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THE WONDERFUL DRESS.

BY REV. T. S. LA DUE.

We heard a poor widow praising God for a "wonderful dress" He had given her. The daughter of a high ecclesiastic, who was married recently, could not be as much delighted with her dress costing six hundred dollars, with its trail carried by three bearers, as this poor widow was with her wonderful dress. Her raptures set us a-thinking.

God placed man in Eden and put upon him a robe called "original righteousness," which well fitted him in spirit, soul and body, and was most perfect and beautiful.

Man parted with this. One day a lying huckster came along with his infernal wares, and man took off this dress, although he had been faithfully warned, and sold it for a little fruit, the eating of which made him deathly sick, and has all his generations.

And now the shame of his nakedness appeared, and he was afraid to meet his Father, and so have been all his children.

The Divine Council knew that man could never enter heaven in such shame, and they, out of infinite mercy, devised another dress for him, called "the robe of Christ's righteousness." God, the Father, planned this; God, the Son, made it, and God, the Holy Ghost, presents and puts it on all who will receive it.

Nothing was ever so opposed as this dress. The being who probably was once next to God and His Son, has made it his sole work for ages to de-

stroy it; he robbed man of his original righteousness in the earthly Eden, and he is determined that he shall never be clothed in the robe of Christ's righteousness, and made fit for the heavenly Eden. He is alone stronger than all men together, and he has called to help him legions of fallen angels and the multitude of earth; he has employed the power of great empires to destroy it; he has tried to coax God's children to take it off; to compel them to lay it aside, he has employed ridicule and reproach, and fire and the sword; he has kept many from putting it on and got some to take it off; but thank God many have worn it, and a goodly number now wear it.

Nothing ever cost so much; thousands of years and billions of treasure were spent in its making; a great company of priests and prophets for ages devoted their labor to this alone; the Jewish nation was set apart for this, and all nations contributed; for all their revolutions and counter-revolutions were only so many flyings to and fro of the shuttle of providence in weaving it.

It is, so far as we can see, the greatest work that Deity ever has done or can do; all the Divine attributes are exhibited in this as in nothing else; Omnipotence, in working stupendous miracles, and dashing to pieces great nations who opposed; Omniscience, in devising a garment which angels, and men and devils must confess, will make the wearer stand complete in the last day; Justice; for what can so show God's abhorrence of sin, the filthy rags in which we are clad, and the dreadful vengeance He will wreak upon it, as

putting His Son, His equal, in the sinner's place, stripping from him the robes of celestial glory, and casting the filthy rags, foul with our leprosy, upon him—Love, God giving His Son, and he saying, "Lo, glad I come."

It was the hardest work that Jesus ever did. He sweat blood, and the blood trickled from his brow crowned with thorns; and those hands wrought so that the blood dropped from them, and those feet too, treading the wine press alone, and that heart was so excited by the mighty labor that it broke. And when it was woven on the mount, then the spirit of grace held it up before three worlds, and He cried, "It is finished," and hell's dark caverns shook and groaned "It is finished," and Heaven's courts rang with immortal music, "It is finished. And sinner, there He holds it out for you, and says, "come and take it," for it is as free as it is costly and beautiful.

This dress can be worn under all circumstances; at home and abroad, alone and in company, in the closet and in the sanctuary, among the righteous and among the wicked when the Lord sends us there; in the parlor and in the kitchen, on the farm, in the store, in the shop and in the office, when awake and when asleep, when well and when sick; in a word, under all circumstances. In fine, when once put on it is never to be taken off, never in life, or in death, and through eternity, and no man or devil can get it off without our consent.

This dress thus worn is always convenient, never gets soiled, and is always becoming—that is, in the eyes of God and angels, and saints. We say in the eyes of these, for it has no form nor comeliness in the eyes of the children of this world. They laugh at those who wear it and deride them as fanatics, crazy fools, separate them from their company, and speak all manner of evil against them falsely. Worldlings think more of garments made out of stuff from some plant, or of spinings from the bowels of a worm, or from some dumb beast's back, than of this

robe, planned in the courts of glory, the grandest piece of work ever done by Him, by whom were all things made. A dress out costing and out-shining that of Kings, and without which no child of Adam can enter the kingdom; but we whom the Lord has cured of worldly folly, sing:

"Jesus, thy blood and righteousness,
My beauty are, my spotless dress."

This dress is so perfect that it needs no earthly ornament to set it off. As well might a gewgaw of gold or a diamond be put on the sun. It is durable and strong; like the raiment of the Israelites in the wilderness, it waxeth not old, earth and hell have plucked at it for ages, but cannot start a thread; it shineth as the brightness of the firmament, and as the stars forever and ever. Let us consider why this dress is needed:

First. In place of our rags. "Take away the filthy garments from him," "behold I have caused thine iniquities to pass from thee, and I will clothe thee with change of raiment." It covers moral nakedness. "I counsel thee to buy of me * * * white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear."

How will the lost spirit appear in the Judgment day, naked in his moral hideousness, exposed to the look of a gazing universe; but, oh, what will that be compared to the look of Him whose eyes are as a flame of fire!

This dress conceals deformities.—any one looks better when chastely attired. See that beggar child, dirty and in tatters, how disgusting. It is washed and clad; how comely! So with us spiritually. Religion makes the boor and ruffian true gentlemen, for it makes them truly gentle. At the wedding feast this garment makes all alike look shapely and beautiful.

It not only covers but cures. An old story tells of a vestment which cured him who put it on, of whatever disease he had. So this dress has a virtue which heals all the maladies of the soul. It is washed in blood divine, and

whatever that touches it cures. All moral leprosy dries up beneath it, and the wounds and bruises and putrifying sores disappear, and the flesh like that of Naaman, dripping from Jordan, becomes as that of a little child.

It is a family mark.—The regalia of the society of Christ. All wear it who come out from among them who are tricked in the fantasies of vanity fair, and become the sons and daughters of the Lord Almighty.

It is our robe of state. The coronation robes of kings and queens, how splendid! stiff with gold and spangled with gems. But here is a robe for a king, a king of that high rank who sing "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings."

It will be the passport in the day of judgment. All, as they come before the Bar, will be placed at the right hand or the left, according as they have on this garment or not. Those who would not put on Christ's righteousness will be covered with confusion; there they will stand a spectacle more hideous than devils who never had the boon offered them. When on earth they mocked those who wore it, and as Paul says, counted them a spectacle and as the filth and offscouring of all things; but the tables are turned, and now they are the spectacle, and counted by God and angels, and even devils, as the filth and offscouring. No matter how highly they carried themselves here; no matter how exalted their church position, no matter how scornfully they treated God's little ones, and greedily swallowed slander against them, no matter how proudly they arrayed themselves in a corrupt world's fashions, in that day demons will mock them in their nakedness, and cry, "why did you not put on the dress so freely offered which would have covered all your shame. Why, even we are ashamed of you, come now, we have a dress for you, a winding sheet of fire, come, we will help you put it on; you chose it on earth, and now you may wear it forever."

But see those on the right hand, clothed in the fine linen; the great white throne is before them, and He is upon it, from whose face the earth and the heaven flee away; worlds are flaming around them, and yet they are singing—hear them, and what do they sing:

"Jesus, thy blood and righteousness
My beauty are, my glorious dress,
Midst flaming worlds, in these arrayed
With joy shall I lift up my head."

