them come and welcome to the marriage supper of the Lamb.

When the Israelites were bitten by the fiery flying serpents, and the bite was inevitably fatal, Moses was directed to set up a brazen serpent, with the assur-

ance that whosoever that had been bitten, looked upon it, should be healed. You can imagine how the first man who felt its saving efficacy, flew to communicate the news to his brethren, and urge them to avail themselves of the remedy which had delivered him from death. Every man who was healed became immediately a herald of the glad tidings to others. Every one who was saved became a publisher of the salvation, or, in other words, a preacher, until in a few minutes the news spread throughout the encampment, and in this sense every tribe was evangelized.—*Wayland.*

## WAIT AND SEE THE END.

If our eyes were always open to see the end, as well as the beginning, of troubles, we should find our experience similar to that of the merchant in the following story:

"A merchant was one day returning from market. He was on horseback, and behind him was a valise filled with money. The rain fell with violence, and the good old man was wet to the skin. At this, he was vexed, and murmured, because God had given him such bad weather for his journey. He soon reached the borders of a thick forest. What was his horror on beholding on one side of the road a robber, with leveled gun, aiming at him, and attempting to fire! But, the powder being wet by the rain, the gun did not go off, and the merchant, giving spurs to his horse, fortunately had time to escape. As soon as he found himself safe, he said to himself: 'How wrong was I, not to endure the rain patiently, as sent by Providence! If the weather had been dry and fair, I should not, probably, have been alive at this hour, and my little children would have expected my return in vain. The rain, which caused me to murmur, came at a fortunate moment, to save my life and preserve my property.' It is thus with a multitude of our afflictions—by causing us slight and short sufferings, they preserve us from others far greater and of longer duration."

### THE GOSPEL AMONG THE KARENS.

The religion of the Karens forms one of the most singular features of their character and history. While civilizations have fallen into all forms of gross idolatry,—while philosophers, falsely so called, have invented and discovered all sorts of anti-Christian systems,—these simple tribes have preserved among themselves, for hundreds of years, the knowledge of one God, and have honored him above all, without images, as their one Supreme Lord. They have handed down, from generation to generation, the most singular traditions concerning the creation, the fall of the first human pair, the deluge, and the dispersion of the human race. They have described to their children how, for the sins of their fathers, God took away his sacred book from among them, and left them to fall into ignorance and suffering; and how, in his good time, He would bring among them white teachers from the west, who should restore the book again. Whence these singular traditions came none have been able to discover; but that they existed, that they prepared the minds of the people in the most wonderful manner to receive the gospel, and that the gospel has been accepted with avidity, are facts which lie beyond dispute. Before the emancipation of Pegu, the Karen mission had become a marked success. In all the settlements, too, great improvement was made in the habits of the people. Their villages were built in order and with care; and the straight streets, the pretty gardens, the plots of vegetables, the orchards and nurseries, and the well-tilled rice-fields, bore testimony to a settled life and patient industry on the part of a people who had heretofore been most rude and wild. Large tracts of country were reclaimed from the jungles, in which roamed wild elephants and beasts of prey. The decent worship, the neat dress of the congregations, the union prevalent in the "associated" churches, and the orderly rule maintained in a church government which fell so largely on the people them-

selves, prove that these signs of peace and prosperity were not merely the result of outward influence, but sprang from powerful inward principle. The imperfect enumerations yet made of the successes of this wonderful Karen mission reckon the number of church members at the present time at fifteen or sixteen thousand; and the native Christians of all ages brought under regular instruction are more than a hundred thousand. When we remember that the first convert was baptized only thirty years ago, that seven years ago there was not a single Christian at Toungoo, now so full of converts, we stand amazed at the marvellous progress of this valuable mission, and exclaim with joy, "What hath God wrought!"—*Eclectic*.

### A SHORT STORY OF LIFE AND DEATH.

The St. Louis Anzeiger notices the death of a lady in that city, whose remains were placed in an old coffin, made of rough boards, and conveyed to the grave in a corporation cart. It then adds:

"This coffin contained the corpse of a lady who once was sincerely adored by hundreds—who once was honored, extolled, envied in society—who could command riches, and who, but a few years ago, before she trod the shores of this continent, could expect a happy and contented old age. This lady was Roso Neschemi, the daughter of an immensely wealthy Polish nobleman. In early youth she was taken to the imperial court of Austria, where, in her 18th year, she was married to a French nobleman, who was also very rich. Roso Neschemi lived many long and happy years, partly upon the possessions of her husband, partly traveling through Germany, Spain, Italy, and England, and gave birth to three sons, who received the best education, and upon whom the eyes of the parents rested with great pride.

"But the July revolution at Paris came; Roso's husband took a considerable and active part in it, and on the 28th he fell, from the effect of three shots

which he received. His name is still honored with a place on the column in the Place de la Bastille.

"Her eldest son, who was at one time Secretary to King Ferdinand, was assassinated in Spain. The second became a clergyman, and soon after died; and the third, coming to New Orleans when sixteen years of age, subsequently made money, and five years ago he persuaded his mother, then residing in Switzerland, to come to New Orleans also, which she did, bringing with her about six thousand dollars in money. Unfortunately, the son became intemperate, spent nearly all her money, and, a year ago, having murdered a Creole, he was compelled to fly to parts unknown, leaving his mother almost penniless in a strange land. She started on her return to Switzerland, but fell a victim to the destroyer at St. Louis."

## FEMALE MISSIONARIES.

BY MISS VIRGINIA PENNY.

Miss Rice, a Missionary in Constantinople, has a large school for girls. Some of her scholars live in Constantinople, but most of them are from abroad—different parts of Turkey and Western Asia. In England, Scotland, Ireland, and Germany, females organize societies of their own, and send out teachers and readers of their own sex. Ladies in England have had a Society there twenty-five years, expressly for sending out and sustaining single ladies to work for heathen women, and they have already themselves sent two hundred into the field, at a cost of many thousands of pounds "If any of the lady Missionaries sent out by the Ladies' Society in England, desire to leave the work within five years, they shall be at liberty to do so, but shall refund to that Society the cost of sending them out."

Mrs. Ellen B. Mason, a Missionary of Burmah, who is now in New York endeavoring to obtain female Missionaries to return with her, writes:

"I had once been talking all day to

the Burmese women of Tounghoo, as they crowded our verandah, troop after troop, until I could scarcely speak a loud word, when I called Mr. Mason's assistant and asked him to talk to them. He did so with great eloquence and earnestness, but they only sat and stared. Feeling distressed at their idle gaze, I inquired.

"Why, do you not understand?"