"After this I beheld, and lo a great multitude which no man could number, of all nations and kindreds, and peoples and tongues, stood before the throne and before the Lamb, clothed in white robes, and palms in their hands. And one of the elders answered, saying unto me, what are these which are arrayed in white robes, and whence came they. And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore," why? Because they are clothed in the white robe "Therefore, are they before the throne of God and serve him day and night in his temple. And he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more," because they wear white robes; "neither shall the sun light on them, nor any heat, for they have clean robe robes. The Lamb which is in midst of the throne shall feed them, shall lead them unto fountains of living water, and God shall wipe away all tears from their" eyes, for "They have clean robes, white robes, Washed in the blood of the Lamb."

This white robed multitude is in Heaven, at the wedding feast, for they have on the wedding garment. They are the church triumphant, the Bride. And "Come hither, I will shew thee the Bride, the Lamb's wife." "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor

to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, and the fine linen is the righteousness of the saints; and he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb," and only those will be called who have on the wedding garment, THE WONDERFUL DRESS.

COMING TO THE LIGHT.

"I never saw it in that light before; I had not thought of it," was the remark made by a young Christian to her minister after he had endeavored to show her that something in her habits was not "as becometh saints." She had gone on without self-reproach or condemnation on this account. But now that the whole had been brought before her, the wrong was admitted and forsaken.

It may be thus with us. And lest it should we are bound to try our ways, to challenge our spirit and deportment,—to come to the light. It is easy to perceive that there will be the opposite of all this where the heart is not sound in God's statutes. The consciousness of failure in duty, or the indulgence of sin, even a lurking fear that all is not right, will cause us to shun inquiry. The trader over whose mind the shadow of insolvency is creeping will be loth to examine his affairs. So a man persisted in refusing to read "Mammon," the prize essay on covetousness, lest he should be convinced of dereliction of duty. He dared not—would not. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved." And even in the case of upright men there is often (through carelessness) a want of full, honest inquiry into God's will, and into the distinctions between sin and holiness. It is quietly assumed that all is right. There is no searching scrutiny of motive, temper, speech, conduct. There

is no *applying* God's law as the rule of action and the touchstone of character. Hence, while there is no real hypocrisy, inconsistency in the walk is found, and discordant notes in the life which ought to be one hymn of praise.

For this reason St. Paul prays that their "love may abound yet more and more in *knowledge and in all judgment*;" and another apostle exhorts us to add to our "faith virtue, and to virtue *knowledge*." There should be a growing apprehension of truth, a quicker sense of evil, a keener appreciation of whatsoever things are true, and venerable, and just, and pure, and lovely, and of good report. The conscience must be informed and cultivated. "The soul's interior eye" must be trained more readily and accurately to discern the line of demarcation between the precious and the vile, the right and the wrong. *Fearlessly and faithfully* we must "come to the light." Only thus can we maintain interior peace and purity, live comfortably with our profession, and please God. "Our real health and happiness in the Divine life stand intimately connected with the due management of the conscience, and for want of this many of God's dear children are faint, feeble, and sickly. * * * The Lord God Almighty will have His people to be honest and upright before Him. How does he teach them to be so? In the varied circumstances of life; in the fair and upright reading of, hearing, meditating on, the Word of God; in the honest judgment which enlightened conscience passes upon them, they see many flaws, many turnings aside, many stoppings short, many causes for deep humiliation. They turn not away. They say, Search me, O God, try my heart; they bare the bosom to the knife; they open their wounds to the probe; they seek to be *deeply humbled*, not superficially, not lightly, not transiently, but *thoroughly*. Do they stop here? Legality would say so, but the spirit of adoption says, No, take it now to the blood of sprinkling."* Thus filial confidence in

* James Harrington Evans.

God through Christ is maintained, the spirit is kept pure, the walk is even, and the life is without blame.

Charles Wesley's hymn commencing—

"Come, Thou omniscient Son of Man,
Display Thy sifting power,"

was written "For any who think they have already attained." How searching is its strain! One almost shrinks with awe as, realizing that He understandeth our thought afar off and is acquainted with all our ways, we present ourselves before Him, and thoughtfully, sincerely, earnestly, pray, "*Look through us with Thy eyes of flame.*" What a daring, solemn request! We feel that piercing gaze. We sink into the dust at His feet. We loathe ourselves. We are covered with shame—"guiltless shame"—while we are made more fully than ever to rely on the all cleansing blood, and to claim its efficacy for ourselves. Yet will this prayer—the prayer of the soul in its most hushed, true and serious mood—be presented and urged by all who would approve themselves unto God. And the more they see reason to rejoice that they

"All His fulness know,
From every sin set free,"

the more will they come into that holy and heart-searching Presence with the cry, "Examine me, O Lord, and prove me; try my reins and my heart."

It is not unlikely that the answer to this prayer will disclose to us lurking evil which had never been known, never suspected. A course has been pursued which we did not perceive to be questionable or wrong. Hence there was no condemnation because of it. Nor was our persuasion, that we had received the cleansing virtue of Jesus' blood, a delusion. We need not cast away this confidence. But when the conviction has come upon us that such a course is unworthy of a follower of the Lamb, we must at once renounce it, or that confidence cannot for one hour be retained. Even when entirely sanctified, we are bound still to inquire whether all in us and done

by us is according to God's will. They who have, in infinite love, been brought into the way of holiness, must still, with the clearer light, quickened sensibilities, and godly jealousy which they have received, "*take heed thereto according to God's word.*" And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."—*Rev. John Hartley.*

SERVING TWO MASTERS.

BY MRS. S. J. RAY.

Many do not make progress in religion because they endeavor to serve two masters. They do serve God some, but if they yield in the least to the service of Satan they will soon serve him altogether the most, because they yield to the inclinations of the *natural heart* and it soon gains the ascendancy.

I do not see, as approved children of God, how we can yield any known service to Satan; but as I look around upon the great masses of professors, and in some of them observe the fruits of *some love* to God, and some to the god of this world, I am sometimes perplexed as to their true state. But Ananias and Sapphira did not get along with half price; and God requires the whole heart, saying we *cannot* serve two masters, God and Mammon. And the most hopeful, charitable conclusion I can arrive at is expressed in the language of Paul: "I stand in *DOUBT* of you."

A minister must "keep under his body, and bring it into subjection." A Newmarket groom will sweat himself thin, that he may be fit for his office: "Now they do it to obtain a corruptible crown; but we, an incorruptible."

Looking back is more than we can sustain without going back.

FEARLESS PREACHING.

BY ALEXANDER CLARK.

BISHOP LATIMER, the martyr, once preached such a rousing, evangelical sermon at court in the days of Henry VIII., that the king was offended. Latimer was summoned the next Sunday afternoon to preach again, and to retract his sermon. The command was imperative. The powers were in hostile hands, and the enmity of murderous hearts had been stirred to the very depths.

According to appointment, however, Latimer started, full of faith and of the Holy Ghost, to face this spiritual wickedness in high places. As he walked along, he held communion with the Invisible, and was imbued with a double portion of the Divine Spirit. He took on from the angel armor-bearers the whole panoply of God, as step by step he neared the sacred desk. He began his discourse by seeming to forget the audience, and spoke thus to himself:

"Hugh Latimer, dost thou know to whom thou *goest* this day to preach? To the high and mighty monarch, the king's most excellent majesty, who can take away thy life if thou offend—Therefore take heed how thou shalt speak; choose pleasant words this day, and avoid everything that would in any wise displease." Then, as if suddenly recalling himself, he repeated in most emphatic and ringing tones, thrilling the souls of all who heard his words, Hugh! Hugh Latimer! Dost thou know from whence thou camest this day—upon whose message thou art sent? Dost thou know Him who is present to discern the thoughts and intents of the heart, who beholdeth all thy ways? Dost thou acknowledge the Almighty God, who is able to cast both soul and body into hell forever? Therefore look about thee well and look within thee well, Hugh Latimer, and be sure that thou deliver this message faithfully." Thus he began, and pressed with increasing power and courage into his sermon, and re-affirmed all he had preach-

ed before, and urged its truths with more vehemency than ever!