"O we can't understand," the most intelligent one replied. "Mowng Shwa Mowng is like Mount Meru. He knows everything, but he can't talk woman talk."

"And this is just the truth. The native preachers have not the patience to sit down and say one simple truth over and over. If you would have Burmah redeemed unto the Lord, send women to women, and let them teach the A B C of Christianity.—N. Y. Evangelist.

## TOUCHING INCIDENT.

An affecting occurrence took place about a week ago in the neighborhood of Milan. The Certoas (as the name indicates) is a Carthusian monastery, situate at a distance of fifteen miles from Milan, and between that city and Pavia. The church, a monument of rare beauty, teeming with costly treasures and noble works of art, is a constant object of attraction to all travellers visiting that part of Italy. The monks, to the number of thirty-two, are subjected to the severest discipline, and are never even allowed to speak, except on those rare days when, in accordance with their statutes, a faint ray of comfort is suffered to steal in upon the solitary gloom of an existence dedicated to prayer and bodily mortification. A body of French officers, on a visit to this remarkable spot, had obtained leave from the superior to attend vespers, which are performed every afternoon at three o'clock, in the magnificent choir of the church by the whole monastic body. One of the visitors was observed to fix his eyes intently on the countenance of a monk, who was, like the rest, engaged in the act of chanting the service. Suddenly, to the sur-



prise of all present, he sprang forward with a cry caught the monk in his arms, and strained him to his bosom, in a long and fervent embrace. The monk was in fact a brother, lost for many a year to his family, and supposed to be dead. The Carthusian sobbed aloud, but faithful to the rule of his order, which prescribes absolute silence, held his peace until a signal from the superior permitted his overstrained emotion to find relief in words. By a special relaxation of the regulation of the society the brothers may meet again twice before the departure of the regiment to which the one is attached separates them anew and for ever.—*Correspondent of the Herald.*

### ALONE WITH JESUS.

BY MRS. SARAH BUCK.

Stand alone with Jesus, will you? Have you counted the cost? How? When? Is it when your brethren smile upon you? Or will you follow Jesus into the garden, and there in an agony of soul, view the bitter cup you must drink, and the crucifixion you must pass through, if you will stand alone with Jesus. And as the scene continues to press upon your vision, you see perhaps you must first suffer the betrayal with him, by one of your closest friends, and then the forsaking of all the rest. Will you stand the test as the scene is presented to your view, and cry with Jesus, "Father, not my will, but thine be done," and as the hour approaches will you not shrink; but lean confidently on Jesus and still cry, Thy will be done?

Oh, it is one thing to say we will stand alone with Jesus, and another to bear the test. Are you willing to be called a deceiver, as Jesus was, and be mocked at, and spit upon, and have no friend that hardly dare come forward and sympathise with you? Can you go into the congregation and in truthfulness declare what Jesus is doing for your soul, though you feel at the same time that your dearest brethren are looking upon you as a hypocrite and

deceiver; can you do your duty under such circumstances? Or will you shrink, and begin to think of some way to convince them you are honest? Will you take the blessed word and rely wholly on that, and Jesus? If you will, the gates of hell cannot prevail against you. Hallelujah! Jesus may see that you are leaning upon your brethren, taking their say-so instead of the word of God, and in order to bring you to lean wholly on him, he may see it needful to suffer you to pass through the ordeal of standing alone. If we would be in the Lord, we cannot lean upon any person. O, it is a lone salvation. Glory be to Jesus? Will you go through the crucible?

It is a small matter for a soul all consecrated to Jesus to be forsaken of the world, or of carnal professors; but oh! it is painful to be forsaken for a while by your own brethren, those who have walked to the house of God with you, and with whom you have taken sweet counsel. David says, "If it had been an enemy I could have borne it, but it was thou, mine equal." Think you will stand the trial? O, the glory is exceedingly great and eternal, and you may rest assured Jesus will not suffer you to drink longer of the cup than is necessary. What joy to remember that Jesus was resurrected. Then all the disciples assembled with him again as they were wont. O, what joy to drink the bitter with the sweet, for the servant is not greater than his Lord. Sink wholly into Jesus. Have your lives hid with Christ in God, then when He who is our life shall appear, we shall be like him. Then all the way you can sing—

Come life, come death, come then what will,  
His footsteps I will follow still,  
Through dangers thick, and hell's alarms,  
I shall be safe in his dear arms.

Be prudent and economical in your expenditures; let your table be frugal. Avoid luxuries in your diet. Dress neatly, but plain; lay aside jewelry entirely, and gay artificials. "Moreover it is required of stewards that they be found faithful."

## HE STANDS ALOOF.

BY D. F. NEWTON.

He don't oppose it openly—this would be unpopular. To oppose Bible-holiness or the doctrine of sanctification now, requires a bold front—but few dare assume the responsibility. Still he stands aloof—you see no hearty approval—no definite, personal testimony, no open practical avowal of the inner life. He stands aloof from meetings expressly set apart for the higher walks.

He seldom if ever opens his lips directly or pointedly on the question of entire sanctification in this life, in the pulpit or out of it, as a present indispensable duty and privilege. O, what a sad, lamentable draw-back for a minister of Christ to do thus, when he ought to take the lead every-where, in the pulpit, in meetings for prayers, conference and testimony, open his lips wide, for holiness to the Lord, now and *forever!*

Brother, is this you? Are you not ashamed of yourself, ready to hide your face in the dust!

Are you aware how greatly you dishonor God and stay the car of salvation? Will he not by and by rebuke you severely, for thus keeping-back a part of the price? set upon you a special mark of his displeasure? Do you know what you are doing by standing aloof? keeping behind the curtain, by holding your peace, hushing the question on which angels are fired—and all heaven ring halleluyahs! The doctrine of holiness is a Bible-doctrine, clear as the noon day sun, and still you waive it—refuse to open your mouth wide in its advocacy. Why not brother, obey God at once, as a public teacher have respect unto all his commandments! "Then," says David "I shall not be ashamed when I have respect unto all thy commandments." Why not "stand for Jesus" in this glorious doctrine of perfect love—publish it—sound it out from the pulpit—testify personally, definitely; let heaven's arches ring with the sweet, angelic sound of redeeming, purifying grace—declare it openly, forcibly, bring it home to every

heart, sound it out from pole to pole. Then, your own soul would be blessed, strengthened in God, built up, kindled to a flame! Others around you would be stimulated, encouraged, urged on by your example to higher attainments in the divine life—and the cause of God would flourish—Zion arise, shine, put on strength, and sinners would bow the knee everywhere. Wherever the doctrine of holiness is preached and practised, held forth in all its fullness and freeness, there you see light and life—hope and joy, gold, precious gold, seven times purified.