After the sermon was ended, there was intense curiosity and excitement to see the result of such bold speech for Jesus. Dinner over, the king forthwith sent for Latimer; and on meeting him, asked how he dared preach in that style in such a presence. Latimer replied calmly; that duty toward God and his prince had forced him to it, and now he had discharged both his conscience and his duty in what he had spoken. His life was in his majesty's hands, he knew. But he could not be dishonest, either toward himself, his king, or his God. He could but do the same thing over again.

CHRISTIAN CALMNESS.

It were worth one's while to be a Quaker, perhaps, just for the sweet serenity which characterizes the sect. We know a score of Quaker matrons, any of whom would be a living sermon in a score of homes we could name—a living sermon, with calmness as a text. Dear, good Quaker mothers—would there were more such!

Calmness and equanimity ought to be part of every one's religion, even as is a part of the Quaker's. "I dare no more fret," said John Wesley, "than to curse and swear." One who knew him so well said that he never saw him low spirited or fretful in his life. He could not endure the society of people who were of this habit. He says of them, "To have persons at my ears murmuring and fretting at everything is like tearing the flesh from my bones. By the grace of God I am discontented at nothing. I see God sitting on the throne and ruling all things."

If every one was of John Wesley's spirit, it would revolutionize the world. Christians lose all their wayside comforts, and dishonor the Master by their fretfulness over little troubles. Some who can bear the great sorrows of life with a martyr's faith and patience, are utterly overthrown by the breaking of a

vase. We have seen men in a fever of impatience, even anger, over the loss of a shirt button, the mislaying of a cane, or fifteen minutes' delay of dinner, who have stood by the graves of dear ones gone and made no sign.

Men and women have come to think, somehow, that Christian calmness finds its test hour only when some great affliction crushes down. There never was a more sad mistake. Christian calmness has meet opportunity for exercise, daily and hourly. It is the little trials that test it most. In every family circle much is happening that demands its perpetual presence and influence. Necessarily a cultivated virtue, in nearly all cases, let us see that it is more thoroughly cultivated. So shall our homes be more beautiful, our happiness more perfect, our Christianity more generous and loving.

LITTLE THINGS IN RELIGION.

Little words, not eloquent speeches nor sermons; little deeds, not miracles nor battles, nor one great act of mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, that go softly on their meek mission of refreshment, not the waters of the river great and mighty, rushing down in torrent noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence, of indcision, of slovenliness, or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gayety, little indifference to the feelings or wishes of others, little outbreaks of temper, and crossness, or selfishness, or vanity; the avoidance of such little things as these go far to make up at least the negative beauty of a holy life.

And then attention to the little duties

of the day and hour in public transaction, or private dealings, or family arrangements; to the little words and tones, little benevolences, or forbearances, or tendernesses; little self-denials, self-restraints, and self thoughtfulness; little plans of quiet kindness and thoughtful considerations for others; punctuality and method and true aim in the ordering of each day, these are the active developments of a holy life, the rich and divine mosaics of which it is composed.

WEeping.—Do we weep for sin? So Jesus wept, as beholding Jerusalem He looked forward to the fearful punishment so soon to fall upon it. For his own sin he could not weep, being "holy" and "undefiled," but we have no need to look abroad for cause to weep. As we turn our eyes within, and see the corruption there, well may we give away to tears, till we remember that the Man of Sorrows has borne our griefs, and that through Him we may be freely forgiven.

Do we weep with those whom God has seen fit to afflict? So Jesus wept, as treading with silent footsteps beside the sorrow-stricken sisters, they showed Him the place where Lazarus had lain four days already. No chiding of their tears, but mingling His with theirs, in proof of that full sympathy with His chosen ones which is their stay and comfort through all ages.

Do we weep for harsh words spoken to us by those from whom we rightly expect no word or tone but what is gentle and loving? Even yet forgive, and dry thy tears, O wounded heart, remembering Him who was spit upon, scourged, crucified, all for thee, yet shed no tears for his own agonies—God-forsaken in Gethsemane, the bloody sweat dropped from his brow, yet no pitying selfishness drew tears from His eyes. Sorrow then for sin. weep; weep, too, with bereaved ones, but waste not thy tears on self, remembering that happy time when "there shall be no more death, nor crying, for the former things are passed away."

TRIBULUM.

BY REV. L. N. STRATTON, A. M.

The word tribulation as used in the Revelation of Christ to John on Sea girt Patmos, is one of the most admirably chosen terms of the Holy Scriptures. It is derived from the Latin *tribulum*—threshing sledge or flail.

Christ's angel, pointing to the white robed saints in heaven, said, "These are they who have come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb." It is as if he had said, "These are they who have been under the savage blows of the *tribulum*—under the flail, and while there have turned from thence their trust to Christ, and thus are made as white as snow."

In this world we are all under the *tribulum*. God is threshing us out. The strokes of his flail often make us writhe and groan.

We may think it very trying; and so it is. But God is trying to separate the chaff that is in us from the wheat, and to bring us up after the great tribulation, that our garments may be white as the robes of the saints who shout on the glorified shore.

This earth is a trial scene. As the engines of the fast ocean steamer, Adriatic, just in from Liverpool, were tested before attempting the magnificent voyage of the Atlantic in seven days and a half, so are the lives of mortals tried and tested ere we tread the grand Elysium.

Yonder passing horse was taught and keenly tested before he was placed upon his stately career in that heavy team. The cannon which we saw in the strong turrets of the late war-monitors were tested before the terrible days of their action in which they were bruised and battered; and so again and again the souls of mortals are put to a severe—a crucial test. Without tests in the arts, we see that great danger would ensue, and the reaper Death would cut a terrible harvest. And if

we were not tested in this life, we might in the annals of eternity beget another rebellion in heaven.

God knows what is best for us, and doubtless sees that tests are as important to his moral universe as a chemist's analysis is to determine the philosophy of compounds, or a builder's trials of the strength of materials.

From chapter vii. of the book of Revelation, we see both the tests and their uses. Heaven and earth are arrayed before us, and placed in contrast. The tribulation of one, and the triumph of the other; the crosses here and the crowns there; the tears on this shore, and the hand that there shall wipe them away forever.

The woods that are shaken by the winds strike deeper root, and the trees which have been pierced by the winter's frost produce their fruits the better in the year to come. So every harvest-sent pang, and every throe that throbs along our burning veins, tries our firmness and fitness for our field of work on earth, and nerves us for the home which awaits us in the skies. Those who have stood the test of the *tribulum*, and have by it been driven to Christ, are they who shall escape and who are at last clad in white, and with palms in their hands.

But let it be borne in mind that it is not the pounding flail which sanctifies and redeems. Men are not purified by suffering. If suffering itself purified, then Nebuchadnezzar, Belshazzar, Saul, Judas, Flagellus, and the Pillar Saints, and all the abstemious monks, the victims of Juggernaut, and all the millions of sufferers who have died for penance, would be saved. Not tribulation, but faith in the merits and mercy of Christ can save.

Pain is not simply a furnace, the only use of which is to destroy the dross and leave the purified gold. It may answer as a clumsy figure, but it is the blood, the precious, saving blood of Christ that washes and redeems. Tribulation may and does drive to the fountain opened for sin and uncleanness; just as the law is our school.

master to drive us to Christ. Hence, in that great day it will be found that none shall stand acquitted before the throne of God, save such as have washed their robes and made them white in the blood of the Lamb. It will be faith in that blood alone that will purify and save, and present us faultless before the throne of God.

Then welcome suffering; welcome pain which sends us to the cleansing fountain, and fits us to stand with those who echo high hosannas, among the innumerable throngs of glorified saints. No heart-aches will be there; no sad incompleteness; no restless reaching after something unattained. For we shall be satisfied when we awake in God's own glorious image, and His own dear hand shall wipe away all tears from our eyes.

A SKETCH OF MY EXPERIENCE.

BY DENISE A. SLOCUM.

From my earliest recollection I have been the subject of religious impressions. When but eleven years of age I sought and obtained the forgiveness of my sins. I ran well for a season, but soon, by the allurements of the world and the influence of my schoolmates I began to neglect duty and soon became as wicked as any of my associates. I remained in this condition for a number of years, seeking only the pleasures and honors of the world. But, as I advanced in years my sense of guilt and responsibility to God seemed to increase. I looked in various ways for enjoyment, but alas, I could only hear the still small voice, saying, "this is the way, walk ye in it." Every earthly prospect seemed to be blighted; none but God understood the anguish of my soul, but not until three years ago last winter would I consent to yield my all to God. I had been under the deepest conviction for nearly two months. During this time a series of meetings were in progress at our place, under the charge of Bro. O. O. Bacon. I

attended the meetings—felt truly God was in the place. The truth made a lasting impression upon my mind, as sinners were invited to seek the Lord. I was one of the first that made my way to the altar. Here the struggle commenced. There seemed to be two ways presented to my mind, one was strewn with the pleasures and honors of the world, while the other was a rough and thorny way, and so narrow that it would be impossible to get through with any of the trappings of the world. Here I saw the necessity of taking an uncompromising stand, and separating myself from ungodly companions, and this I did with but little trouble, for they saw that I was spoiled for this world, and they did not care for my company. I had now made a complete surrender of everything, and said "Lord I will be thine," and with his help I dethroned every idol from my heart. I then walked in every ray of light, bore every cross, "Jesus all the day long was my joy and my song." A victory had been won for God, and all nature seemed to participate. Soon after, I commenced seeking purity of heart. I could not see but that my consecration was complete. I hungered and thirsted after righteousness and did not see why I could not be filled; but now I see, I wept and prayed and agonized, but seemingly of no avail; at last I saw that it was by simple faith in God. I knew that I was the Lord's without reserve, and I was confident that if I asked anything according to His will, He would hear me. I knew it was His will that I should be holy, and a look of faith was sufficient. I knew I had the blessing which I sought. My soul bathed in the ocean of God's love which was without bottom or shore. Hallelujah! Every cord was severed, and the baptism of power came down and filled my entire being, glory be to God. Soon after, I attended school at Chili, N. Y. This I found to be a place where the honor of the Lord dwelleth, and the saints believe in and enjoy a free and full salvation. Here I saw the power of God manifest

as I never had before; the pilgrims here were all baptised with love and power, and the Holy Ghost, and not only were they washed and made white in the blood of the Lamb, but were kept so by a living faith in God. Praise His name. Here I learned the secret of trusting God fully, and living by the moment; but to my shame I confess that since then I lost the witness of full salvation, but by consecration and faith I have been enabled to grasp the prize, and to-day, while I write, I feel that the glory cloud is resting upon me, sin is cast out and the kingdom of God is set up within me, which is righteousness and peace and joy in the Holy Ghost. Glory to Jesus, I feel just like going through this world as a pilgrim and stranger, and publishing to all the world that I have been chosen out of the world; though in the world I am not of the world. I dare stand up in any fashionable church, whatever the name may be, and speak the truth as it is in Jesus.

Patience has the two sides of virtue, softness and hardness. It is in our patience we possess our souls. We have need of patience. How hard it is to learn the lesson! How easy is life to the patient man; on the contrary, how hard to the impatient man! To a patient man, the trials of life are like a suit of velvet, guarded by iron: to the impatient man, they are like the suit of iron without the velvet. We all have need of patience; it is the armor of life, and every weapon in one. Nothing seems to harm the patient man; he turns all harm to good, and out of his adversities he makes a ladder, by which he hourly and daily mounts higher and higher towards heaven.

There is a tendency in the soul to rest in something beside God. Even when we give up our beloved sins and all temporal things, we are, nevertheless, apt to rest in the gifts and graces of God, making them, as it were, our saviour and comforter, instead of Christ. —*Thos. Walsh.*

IS IT A HARD SAYING?

BY PRESIDENT C. G. FINNEY.

In a former article I said that the want of an endowment of power from on high should be deemed a disqualification for a pastor, a deacon, or elder, a Sabbath-school superintendent, a professor in a Christian college, and especially for a professor in a theological seminary. Is this a hard saying? Is it an uncharitable saying? Is it unjust? Is it unreasonable? Is it unscriptural? Suppose any one of the Apostles, or those present on the day of Pentecost, had failed, through apathy, selfishness, unbelief, indolence, or ignorance, to obtain this endowment of power, would it have been uncharitable, unjust, unreasonable, or unscriptural to have accounted him disqualified for the work which Christ had appointed them?

Christ had expressly informed them that without this endowment they could do nothing. He had expressly enjoined it upon them not to attempt it in their own strength, but to tarry at Jerusalem until they received the necessary power from on high. He had also expressly promised that if they tarried, in the sense which he intended, they should receive it "not many days hence." They evidently understood him to enjoin upon them to tarry, in the sense of a constant waiting upon him in prayer and supplication for the blessing. Now, suppose that any one of them had strayed away and attended to his own business, and waited for the sovereignty of God to confer this power. He, of course, would have been disqualified for the work; and, if his fellow-Christians, who had obtained this power, had deemed him so, would it have been uncharitable, unreasonable, unscriptural?

And is it not true of all to whom the command to disciple the world is given, and to whom the promise of this power is made, if, through any shortcoming or fault of theirs, they fail to obtain this gift, that they are in fact disqualified

for the work, and especially for any official station? Are they not, in fact, disqualified for leadership in the sacramental host? Are they qualified for teachers of those who are to do the work? If it is a fact that they do lack this power, however this defect is to be accounted for, it is also a fact that they are not qualified for teachers of God's people; and if they are seen to be disqualified because they lack this power, it must be reasonable and right and scriptural so to deem them, and so to speak of them, and so to treat them. Who has a right to complain? Surely they have not. Shall the Church of God be burdened with teachers and leaders who lack this fundamental qualification, when their failing to possess it must be their own fault? The manifest apathy, indolence, ignorance and unbelief that exist upon this subject are truly amazing. They are inexcusable. They must be highly criminal. With such a command to convert the world ringing in our ears, with such an injunction to wait in constant, wrestling prayer till we receive the power, with such a promise, made by such a Saviour, held out to us of all the help we need from Christ himself, what excuse can we offer for being powerless in this great work? What an awful responsibility rests upon us, upon the whole Church, upon every Christian. One might ask, How is apathy, how is indolence, how is the common fatal neglect possible, under such circumstances? If any of the primitive Christians to whom this commandment was given had failed to receive this power, should we not think them greatly to blame? If such default had been sin in them, how much more in us, with all the light of history and of fact blazing upon us, which they had not received? Some ministers and many Christians treat this matter as if it were to be left to the sovereignty of God, without any persistent effort to obtain this endowment. Did the primitive Christians so understand and treat it? No, indeed. They gave themselves no rest till this baptism of