"In perfect love" we dwell in God,  
And God in us "with peace and power;  
We walk the way our Saviour trod,  
In sweet communion every hour."

## A WARNING AGAINST GAMBLING.

To every young man who indulges in the least form of gambling, I raise a warning voice! Under the specious name of AMUSEMENT, you are laying the foundation of gambling.

There is a downward climax in this sin. The opening and ending are fatally connected, and drawn toward each other with almost irresistible attraction. If gambling is a vortex, playing is the outer ring of the Maelstrom. The thousand pound stake, the whole estate put up on a game—what are these but the instruments of kindling that tremendous excitement which a diseased heart craves? What is the *amusement* for which you play but the *excitement* of the game? And for what but this does the jaded gambler play? You differ from him only in the degree of the same feeling. Do not solace yourself that you shall escape because others have for they *stopped*, and *you go on*. Are you as safe as they, when you are in the gulf-stream of perdition, and they on the shore? But have you ever asked, *how many* have escaped? Not one in a thousand is left unblighted! You have nine hundred and ninety-nine chances *against* you, and one for you, and will you go on?

## RELIGIOUS EXPERIENCE OF

ALICE A. SHEPARDSON.

Born of irreligious parents, my first impressions were averse to the principles of our holy religion. The seeds of sin were early planted in my unsuspecting heart. Unaccustomed to an attendance upon the means of grace—not having one clear and correct idea concerning the blessed word of God—unused to the voice of supplication, for I had neither heard nor yet heard of prayer until I had reached my eighth year, as would be supposed, the soil of my young mind thus uncultivated and uncared for, gave promise of bearing a plentiful crop for the garner house of, the enemy of all righteousness. O what a woe must inevitably rest upon those parents who instil into the minds of their offspring a class of truths which is worse to them than the poison of asps—upon those who fail to bring them up in the nurture and admonition of the Lord. When nine years old I was introduced into a Sabbath School, for which my heart greatly blessed God, for here commenced my schooling under my Divine Master, which in the end is to fit me to participate in the joys of the home of the Holy. Yes, He who was the author will be the finisher of my faith. I however remained without a thorough conviction as to the exceeding sinfulness of sin and my duty to receive Christ as my Saviour, until nearly thirteen, when under the faithful labors of Rev. B. Hall, in a protracted effort, I gave myself up to the leadings of the Holy Spirit, and in the end found peace to my soul. My conviction was, I think, a little peculiar. While sitting in my accustomed seat during the meetings, an idle observer of the passing scenes—curiosity alone prompting me to attend—(as it did also about a year previous when my parents were converted)—a voice in the inner chambers of my soul attracted my attention, by inquiring if it were not shameful in the extreme—this air of indifference in the house of the Lord, and more especially when the people of God were praying, and it added that I ought at least to bow my head. Instantly I saw this to be truth and received it as such, and true to my convictions, I caused my stiff neck to bend, and soon my head was bowed in reverence before my Maker. As my eyes were opened wider, I saw that this alone would not suffice. I ought to seek a still more humble posture—my creature place was in the dust, and I soon got there. O, how gently did the Good Shepherd lead the erring lamb, until I was numbered among the family of His great fold. I retained a justified relation the greater part of the time, until I reached eighteen, when I began to worship

at the shrine of the God of music. Not perceiving that this was but a glittering bait to draw my feet aside from the way that leads to the Lamb, I allowed myself to investigate the subject more thoroughly than was warrantable—my ears to listen to those charming strains, and soon my heart was all engaged in the pursuit of this object—my mental powers in the study of my favorite theme. I made great proficiency in this direction, and my subtle foe often assured my ambitious heart that I should yet fully secure its desired ends. At this juncture I became acquainted with a young man who was possessed of a very superior voice both as relates to richness and power. Our tastes and aspirations being similar, we often met in the same social circle. An attachment was soon formed, which at the end of two years had become a matter of no small importance. Yes, I a member of the M. E. Church—a professor of godliness—consented to receive the attentions of a gentleman who was a stranger to saving grace. How my soul sickens as I remember that this is no uncommon occurrence at the present day. All this time I scrupulously observed all the forms of religion, but dared not ascertain my real standing before God lest I should be obliged to discontinue my present pursuits or backslide, not realizing that were I disobeying I could not but be under positive condemnation. For a considerable time things went on smoothly—life seemed a pleasant dream—but at length there seemed to be a hand invisible working a mighty revolution in my affairs. I recollect well that it seemed for a time as if everything was against me—I had come in conflict with the laws of my great Law giver at every turn. Trouble and distress seized hold upon me—tears were my meat day and night—confusion and distraction my portion. The various channels through which I had formerly found delight now refused their “honeyed sweets,” or if otherwise my soul loathed them, already cloyed with these tasteless substitutes for higher joys. Altogether I found that the way of the transgressor is hard.

Understanding well from my former acquaintance with Israel's Strong Deliverer that he *was* a very present help in every time of need, I sought him in this hour. But O, how surprised was I to find myself so far removed from Him from whom my help must come. At length I was brought to realize my true condition. The unthinking child had wandered far from Father's side—off in the wilderness on the chase of swift winged butterflies, and fast fading flowers, and now when with torn garments and wearied limbs I sought a quiet place at His dear feet, I could not be allowed to approach within His presence. Did I ask a reason? It was very apparent. He was



a God of purity. All contaminated with sin as I was, my impurities must all be removed in the all-cleansing blood of the Lamb, ere the sceptre of peace could again be extended. After drinking the bitter cup of repentance to its dregs, I entered into a solemn covenant with Jehovah to walk in the way of His testimonies, after which I was justified by faith, and found peace through our Lord Jesus. O what a cutting loose I felt from everything that I once held dear! but I cared not. Christ had now become my portion—my all. Glory to His name, which is alone excellent. As in the case of the Psalmist, after having backslidden, I cried out, "Create in me a clean heart," and again, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." When alone, such utterances from my lips would startle me greatly. I knew not the meaning of the word "sanctification," neither was acquainted with any who could inform me. My supposition through the five years that I had been a member of the church had been that it was something relating to our doctrines with which it did not become me to meddle. O shameful ignorance! Surely blame lay at the door of somebody. But then this hungering—this longing—this restlessness—what was it? Why was it? At last the answer came. It was holiness I wanted. Holiness, precious word. How I love it. My soul fires as I repeat it. Holiness to the Lord forever! Then the inquiry how is it to be obtained? The Holy Spirit came to my relief. He who led me through, on to justified ground now labored to get me into the land of Beulah. The primary lesson—I must make a consecration. Consecrate what? In reply I ask *what not?* Fearful requirements were made by the great Searcher of hearts, and each requirement was tremblingly met. Great questions propounded, and these answered as though certain of going to the judgment the next hour. At length it was suggested that if I reached a stand point where I would faithfully perform the will of God in every particular, I should soon be commissioned to foreign lands with bread for the perishing heathen. My willing heart quickly replied, Amen, my Lord. If this be the price of the pearl I'll take it this evening, and start to-morrow morning, if needs be, for Afric's sunny clime. But still I did not claim it mine. I believed God faithful to His word—did not know but that my part of the covenant was complete—I did not have such an overwhelming tide of feeling at the time of consecration as it seemed that I ought. This ground I occupied three weeks, when God graciously sent light to my poor soul through a herald of the cross—who assured me that that about which I was troubled was an unimportant matter.