power came upon them. I once heard a minister preaching upon the subject of the baptism of the Holy Ghost. He treated it as a reality; and, when he came to the question of how it was to be obtained, he said truly that it was to be obtained as the Apostles obtained it on the day of Pentecost. I was much gratified, and listened eagerly to hear him press the obligation on his hearers to give themselves no rest till they had obtained it. But in this I was disappointed; for before he sat down he seemed to relieve the audience from the feeling of obligation to obtain the baptism, and left the impression that the matter was to be left to the discretion of God, and said what appeared to imply a censure of those that vehemently and persistently urged upon God the fulfillment of the promise. Neither did he hold out to them the certainty of their obtaining the blessing if they fulfilled the conditions. The sermon was in most respects a good one; but I think the audience left without any feeling of encouragement or sense of obligation to seek earnestly the baptism. This is a common fault of the sermons that I hear. There is much that is instructive in them; but they fail to leave either a sense of obligation or a feeling of great encouragement, as to the use of means, upon the congregation. They are greatly defective in their winding up. They neither leave the conscience under a pressure nor the whole mind under the stimulus of hope. The doctrine is often good, but the "what then?" is often left out. Many ministers and professors of religion seem to be theorizing, criticising, and endeavoring to justify their neglect of this attainment. So did not the Apostles and early Christians. It was not a question which they endeavored to grasp with their intellects before they embraced it with their hearts. It was with them, as it should be with us, a question of *faith in a promise*. I find many persons endeavoring to grasp with their intellects and settle as a theory questions of pure experience. They

are puzzling themselves with endeavors to apprehend with the intellect that which is to be received as a conscious experience through faith.

There is need of a great reformation in the Church on this particular point. The churches should wake up to the facts in the case, and take up a new position, a firm stand in regard to the qualifications of ministers and church officers. They should refuse to settle a man as pastor of whose qualifications for the office in this respect they are not well satisfied. Whatever else he may have to recommend him, if his record does not show that he has this endowment of power to win souls to Christ, they should deem him unqualified. It used to be the custom of churches, and I believe in some places is so still, in presenting a call to the pastorate, to certify that, having witnessed the spiritual fruits of his labors, they deem him qualified and called of God to the work of the ministry. Churches should be well satisfied in some way that they call a fruitful minister, and not a dry stalk—that is, a mere intellect, a mere head with little heart; an elegant writer, but with no unction; a great logician, but of little faith; a fervid imagination, it may be, with no Holy Ghost power.

The churches should hold the theological seminaries to a strict account in this matter; and until they do I fear the theological seminaries will never wake up to their responsibility. Some years since, one branch of the Scotch Church was so tried with the want of unction and power in the ministers furnished them by their theological seminary that they passed a resolution that until the seminary reformed in this respect they would not employ ministers that were educated there. This was a necessary, a just, a timely rebuke, which I believe had a very salutary effect. A theological seminary ought by all means to be a school not merely for the teaching of doctrines, but also and even more especially for the development of Christian experience. To be sure, the intellect should be well

furnished in those schools; but it is immeasurably more important that the pupils should be led to a thorough personal knowledge of Christ, and the power of his resurrection, and the fellowship of his sufferings, and to be made conformable to his death. A theological seminary that aims mainly at the culture of the intellect, and sends out learned men, who lack this endowment of power from on high, is a snare and a stumbling-block to the Church. The seminaries should recommend no one to the churches, however great his intellectual attainments, unless he has this most essential of all attainments, the endowment of power from on high. The seminaries should be held as incompetent to educate men for the ministry if it is seen that they send out men as ministers who have not this most essential qualification. The churches should inform themselves and look to those seminaries which furnish not merely the best educated, but the most unctuous and spiritually powerful ministers. It is amazing that, while it is generally admitted that the endowment of power from on high is a reality, and essential to ministerial success, practically it should be treated by the churches and by the schools as of comparatively little importance. In theory it is admitted to be everything; but in practice treated as if it were nothing. From the Apostles to the present day it has been seen that men of very little human culture, but endued with this power, have been highly successful in winning souls to Christ; whilst men of the greatest learning, with all that the schools have done for them, have been powerless so far as the proper work of the ministry is concerned. And yet we go on laying ten times more stress on human culture than we do on the baptism of the Holy Ghost. Practically, human culture is indefinitely more important than the endowment of power from on high. The seminaries are furnished with learned men, but not often with men of spiritual power; hence they do not insist upon this endowment of power as

indispensable to the work of the ministry. Students are pressed almost beyond endurance with study and the culture of the intellect, while scarcely an hour in a day is given to instruction in Christian experience. Indeed, I do not know that so much as one course of lectures on Christian experience is given in the theological seminaries. But religion is an experience. It is a consciousness. Personal intercourse with God is the secret of the whole of it. There is a world of most essential learning in this direction wholly neglected by the theological seminaries. With them doctrine, philosophy, theology, church history, sermonizing are everything, and real heart-union with God nothing. Spiritual power to prevail with God and to prevail with man has but little place in their teaching. I have often been surprised at the judgment men form in regard to the prospective usefulness of young men preparing for the ministry. Even professors are very apt, I see, to deceive themselves on this subject. If a young man is a good scholar, a fine writer, makes good progress in exegesis, and stands high in intellectual culture, they have strong hopes of him, even though they must know in many such cases that these young men cannot pray; that they have no unction, no power in prayer, no spirit in wrestling, of agonizing, and prevailing with God. Yet they are expecting them, because of their culture, to make their mark in the ministry, to be highly useful. For my part, I expect no such thing from this class of men. I have indefinitely more hope of the usefulness of a man who, at any cost, will keep up daily intercourse with God; who is yearning for and struggling after the highest possible spiritual attainment; who will not live without daily prevalence in prayer and being clothed with power from on high. Churches, presbyteries, associations, and whoever license young men for the ministry, are often very faulty in this respect. They will spend hours in informing themselves of the intellectual culture of the candidates; but

scarcely as many minutes in ascertaining their heart culture and what they know of the power of Christ to save from sin, what they know of the power of prayer, and whether and to what extent they are endued with power from on high to win souls to Christ. The whole proceeding on such occasions cannot but leave the impression that human learning is preferred to spiritual unction. Oh! that it were different, and that we were all agreed, practically, now and forever, to hold fast to the promise of Christ, and never think ourselves or anybody else to be fit for the great work of the Church till we have received a rich endowment of power from on high. I beg of my brethren, and especially my younger brethren, not to conceive of these articles as written in the spirit of reproach. I beg the churches, I beg the seminaries to receive a word of exhortation from an old man, who has had some experience in these things, and one whose heart mourns and is weighed down in view of the shortcomings of the Church, the ministers and the seminaries on this subject. Brethren, I beseech you to more thoroughly consider this matter, to wake up and lay it to heart, and rest not till this subject of the endowment of power from on high is brought forward into its proper place and takes that prominent and practical position in view of the whole Church that Christ designed it should.—*N. Y. Independent.*

I am deeply convinced that it is very easy for a person, after having received great light, love, power and joy, to fall, notwithstanding, into dulness of soul. Holy desires, vehement thirstings after God, and the spirit of prayer, may be lessened, yea, lost. Truly we can keep nothing unless the Holy Ghost help our infirmities continually.—*Thos. Walsh.*

The Lord supplies the absence of friends and all things that are dear to us. His presence makes our paradise. It is not *where* but *what* we are which is the great matter.—*Thos. Walsh.*

PRIDE.

We never confess any faults that we consider really disgraceful. We complain of our hardness of heart, stupidity, etc., but we never confess envy, or covetousness, or revenge, or anything that we suppose will lower us in the opinion of others: and this proves that we do not feel ashamed of coldness or stupidity. In short, when young Christians make confessions, unless there is an obvious call for them, it usually proceeds from one of these three motives: either they wish to be thought very humble, and to possess great knowledge of their own hearts; or they think it is a fault which the other has perceived, and are willing to have the credit of having discovered and striven against it; or they confess some fault, from which they are remarkably free, in order to elicit a compliment.

There are no two feelings apparently more unlike than mortified pride and gratified pride; yet they are, in reality, very similar; and we are indulging one of these feelings almost constantly. When God permits everything to go on very smoothly, and grants us some comforts, our pride is gratified; we are pleased with ourselves, with God—and call the feeling gratitude—and with those around us we can be very pleasant and obliging. But let this state of things be reversed; let our corruptions be suffered to break loose, and trials and conflicts to assail us—then our pride is mortified: we begin to fret and repine, and say that all our endeavors are useless. You cannot yet conceive how very small a portion of grace we have; so that, if we doubt whether matter is infinitely divisible, we can hardly doubt that grace is so.

With regard to self-examination, we should always have, as it were, our eye turned inward, to watch our motives and feelings. We should also, at night, review the conduct of the day; and it would aid you to do this, if you made an abstract of the duties you owe to God and to your fellow-creatures in

the several relations of life, and also of your besetting sins. But the most important direction I can give you is to *look to Christ*; for while we are contemplating His perfections we insensibly imbibe His Spirit.—*Payson*.

LITTLE SINS.

BY WILLIE SHAW.

Great conflagrations often start from a little match. Great results are often produced by small causes. A soul may be saved or lost by the influence of a single word: "Kind words never die;" but it is equally true that "unkind words never die." The influence of our words will reach into eternity. The influence we exert for good or evil does not lessen as time wears away; but it is ever enlarging. Like the little ripples, starting upon the ocean's shore, which, driven onward by the wind, increase in magnitude until they become gigantic billows, rocking the great ships to and fro, so the influence of little words increases, and will loom up like mountains before us in the day of final reckoning. Take heed to thy words, "for by thy words thou shalt be justified, and by thy words thou shalt be condemned."—*Mat. xii., 37.*

An angry word is sometimes the beginning of a quarrel which may end in blood-shed or murder. Oh! how careful we should be that we offend not by our conversation. "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame: it is an unruly member, full of deadly poison."—*James iii., 7, 8.*

One kind word or action may seal a soul to Christ, and help to raise fallen humanity nearer God. "Speak kindly to the erring." "Blessed are the merciful: for they shall obtain mercy."—*Mat. v., 7.*

A tract put into the hands of a thoughtless person may be the means of his conversion; and that soul may "shine as the stars forever;" when,

had that leaf been withheld, that soul might have gone to people the regions of dark despair. Little words and little actions are ruffling the waves of the sea of life. In the sight of eternity little things will not appear as they once did; but as we behold the "fire" they have "kindled," we shall be astonished at their wonderful effects.

The man who entices his neighbor to take a glass of rum for the first time may think it is a small affair; but could he see the evil he is doing as he will see it in the day when God shall "reward every man according to his works," he would think quite differently. How many will come up in that great day and curse the man who sold them intoxicating beverages.

The young man, as he takes his first cigar or glass of wine, may think it is a little thing; but remember, my young friend, if such an one should read these lines, you are taking the first step in the path that will lead you down to the fiery lake.

Beware of "little sins;" for they are not "little" in the sight of God. Live so that your influence will tend to elevate mankind. Remember that your words and actions are making an impression on the minds of those with whom you mingle, which will never be obliterated.

Do good by doing "little acts of kindness" whenever you can, and you will find, in the day when God shall make up His jewels, that your reward will be a hundred-fold.

"The good begun by thee shall onward flow
In many a branching stream, and wider grow:
The seed that, in the few and fleeting hours,
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven's immortal bowers."

If the Lord knocks continually at the heart of man, desiring to enter in and sup there, and to communicate to it His gifts, who can believe that when that heart opens and invites Him to enter, He will turn a deaf ear to the invitation, and refuse to come in?—
The Spiritual Combat.

A HASTY TEMPER SUBDUED.

BY MRS. M. A. WILLIAMS.

The heart is deceitful above all things, and desperately wicked; yet if renewed by Divine grace we are able to subdue our evil passions. When new hearts are given us, and new spirits put within us, we shall be able to control our evil tempers. Yet many who profess to have passed from death unto life will, when tempted, give way to evil temper and bring reproach upon the cause of Christ. They say that our nature is such that we cannot have these tempers subdued—that we must sin a little. We cannot serve God and Mammon. If we will only let Jesus Christ into our hearts and take full possession of us, He will wash our hearts in His most precious blood. The blood of Jesus Christ, His Son, cleanseth us from all sin. If we are made new creatures in Christ Jesus, old things have passed away and behold all things have become new. If this great work is done in our hearts we shall be able to control our evil natures and to live in perfect subjection to the will of God. If we love Him with all our might, mind and strength, and love our neighbors as ourselves, we shall do unto others as we would they should do unto us. Oh! it means much to be a true follower of Jesus. Without we are sanctified, soul and body, we shall not be able to overcome evil tempers and evil habits. We can live for God only by the power of the Holy Spirit. Thus only can the soul become safe for eternity. Without we are sanctified there can be no fitness for heaven. Let these great foundation points be settled, and then let us be concerned to be daily advancing in every temper and disposition that are congenial with the heavenly world of glory.

Heaven! It is called the paradise of God—a paradise to show how quiet, harmless, sweet and beautiful heaven shall be to them that possess it.—
Bunyan.

A FEW GEMS SELECTED FROM
THE ASIATIC PROVERBS.

BY REV. G. W. MARCELLUS.

He who knows not his Maker cannot know himself.

Godliness is the greatest wisdom, and impiety the greatest of follies.

The fear of God is the greatest safeguard.

To sin once is too much; but a thousand acts of devotion toward God are not sufficient to honor him.

If a man foresaw his end and his exit from life, he would abhor his actions and their deceitfulness.

Life is a sort of sleep, from which many awake not but in death.

The life of man is a path that leads to death.

The orphan is not the person who has lost his father; but he who has neither wisdom nor a good education.

Want of good sense is worse than all the degrees of poverty.

Nothing so effectually hides what we are as *silence*.

He who has least wisdom has most vanity.

There is no greatness of soul in avenging one's self.

The heart of the fool is in his mouth, and the tongue of the wise man is in his heart.

Envy has no rest.

When you have received a benefit, render yourself not unworthy of it by a want of gratitude.

The desire of revenge is a constant hindrance to a happy and contented life.

How advantageous must wisdom be to its possessor, seeing it is of so great value as not to be purchased by money.

Nothing obtains pardon more speedily than repentance.

There is no disease so dangerous as the want of common sense.

Of all vices, vanity and a love of contention are the most difficult to be corrected.

Visiting your neighbor is no crime; but your visits should not be so often

repeated as to induce him to say: *It is enough.*

When the soul is ready to depart, what avails it whether a man die on a throne or in the dust?

Take and give with equity.

We need not be surprised when those who ask or seek for improper things, fall into misfortunes which they did not expect.

As soon as a person takes pleasure in hearing slander, he is to be ranked in the number of slanderers.

The greatest repose which a man can enjoy, is that which he feels in *desiring nothing*.