Immediately, while I believed, I received—salvation, present and complete, was mine, just as the sun reached mid-heaven, August 3rd, 1860. No ecstasy of joy followed, but O, such rest—such peace. I had reached the land of rest from inbred sin, and therefore knew what it was to enjoy the rest of faith. Two days after, I received what is termed "the witness," which was glorious beyond description. Almost incessantly I sang—"My heart is full of love, I long to tell the story."

From that to the present time I have been trying to publish the good tidings. The love of Christ constraining me to make it my sole business to seek the wandering sons of men, and point them to the Crucified. My great study is to learn more of the disease common to our fallen race, and then the great Gospel remedy. And while I water, how abundantly is my own soul watered. O, the way is so delightful in the service of the Lord. Hallelujah—Amen.

BURLINGTON, ILL.

PURITY.—Let me beseech you, to guard your heart purity. Never lose it; if it be gone, you have lost from the casket the most precious gift of God. The first purity of imagination, of thought, and of feeling, if soiled, can be cleansed by no fuller's soap; if lost, cannot be found, though sought carefully with tears. If a harp be broken, art may repair it; if a light be quenched, the flame enkindles it; but if a flower be crushed, what art can repair it? if an odor be wafted away, who can collect and bring it back?

The heart of youth is a wide prairie. Over it hang the clouds of heaven to water it, the sun throws its broad sheets of light upon it, to wake its life; out of its bosom spring, the long season through, flowers of a hundred names and hues, twining together their lovely forms, wafting to each other a grateful odor, and nodding each to each in the summer-breeze. Oh! such would man be, did he hold that purity of heart which God gave him! But you have a DEPRAVED HEART. It is a vast continent; on it are mountain-ranges of powers, and dark deep streams, and pools, and morasses. If once the full and terrible clouds of temptation do settle thick and fixedly upon you, and begin to cast down their dreadful stores, may God save whom man can never. Then the heart shall feel tides and streams of irresistible power, mocking its control, and hurrying fiercely down from steep to steep, with growing desolation. Your only resource is to avoid the uprising of your giant-passions.

BEECHER.

Sin's murdering morsels will deceive those who devour them. Many eat that on earth which they digest in hell.

## THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, SEPTEMBER, 1862.

### THE CONFLICT.

THE Christian's life is a perpetual warfare. It is never ended until death, the last enemy, is vanquished. There is no cessation of hostilities so long as one remains an accepted child of God. We may each one truly sing,

"Sure, I must fight if I would reign."

At the commencement of our Christian career a great victory is gained over self. The natural pride of the heart, which keeps so many from bowing the knee to Jesus, is vanquished. The fear of man is overcome. Not a sinful lust remains unsubdued—not a single wicked habit retains its ascendancy over the converted soul. Such a soul belongs to Christ. Those who belong to him have this mark. *And they that are Christ's have crucified the flesh with the affections and lusts.*

These fleshly enemies of the soul are not so dead but that they may come to life again. "I keep under my body," says the Apostle, and bring it into subjection, lest that, by any means, when I have preached to others, I myself should be a castaway." The wild beasts are tamed, but it will not do to turn them loose and give them their freedom. They must be kept down by the strong hand of power, or they will spread ruin and devastation in every direction. When the soul is entirely sanctified, a perfect victory is gained over every sinful temper. Every disposition contrary to love is completely subdued by the all-conquering blood of Jesus. A mighty work has now been wrought. It could never be effected by any power short of Omnipotent power. Anger not only is never yielded to, but it is not felt. A sinful man not only has escaped from the corruption that is in the world through lust; but he has become a partaker of the Divine Nature. All the energies of the body and soul have felt the transforming power of the Holy Spirit.

But is THE GREAT VICTORY GAINED? Have we little else to do but to settle down

and enjoy the spoils? Can we lay aside our armour and go into winter-quarters and seek a season of repose? Many appear to think so. Some oppose the doctrine of entire sanctification because, as they say, human probation is a warfare, and if the soul is entirely sanctified there can be no temptation, and no warfare. The first proposition is true, the last is false. The hardest battles of the Christian life are fought by those who are entirely sanctified. It is a great mistake to suppose that repose from spiritual combat will result, when sin is subdued in the heart. In reality the great conflict is now but just commenced. All preceding has been but mere skirmishing. When treason in the camp of the brave defenders of our nation is subdued, when the raw recruits are thoroughly disciplined and armed, much has doubtless been accomplished, but still the enemy is not conquered; the great battle is yet to be fought, and these ample preparations may only render defeat the more inglorious. Thus is it with those who would gain Heaven. Their conversion and enrolment in the ranks of the soldiers of the cross are important steps; their sanctification gives them weapons they must use; and now when they have gained the victory over the fear of man, and the still greater one over their own passions, comes the deadly conflict—THE REAL STRIFE. *For we wrestle not, says St. Paul, against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.\** In the original the language is still more emphatic. Literally translated it reads, "because the conflict to us" or "OUR CONFLICT, OUR BATTLE" is not with flesh and blood. Our own appetites and fleshly desires, and the opposition of the world, (flesh and blood) have to be overcome, but this struggle, however severe it may appear to be, is, comparatively, nothing, the great fight is not with these. They are only the outer pickets of the powerful army that is to be encountered. If they defeat us we are undone forever, but if we conquer them, we are only placed in a position, where hard battles must be fought,

\* Eph. vi. 12.

and yet with certain victory, if we obey the directions of our Divine Leader.

There is but little chance to mistake the meaning of this passage. And yet it would seem that it is generally misunderstood, or disregarded. By "principalities and powers," Kings, rulers and magistrates are not designated. For they are "flesh and blood." And besides, the Bible no where makes it a duty to fight against magistrates, but on the other hand, to obey them. We need not cite passages on this point. What then is meant? With whom must the Christian mainly struggle in his efforts to gain Heaven? Evidently, *evil spirits* are intended. The eleventh verse settles this. It says, "Put on the whole armor of God that ye may be able to stand against the wiles of the devil." Then is assigned the reason, "For we wrestle not" etc. Hence also the exhortation given by Peter. *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.\** The devil is called "our adversary;" not one among many adversaries, but our "ADVERSARY," the main one, the only one opposed to us whom we have any great cause to dread. So St. Paul calls Satan "the god of this world."† He is the god who in various forms, and guises, the world worships and obeys. He is "the ruler of the darkness"—the spiritual ignorance, the wickedness "of this world." The phrase translated "spiritual wickedness in high places" may be literally rendered, "the spiritualities of wickedness among the heavenly"—that is things that are spiritual, yet wicked, and which by the cunning of the devil are introduced among experiences and manifestations that are truly from God.

The life-long campaign of the Christian then, is against the devil and his hosts—the powers of darkness. Other enemies may be overcome with ease, comparatively, but with these, terrible battles must be fought.

Charles Wesley understood this when he sung

Angels our march oppose,  
Who still in strength excel,—  
Our secret, sworn, eternal foes,  
Countless invisible;  
From thrones of glory driven,

By flaming vengeance hurl'd,  
They throng the air, and darken heaven,  
And rule this lower world.

Bunyan, that man of deep experience in the things of God, in his *Pilgrim's Progress*, a book that can hardly be read too much, expresses the same idea. The greatest fight of Christian occurred after he had passed through the strait gate, and lost his burden at the cross, encountered Presumption, Formalism, and Hypocrisy—been entertained in the Beautiful Palace, and been harnessed from head to foot with the celestial armor. Then, when he was wholly sanctified to God, Apollyon met him. "Now the monster was hideous to behold." They had a sharp controversy. Apollyon claimed him because he was born in his country. Christian admitted it, but said he had "let himself to another, even the King of princes." Apollyon replied too truly, "It is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return again to me. Do thou so too, and all shall be well." But Christian maintained his ground. "Then Apollyon broke out into a grievous rage, saying, "I am an enemy to this Prince; I hate his person, his laws and people; I am come out on purpose to withstand thee.

"Chr. Apollyon beware what you do, for I am in the King's highway, the way of holiness; therefore take heed to yourself.

"Then Apollyon straddled quite over the whole breadth of the way, and said, "I am void of fear in this matter. Prepare thyself to die; for I swear by my infernal den thou shalt go no further; here will I spill thy soul." And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.

"Then did Christian draw, for he saw it was time to bestir him; and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand and foot. This made Christian give a little back; Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a

\* Pet. v: 8. † 2 Cor. iv: 4.



day, even till Christian was almost quite spent. For you must know, that Christian, by reason of his wounds, must needs grow weaker and weaker.

"Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling with him gave him a dreadful fall; and with that, Christian's sword flew out of his hand. Then said Apollyon, I am sure of you now. And with that he had almost pressed him to death; so that Christian began to despair of life. But, as God would have it, while Apollyon was fetching his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying "Rejoice not against me, O mine enemy; when I fall, I shall arise," Mark vii: 8; and with that gave him a deadly thrust, which made him give back, as one that has received his mortal wound. Christian perceiving that, made at him again, saying, "Nay, in all these things we are more than conquerors through Him that loved us. Rom. viii: 37. And with that, Apollyon spread forth his dragon wings, and sped him away, that Christian saw him no more."

In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring Apollyon made all the time of the fight; he spoke like a dragon; and on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two edged sword; then indeed, he did smile, and look upward! But 'twas the dreadfullest fight that ever I saw."

In this vivid language Bunyan shows that the great strife of the Christian is with the devil and his infernal hosts. He withstands the pilgrim stoutly in all his progress to Mount Zion.

He is a powerful adversary. The titles given him in the Bible indicate this. He is called the "prince of the power of the air."\* "Principalities and powers" are names by which these evil spirits are often designated in the New Testament. He

works in a supernatural manner. In the days of Moses he enabled Pharaoh's magicians to imitate successfully for a season the wonders wrought by the power of God.

The Revelator says, After the sixth angel poured out his vial, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles."\* This shows their great power. Through their means "false prophets shall arise who shall show great signs and wonders; insomuch that if it were possible they shall deceive the very elect."

He is a cunning adversary. His talent exceeds by far that of the most gifted among mortals. In eloquence, and argument he surpasses, beyond comparison, all that have ever lived among men. Milton says,

His tongue  
Drops manna, and can make the worse appear  
The better reason, to perplex and dash  
Maturest counsel.

But it is in management and stratagem that he most excels. Paul speaks of the care he took "lest Satan should get an advantage of us: for we are not ignorant of HIS DEVICES."† And we are repeatedly enjoined to make the most ample preparations that we may be able to stand against THE WILES OF THE DEVIL. His plans are deep, —his plots well laid. They vary with the occasion and with the subjects upon which he wishes to operate.

He often hinders the work of God by indorsing and imitating it. He tried this in the days of Moses, and with success. He saved Pharaoh and the Egyptians to his cause. He resorts to the same expedient in our days. When he cannot keep men from being religious, he will then endeavor to push them so far as to make their religion a sin. When one is led by the Holy Spirit to devote himself fully to the service of God, Satan seeing that he cannot hinder the consecration, then steps up, transformed into an angel of light, and whispers in the ear, "Yes and you must promise the Lord that you will never perform any secular labor again as long as you live." If the bait

\* Eph. ii: 2.

\* Rev. xvi: 13. † 2 Cor. ii: 11.

takes, and the consecration is made, you will step over, brother, upon Satan's groud, and while thinking you are doing God service, you will in reality do immense mischief to the cause of God. You must not forget that Paul, endowed with miraculous powers, and wholly given up to God, *"wrought with his own hands at his trade—that the Scripture says, If any PROVIDE not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."*

Satan loves to have a hand in this matter of consecration. It was by this means that monasticism, one of the greatest curses that ever scourged the Church of God, was introduced. Honest souls were led to give themselves up fully to God. Satan told them that if they would do this perfectly, they must renounce all secular business, and give up their fathers and mothers, wives and children, as fully as if they were really dead, and devote themselves wholly to works of piety and devotion. The Christian world in consequence soon swarmed with lazy, dirty, begging monks, whose lives were worse than useless.