One seldom finds that which he seeks, when he searches for it with *impatience*.

Do not reproach a man for a sin which he has committed, when God has forgiven him.

Covetousness leads to poverty. (Poverty of soul always, and sometimes of purse.)

There is a man upon a bed of languishing; but, oh! he dares not die, for all is not as he would have it betwixt God and his poor soul; and many a night he lies thus in great horror of mind; but do you think that he doth not desire to depart? Yes, yes; he also waits and cries to God to set his soul at liberty. At last the visitor comes and sets his soul at ease by persuading him that he belongs to God; and what then? Oh, now let me die; welcome death!—*Bunyan*.

KILLED BY TOBACCO.—A youth of sixteen fell dead with a cigar in his mouth in a dramshop. What caused his death? The coroner's inquest said, "It was a mysterious act of God." The ministers at the funeral consoled the friends in the same way. Physicians said it was "heart disease." A sensible woman, knowing the boy's habits, said, "Tobacco killed him." It deranged the action of the heart; it ceased to beat, and the victim fell.

TWENTY-TWO QUESTIONS.

Queries humbly proposed to those who deny Perfection to be attainable in this life.

1. Has there not been a larger measure of the Holy Spirit given under the Gospel than under the Jewish dispensation? If not, in what sense was the Spirit not given before God was glorified? John vii., 39.

2. Was that "glory which followed the sufferings of Christ" (1 Peter i., 11) an external glory, or an internal, namely, the glory of holiness?

3. Has God anywhere in Scripture commanded us more than He has promised to us?

4. Are the promises of God respecting holiness to be fulfilled in this life, or only in the next?

5. Is a Christian under any other laws than those which God promises to write in our hearts? Jer. xxxi. 31, &c.; Heb. viii. 10.

6. In what sense is "the righteousness of the law fulfilled in those who walk not after the flesh, but after the Spirit?" Rom. viii. 4.

7. Is it impossible for anyone in this life to "love God with all the heart, and mind, and soul, and strength?" And is the Christian under any law which is not fulfilled in this love?

8. Does the soul's going out of the body effect its purification from indwelling sin?

9. If so, is it not something else, not "the blood of Christ, which cleanseth" it from all sin?

10. If His blood cleanses us from all sin while the soul and body are united, is it not in this life?

11. If when that union ceases, is it not in the next? And is not this too late?

12. If in the article of death, what situation is the soul in, when it is neither in the body nor out of it?

23. Has Christ anywhere taught us to pray for what He never designs to give?

14. Has He not taught us to pray,

"Thy will be done on earth as it is done in heaven?" And is it not done perfectly in heaven?

15. If so, has He not taught us to pray for perfection on earth? Does He not, then, design to give it?

16. Did not St. Paul pray according to the will of God, when he prayed that the Thessalonians might be "sanctified wholly, and preserved" (in this world, not in the next, unless he was praying for the dead) "blameless in body, soul, and spirit, unto the coming of Jesus Christ?"

17. Do you sincerely desire to be freed from indwelling sin in this life?

18. If you do, did not God give you that desire?

19. If so, did He not give it you to mock you, if it is impossible it should ever be fulfilled?

20. If you have not sincerity enough even to desire it, are you not disputing about matters too high for you?

21. Do you ever pray to God to "cleanse the thoughts of your heart, that you may perfectly love Him?"

22. If you neither desire what you ask, nor believe it attainable, pray you not as a fool prayeth?

God help thee to consider these questions calmly and impartially!—*John Wesley.*

"ALL THINGS ARE YOURS."

BY AUSTIN Q. HAGERMAN.

Men love to be possessors. A worldly man regards his deeds, and bonds, and notes, with much complacency, because they give him a legal right to call certain temporal things his own. And how men strive and toil to get possession of such things. Those who have abundance of these things are called rich; but how paltry trifling the sum of their wealth compared with those who possess "all things."

Here is the title to a most amazing gift, which almost bewilders us with its vastness and all-comprehending inclusiveness. It is the Everlasting Father's deed of gift, given by inspiration to

his children. It conveys to them all the riches of his universe. It is a grant of measureless privileges, a charter of the boundless possessions of the creation of God. If Christ Jesus be first ours, being received into our hearts by honest, living faith, then all things are ours.

Men are ours. Not ours to glory in, and pay the homage of hero-worship unto; but ours to benefit and be benefited by. Ours not to domineer over with childish caprice; but ours for helpers of each other's joy.

The world is ours. Not ours to love and lean upon; but ours to overcome and use for the needs of to-day and the good of humanity. Ah! how many who think they possess the world, are possessed by the world.

Life is ours. Not ours to dream away in selfish ease, or fritter away in aimless, trifling pursuits; but ours to spend in work for the glory of God, in which we shall find abiding happiness and our highest joy.

Death is ours. Is death indeed ours? Yes; Christ Jesus has led captivity captive, and now death means rest from our labors, and a blessed "sleep in Jesus" until he comes to reign on the earth. Death is a servant, taking down our earthly tabernacle that we may be clothed upon with our house which is from heaven. Death has no dominion over us to our terror, and the grave no longer has the victory.

Things present are ours. We are not the flabby creatures of circumstance, driven to and fro by changing events; but with fixed purpose and steady faith we may make all present opportunities and powers and influences work together for good, and assist in hastening the coming of the day of God.

Things to come are ours. We are not disquieted by the possibilities of the future, for they are co-workers with our eternal glory if we continue faithful. Humiliating tribulations and dizzying triumphs shall not move us. The hour of dying and the great day of judgment are disarmed of their terrors.

All things being ours, what then?

Must possession stop just there? Having all things, must we be left unclaimed? No, truly; God understands the needs of our hearts, and knows how well we love to be the beloved and very own of some one greater than we. *We are Christ's.*

And Christ is God's. O, the divine mystery of the Son of God, and God, the Father: the incomprehensibleness of Him who is God over all, and of Him who is All in all. Let us reverently veil our faces here, for the place where we stand is holy ground.

FULL SALVATION.

BY J. E. BRISTOL.

After many conflicts and months of seeking, and many idols given up by the way, the Lord answered that prayer we so often sing and yet so little comprehend:

"Finish then Thy new creation,
Pure and spotless let us be."

I know now by a glorious experience how the Great Creator finishes His "new creation" in the soul. Had the Lord shown me the manner in which He intended to have wrought the work previous to its accomplishment I might have shrunk from being made a gazing stock before the great congregation. But certain it was, I had to yield to be saved in His own way. It was at the Abingdon Camp Meeting that, after much struggling, the Lord passed His hand over me and pronounced me whole. Glory to God! I was too proud, and lacked the glory in my soul necessary to do His work. So I suppose He took this way to cleanse me and fill me. Bless God; how good He is. It is wonderful how He can make Congregationalists shout and leap for joy. I was naturally a very quiet, orderly kind of a man, and expected to be blessed in a still, peaceable way. But God don't see as we see, nor do as we do. Praise His name.

When the Holy fire came down on my soul and body, it burnt my own way of self out of me, and showed me a more excellent way. Glory! Halle-

lulah! And I feel as pure and as peaceable as only a soul in harmony with God can feel.

The Lord is magnified! For His mercy endureth forever!

"He hath put a new song in my mouth. Even praise to our God."

The Devil tempts me; but my heart does not respond. The old man of sin is crucified and cast out, and I don't feel like getting into bondage again to the power of sin.

I am in the cleft of the rock, and Jesus puts His hand over me and I am forever safe with my Lord. "The blood, the precious blood," cleanses me to-day, and the Holy Ghost scatters its life through every part. Blessed be Jesus, my perfect Saviour.