Satan sometimes endeavors to make the wife believe she must leave her husband or the husband the wife. They must, he tells them, devote themselves so fully to the Lord that they cannot longer live together. Never listen to such suggestions. *Anything that tends to separate husbands and wives is of the devil.* Those whom God hath joined together let no man nor devil put asunder. Let your consecration be perfect—but when a spiritual influence prompts you to disregard, for the sake of obtaining superior sanctity, obligations and duties that God has imposed upon you, resist that influence. *It is from beneath and not from above.*

Physical manifestations resulting from the effects of the Spirit of God, Satan can, and often does, successfully imitate. We have seen many persons fall under the power of God, and we hope to see many more; and we have also seen persons fall, in religious meetings when we were confident that it was not the power of God. Satan is a skillful counterfeiter. The Spirit of God is known by its fruits. It may work so powerfully upon the soul of man that he will

have no control of his body for the time being—it may completely overcome the bodily strength—he may leap, or jump, or fall, but these physical manifestations, even when they result from the Spirit operating upon the soul, are not THE FRUITS of the Spirit. These are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. When these, or any of them is wanting, no matter what the outward manifestations may be, the Spirit of God is wanting also.

Do not let Satan get the advantage of you here, as he has of thousands, and lead you to throw away the genuine because of the counterfeit. This is one of his most cunning and successful wiles. He pushes some into wildness and extravagance that he may make others afraid of the power of God. Believe not every spirit. Try the spirits. Try them by the word of God. Try them by their fruits.

If you would withstand successfully the powers of darkness, you must put on the *whole armor of God.* Your heart must be protected, with the breastplate of righteousness. The most rigid honesty must characterize all your business transactions. For a helmet to defend your head—your intellect—your doctrinal views, you must have the hope of salvation bright and clear. That you may stand your ground, or run to the attack you must have your feet shod with the preparation of the gospel of peace,—a readiness to run in the way of all of God's commandments. Above all taking the shield of faith—the shield which faith affords—the Lord God—for he is a shield to them that walk uprightly. Thus panoplied you may go on your way singing as you go,

By all hell's hosts withstood.  
We all hell's host o'erthrow,  
And conqu'ring them through Jesus' blood,  
We on to conquer go.

#### OUR COUNTRY.

THE affairs of our poor bleeding country are growing more and more desperate. Many homes are made desolate, and many more yet will be. Under this last levy, many of our finest, noblest, most promising young men have rushed to the call of their country.

O what a pity it is that our rulers cannot rise to the sublimity of the occasion! God is calling, in thunder tones, "Let my people, the oppressed, go free." The call could be obeyed. This war might be ended in a short time by giving liberty to the bondman. It can never,—we are not a prophet,—yet we are entirely confident, that it can never be ended in favor of the North and still preserve the institution of Slavery. It is strange the President does not see this. It is strange that he does not venture himself on the justice of God, and the magnanimity of a liberty-loving people, and surround himself with men that are heartily in favor of human freedom—men who hate slavery and who would be glad to see it die. An earnest proclamation of freedom to the enslaved would enlist at once on our side, four millions of the bone and sinew of the South; it would kindle such an enthusiasm at the North as would sweep all before it; and, above all it would secure the favor of that God who has written the doom of slavery, and who decides the fate of battles. Treasure and blood may, and doubtless will be, poured out like water; but all will be in vain unless we awake to righteousness, and unloose the heavy burden, and let the oppressed go free.

The time was when emancipation might have been effected peaceably—that time is now past; the time has come when it may be effected by the sword, and the Nation be saved to take rank among the mightiest of earth—a great, united people: that golden opportunity is fast passing away, and unless improved soon, slavery will die, but the greatness and the unity and the glory of the country will also have passed away forever. Let us all pray that God will give to our rulers that wisdom that comes from above, to lead them in this hour of perplexity and gloom.

#### LITERARY NOTICES.

EIGHTH ANNUAL CATALOGUE of the officers and students of WHEATON COLLEGE.

This College is located in the pleasant village of Wheaton, Du Page Co., Ill., about twenty-five miles west of Chicago. The location is in a beautiful, healthy region, away

from the contaminating associations of a city, and yet within an hour's ride of the great city of the great Northwest. The College was founded, and for six years sustained by the Wesleyan Methodists.

In 1860, at the request of the Wesleyans, the Orthodox Congregationalists took it under their patronage and control, its founders still continuing their patronage and co-operation.

It is, says the Catalogue, "the intention of the Trustees that the instructions and influence of the Institution shall bear decidedly against all forms of error and sin. The testimony of God's word against slaveholding, secret societies, and their spurious worship; against intemperance, human inventions in Church Government, and whatever else shall clearly appear to contravene the Kingdom and coming of our LORD JESUS CHRIST, is to be kept good." These are sound principles, and success to the college that honestly endeavors to maintain them. We know of no other college where even an effort is made to carry them out.

We are glad to learn, that, notwithstanding the war is taking away so many of our noble young men, this college is still in so flourishing a condition. The total number of students on the Catalogue for the year is one hundred and sixty-seven.

Rev. J. Blanchard, long known at the west as a successful educator, is President, assisted by a competent faculty of eight professors and teachers.

We are indebted to Dr. Hiatt, Prof. of Physiology and Hygiene, for the Catalogue before us.

To our friends at the west we cordially commend the claims of Wheaton College.

AMERICAN PRIMITIVE METHODIST MAGAZINE, Mineral Point, Wis., Published at the *Primitive Methodist Book Room*.

Our readers will recollect that in the May number of 1860, we gave an account of the origin and success of this truly evangelic branch of the church of Jesus Christ.—Their rapid growth shows what God will do through the instrumentality of men that are wholly given up to do his will, though they may be destitute almost entirely of those elements which human reason deems



essential to the prosperity of churches. The existence of the Primitive Methodists with their laborious, self-denying preachers, and their active, zealous membership is a striking comment upon the text "not by might nor by power, but by my Spirit saith the Lord." We are glad that they have obtained a permanent foot-hold in the glorious North-west. We bid them a most hearty God-speed.

This Magazine is filled with solid, religious matter, and merits, and we trust will receive a liberal patronage. It is published monthly at one dollar a year.

THE NORTHERN INDEPENDENT continues to battle bravely for the oppressed. In these days when a timid, shrinking policy, afraid to do right for fear some secret traitor will be displeased is ruining the country, it is encouraging to read Brother Hosmer's vigorous utterances in behalf of the great, God given rights of humanity. If every Northern man would read the Northern Independent for one year, we should have much stronger hope of our country. Give this noble paper a good support. If you do not take it, inclose one dollar, a year's subscription, in a letter and send it to Rev. Wm. Hosmer, Auburn, N. Y.

#### THE WORK OF GOD.

WE love Meetings that tell for good in after days upon the cause of God. This, those meetings are apt to do where the work goes deep, and thorough. One of the Lord's children writing us from the west, says:

"Our St. Charles, Camp Meeting did a vast amount of good. We hear from it from all quarters of our work. Some sixty were converted, besides the many sanctified, and great blessings the people in general received. I think you need be encouraged. Take the whole cross and trust in the Lord. I believe we shall see better days than ever before." E. M.

Rev. A. B. Burdick writes us of a grove meeting held soon after Union Camp Meeting as follows:

"Our Grove Meeting, near Deposit, surpassed by far, all meetings of the kind that I ever saw. It was a perfect success from beginning to end. I never saw such good order among all classes of people where so many were congregated for the length of time. The people seemed ready and willing

to hear, receive, support the pure gospel. About thirty were converted, and half as many sanctified.

An heavenly influence pervaded the people from the first to the last, with an increase of power which broke the stout-hearted sinner, and melted and moulded into "a new creature."

The following is from one who is, we believe, endeavoring to follow the Lord fully.

"GARDEN PRAIRIE, Ill.

Dear Brother Roberts,

We esteem your invaluable Magazine next to the Bible, in value, and could part with almost every other earthly thing but the Bible and Earnest Christian. May God prosper it for Jesus sake.

The work of the Lord is prospering somewhat on this Circuit. God is answering prayer in this place, and letting the Brethren feel the importance of serving God first and the world afterwards.

The work deepens in my own soul. Bless the Lord! and I have tested in some degree the solidity of the Rock on which I am built, and the fire which I have passed through, has been as a refiner's fire, purifying the soul. I find that no "chastening at the present seemeth joyous—but afterwards yieldeth the peaceable fruits of righteousness."—Jesus has conquered me by his undying love and reigns in my heart without a rival. Self is sinking before it, and I am putting on the life of Christ.

Bro. D. is growing in grace—doing well. Bro. G. astonishes the formal professors in this place—but they will own up that he preaches divinely.

We are praying for you all.

L.

#### THE EARNEST CHRISTIAN AND GOLDEN RULE.

We recently received from a beloved brother in the ministry five dollars for new subscribers. He tell us how he came to get them, and it illustrates the way in which our circulation is frequently extended. We give an extract from his letter:

Some four or five weeks ago I left an appointment in the town of E—A—. I preached, and left another in four weeks. I went home after preaching with a brother, a member of the M. E. Church. He and his wife loved the principles of Christ. But to prevent the work of holiness from spreading any further, a F. W. Elder that lived near, went and visited them, and finding they were partaking of the same spirit, labored with them. Feeling satisfied that he had not gained his point, he proposed to give them a pamphlet which some one had given him, and thought this would do the

work. He remarked that it was not fit to read. This was no other than the 5th number of Vol. 1st of "The Earnest Christian," and it was such food to them that they had read it over several times, and hungered for more. When we went in to the house he said my preaching made him think of that little book that he had, and I must see it. He then related the circumstances which I have stated. I then told him that it was printed at Buffalo. He said he wanted it. So I took five names the day following.—Brother, this was the sole cause of the whole. Now this I send you, to encourage you to send your columns wherever you can.

O. C. B.

There are many honest souls in all the Denominations who love the principles we advocate, and who have only to see our Magazine to become its friends and patrons. Can you not, Beloveds, help them and us and the cause of God, by introducing to them "The Earnest Christian and Golden Rule?" For the extension of our circulation we depend upon God and our friends. Two hundred new subscribers to commence with the July number would help us greatly. Shall we have them? We believe we shall. Friends of Jesus rally to our help.

#### MEETING FOR HOLINESS.

BRO. ROBERTS :—Beloved, our last meeting for business at Rev. Wm. Belden's, No. 32 Bond street, turned chiefly on the evils and corrupting influences of Fancy Fairs, tea parties, soirees, festivity, donation parties, pic-nics, Sunday School exhibitions or concerts, and the like, to raise funds for benevolent purposes. My soul rejoiced at this turn in the exercises. The Holy Spirit took the lead. The evils of this satanic policy were portrayed in their true colors,—their tendency to lower the Gospel standard, grieve the Holy Spirit, lose the hold on the consciences of sinners. The world have an eagle eye, and see clearly there is not a *particle* of Gospel in these feastings—this sitting down to eat and drink and rising up to play! They see and know it is a worldly policy, unauthorized by the word and the testimony. The natural and necessary tendency of these festivals, pic-nics, tea meetings, etc., is to leanness of soul, check revivals, hinder greatly the cause of truth and salvation, and eat out the very vitals of Gospel simplicity and piety. Se-

veral present were constrained to make humble confession of their guilt in participating in these abominations, pledging themselves, meanwhile, to wash their hands clean from these revival killers. It is painfully marvellous how Satan has triumphed in this city in nearly all the churches, in this particular. And some professing holiness are caught in these traps of the devil! The Lord is able to take care of his own cause without our resorting to this worldly Satanic policy. "Little children keep yourselves from idols." N.

It is a sad thing when Christians borrow spectacles to behold their weak brethren's weaknesses, and refuse looking-glasses wherein they may see their own want of grace.

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." (Eccles. v. 10.) A man may as soon fill a chest with grace, or a vessel with virtue, as a heart with wealth. If Alexander conquer one world, he will wish for another to conquer.

What madness and folly is it, that the favorites of heaven should envy the men of the world, who at best do but feed upon the scraps that come from God's table! Temporals are the bones; spirituals are the marrow. Is it below a man to envy the dogs because of the bones? And is it not much more below a Christian to envy others for temporals, when himself enjoys spirituals?

#### RELIGIOUS MEETINGS.

Providence permitting, the following meetings will be held, to which all the friends of earnest Christianity, of every name, are cordially invited:

AT OGLE, LEE CO., ILL., a Camp Meeting is to commence the third of September.

AT ROSE, WAYNE CO., N. Y., a Camp Meeting is to commence the 10th of September. The camp ground is five miles northeast of Clyde Station, on the New York Central Railroad. Brethren coming by the R. R. will be conveyed to the ground FREE, by dropping a line to Rev. Wm. Cooley, Rose, N. Y., informing him when they will be at Clyde.

AT SUGAR CREEK, WIS., a Camp Meeting is to commence the 14th of September.

AT BONUS, BOONE CO., ILL., a Camp Meeting is to commence the 24th of September. This is to be held on the same ground as last year—four miles north of Garden Prairie Station, on the Galena R. R.

## THE FAMILY CIRCLE.

### LAST WILL AND TESTAMENT.

Make your will, if you have any to make, anything to leave for the Lord, to promote his cause, *delay not*.

No matter how strong and vigorous you are make your will without delay. Some are, of the opinion that a will ought to be made in old age or on a dying bed. Why should we concern ourselves about the final disposition of our earthly goods, when we have a prospect of living many years? But how do you know that you shall live another day? Besides, once you are seriously ill, your delirious, disquiet mind and poor body racked with pain, disqualify you for such a serious act.

"Our hearts, though stout and brave,  
Still like muffled drums are beating  
Funeral marches to the grave."

In making your will, remember your stewardship, that what you have is God's, not yours; dispose of it in view of judgment, eternity. Forget not him who gave his life to save your soul from hell.

"Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all."

N.

### ORDER, ORDER, ORDER?

#### A WORD TO BOYS AND GIRLS.

LITTLE friends put things right back in their proper places. Never leave things all about, helter-skelter, topsy-turvy—never. When you use any article—hoe, shovel, rake pitch-fork, ax, hammer, tongs, boots or shoes books, slate, pencils, writing apparatus, pins, thimbles, pin-cushions, needles, work-baskets, kitchen furniture, every article of house wifery or husbandry, no matter what it is—the very moment you have done using it return it to its proper place. Be sure to have a special place for everything, everything in its place. Order, perfect order, is the watchword—heaven's first law. How much precious time is saved (aside from vexation) by observing order, systematic regularity. And little folks should begin early to preserve order, in everything from habits

of order. These loose, slipshod, slatternly habits are formed in childhood, and habits once formed cling for life.

Young friends, begin early to keep things straight in their proper place; study neatness, order, economy, sobriety, everything just, honest, pure, lovely, and of good report.

"Little things—ay, little things  
Make up the sum of life;  
Then let us watch these 'little things,'  
And so respect each other,  
That not a word, or look, or tone  
May wound a friend or brother."

N.

### EARLY RISING ON THE LORD'S DAY.

The habit of indulging late in bed on the Lord's day, is one of evil tendency; the example is bad, besides, in consequence of this indulgence, very little time is afforded for prayer, reading, and family instruction.

Some are not only late at the house of God, but detained altogether from the forenoon service.

This day, of all others, is of infinite importance. Every moment, from early dawn to its close, should be redeemed—made to count for God and the soul.

Wake while yet the sparkling dew-drops  
Gem each floweret's tiny bell—  
While the joyous woodland warblers,  
Loud their grateful chorus swell—  
Kneel with calm and thankful spirit,  
Kneel and breathe thy morning prayer.

N.

### GIVING THANKS BEFORE MEALS.

#### A WORD TO THE LITTLE FOLKS.

YOUNG friends, do you thank the Lord always, for every good and perfect gift? and especially do you praise God before receiving the bounties of the table?

A very little boy by the name of Addy, or Addison, was early taught by his dutiful parents to acknowledge the Lord in all his ways.

One day he went out to dinner with his mother, and noticed that the company began to eat before asking God's blessing upon the food. This troubled the little boy. He could not bear that his mother or himself should do so; therefore as soon as they had been helped, he folded his little hands and began to repeat the same words his father used. The company felt rebuked,



and all listened reverently while this babe of *three and a half years* craved God's blessing on the food spread before them.

Addy always asks a blessing at meal-time at home, when his father is not there. No one ever told him to do so. His mother says he could not eat if he did not.

"Emma, I am waiting," said he, gravely, to one of the children who was tardy in taking her place at the table. This was one day when the writer was present. Emma made haste to sit down, and then Addy closed his eyes, folded his hands and asked a blessing. It was a sweet, impressive sight. May the dear child grow up under the shelter of the peculiar blessing of the God he has learned so early to honor.

"O happy house! whose little ones are given  
Early to thee, in faith and prayer—  
To thee, their friend, who from the heights of heaven  
Guards them with more than mother's care.

O happy house! where little voices  
Their glad hosannas love to raise;  
And childhood's lisping tongue rejoices  
To bring new songs of love and praise."

RENT? WHAT?—WHAT will you rent? Rent your house, your store, your field your grove, for purposes unhallowed—riot, drunkenness, dissipation, or Sabbath desecration? Dare you do it, friend, for silver or gold, oceans on oceans? God will frown on this iniquity, sure as life, and hold you responsible for all the evil, all the misrule, all the mischief, all the outbreaks, all the rowdyisms, all the blasphemies, all the souls lost through your instrumentality.

You have no right whatever to rent, lease or dispose of a house, hall, lot, hotel, field, grove, or property of any kind, for licentious, intemperate, gambling, or sabbath-breaking purposes. Every farthing gained thus unrighteously, will, by-and-by, be as fire in your bones! Gold and silver gotten thus is cankered already, and the rust on them "shall be a witness against you, and shall eat your flesh as it were fire!" Beware, friend, beware, how you abuse God's mercies, or suffer others to do so. Your stewardship will soon be called for "Be ye not partakers of other men's sins."

It's money, money! money first, money

midst, money last, money always—and "the love of money is the root of all evil."

"Gold banished honor from the mind!  
And only left the name behind!  
Gold sowed the world with every ill:  
Gold taught the murderer's sword to kill!

'Twas Gold instructed coward hearts  
In treachery's more pernicious arts.  
Who can recount the mischiefs o'er?  
Virtue resides on earth no more!"

N.

## TWO KINDS OF REVENGE

THE one is returning evil for evil; the other is overcoming evil with good. Judge which is the more honourable.

Two men, living in the southern part of Africa, had a quarrel, and became bitter enemies to each other. After a while one of them found a little girl, belonging to his enemy, in the woods, at some distance from her father's house. He seized her and cut off both her hands; and as he sent her home screaming with her bleeding wrists, he said to her, "I have had my revenge."

Years passed away. The little girl had grown up to be almost a young woman. One day there came to her father's door, a poor, worn-out, grey-headed old man, who asked for something to eat. She knew him at once as the cruel man who had cut off her hands. She went into the hut, and ordered the servant to take him bread and milk, as much as he could eat, and sat down and watched him eat it.

When he had finished, she dropped the covering that hid her handless wrists from view, and holding them up before him, she exclaimed, "I have had *my* revenge!" repeating the very sentence he had uttered when he so cruelly maimed her. The man was overwhelmed with surprise and humiliation. The secret of it was, that, in the meantime, the girl had become a Christian, and had learned the meaning of the verse: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." How beautiful the conduct of this injured Christian girl appears, in contrast with that of her heathen enemy!

In the courts of earthly kings it is always esteemed honourable to do as the king does. Jesus is our king. He conquers by kindness. When we "overcome evil with good," are we not like Jesus? And is there any honour in the world like this?