The Spirit of the King gives me boldness to speak and do for Him. In His strength I will serve Him "Till I cast my crown before Him, lost in wonder, love and praise." Earth has no charms. I crave only Jesus. Glory to Jesus!

The tongue of slander is never tired. In one way or another it manages to keep itself in constant employment. Sometimes it drips honey and sometimes gall. It is bitter now, and then sweet. It insinuates or assails directly, according to the circumstances. It will hide its curse under a smooth word, and administer poison in the phrase of love. Like death, it "loves a shining mark." And it is never so voluble and eloquent as when it can blight the hopes of the noble, soil the reputation of the pure, and break down the character of the brave and strong.

What pleasure man or woman can find in such work, we have never been able to see. And yet there is pleasure of some sort in it to multitudes, or they would not betake themselves to it. Some passion of soul or body must be gratified by it. But no soul in high estate can take delight in it. It indicates lapse, tendency toward chaos, utter depravity. It proves the doctrine and fact of sin beyond all controversy. It proves that somewhere in the soul there is weakness, waste, unnature. Educa-

tion and refinement are no proof against it. It often holds most cruelly where these have attained their best results. These often only polish the slanderous tongue, increase its tact, and give it suppleness and strategy to do its death-work.

GOOD WORKS.

It is very easy to profess Christianity, and to be in appearance sincere believers in Jesus Christ, when everything is prosperous. But we must see faith in adversity and under contrary circumstances. If one remains faithful in tribulation it means something more. Courage is not proved in green fields, but on the battle-field; the skill of the pilot is not proved in the harbor and in a calm sea, but in a stormy sea and among rocks. So Christian faith in God is not proved in prosperity, but in adversity. If we remain faithful, we obtain justification before God, because God approves our conduct, and then faith is made perfect. Do not lose sight of the fact, that faith is really existing in Christians as it was in Abraham. He had faith, but it was not proved. To prove it, it must be accompanied by good works. If we had to live all our lives in a desert land, where nobody tempted us, there would be no necessity for good works. But, as we live in society with other men, there comes the necessity of good works. We are to do good works before our fellow-men, so that our Heavenly Father may be glorified. If our fellow-men do not see our good works our Heavenly Father is not glorified; but we are robbers of the glory of God.

We have a beautiful standard of the Gospel, wherewith to measure our fellow-creatures. We judge trees by their fruit, and we judge men by their deeds. If a man says, "I am generous," but renders himself miserable, making and keeping his money, I say, "No! you are not liberal, but a miser." I judge him by his works. If a man says, "I am sober and temperate," and speaks only of the pleasures of the ta-

ble and the delights of drink, I say to him, "No, You are not a sober man; you are a drunkard;" and I judge him by his works. So, if a man comes and says, "I am one of the elect, one of the chosen," but speaks to me only of the world, its passions, amusements and distractions, "No," I say, "You are not a justified man, you are a deceived man; you are a worldly and sinful man and nothing else." Therefore, my dear Christian brethren, you see this is in order to prove our justification; and, according to the apostle Peter, to make sure your election.

And this is the conclusion to which the Apostle arrives on this point, when he says, "We are created in Jesus Christ unto good works, which He beforehand ordained should work in us." I call your Christian consideration to these beautiful expressions, which not only are sublimely inspired, but also correctly philosophical. "We are created;" here the Apostle speaks of our justification from God, and which he calls a "creation," because it is really a creation; because it is a passage from death to life—from sin to holiness. It is a change of the man,—a creation in the full extent of the term. The Apostle says, "We are created in Jesus Christ." For what purpose? To do evil? No. To do no evil? No. To do nothing? No. To do good works? No. The Apostle estimated but slightly the expression, "We are created to do good works," and he said, "We are created *unto* good works." The strength of the expression is in that "*unto* good works." As the bird is created and launched into the air; as the fish is created and launched into the water, so the Christian is launched *unto* good works. For as the air is the natural element of the bird; as the water is the natural element of the fish, so good works are the natural element of the Christian. As the bird, out of air, dies; as the fish, out of water, dies; so, the Christian, out of good works, dies.—*Gavazzi.*

Faith without works is dead.

EARNESTNESS.

No one can expect to impress others with what he himself does not feel. The minister who desires to effect his hearers, must himself be a man of earnest conviction. He may not possess talent; he may not be eloquent; these are important and valuable gifts, but one thing is indispensable: like Barnabas, he must be "full of the Holy Ghost and of faith;" thoroughly persuaded of and possessed with the preciousness and reality of the truth he proclaims. "What is the reason," said a minister to an actor, "that your representation of fiction produces a greater effect than our preaching, which treats of such great realities?" "Because," replied the actor, "we represent fiction as though it were reality, and you treat of realities as though they were fictions." Said an infidel to a minister of the gospel,—and it was a withering rebuke, "There is no truth in religion; you do not believe it yourself, else you could not speak and act so indifferently. Why, sir, if I believed what you profess, I could not be silent, or rest for an instant, for thinking and speaking of these awful realities, and urging them upon all whom I could reach." Such was the apostle Paul. So fully possessed was he with the truth of the gospel, that he sometimes appeared like one beside himself, and incurred the charge of mad enthusiasm, even when speaking words of truth and soberness.

Every one felt that he was thoroughly in earnest, and believed what he said,—so that even his enemies could not resist the might of his fervid faith, and when not persuaded, were silenced,—confounded, overwhelmed,—or, what was equal proof of his power, were filled with rage and fury, and gnashed their teeth in very consciousness of their defeat. The conflict of to day requires ministers of earnest faith, like Paul,—a church like the primitive Christians, who were so thoroughly persuaded of the truth of the religion they embraced, that they willingly gave up their most cherished opinions and prejudices,

cast their books of vain philosophy and superstition into the fire, brought themselves and all they had, to be devoted to the cause, and were willing to labor and toil and sacrifice and die, if need be, for the sake of every truth of the gospel which they had received. Such a spirit of earnestness, of self-annihilation, of self-consecration, we ought to have,—such the church must have, if she desires and expects to be efficient and successful in converting the world to truth. Granted, that we have the truth,—that our cause is good, that our preaching is evangelical,—our profession sound and orthodox,—yet, if it is only written on paper,—if it is only uttered in words of the lips,—if the truth does not live and burn as a principle of faith in the heart, we shall hardly persuade the world of our own sincerity, much less overcome their opposition, and persuade them to adopt the truth.

—Rev. J. G. Carson.

STUDY THE SCRIPTURES.

No man is better than his principles,—few are as good; and if this be true, let principles be taught which will save our country from ultimate infidelity and ruin. Let the student study and obey the Scriptures. They are of divine origin, able to make wise, virtuous and happy in both worlds. No book can do this except the Bible, which shines with divine effulgence in the firmament of literature. Its author is God,—its subject God and man, salvation, life and death. It declares the glory of God, the love of the Saviour, and the fall and happiness, or misery of man without disguise. It alleviates the miseries of the present life, consoles the exile from his country and his friends, removes the fear of death, and through the gloom of the grave, opens the door to everlasting life. It is the book of learning, civilization, religion, and salvation, around which cluster all our hopes of immortality. It is adapted to the feeblest intellect, and contains the highest style of speech and the highest order of merit for the man of genius and

science. Independently of a divine origin, it contains more sublime truth, pure morality, profound reasoning, important history, exquisite beauty, and more exalted strains of poetry and eloquence, than can be collected within the same compass from all other books. For it, the excellent Hervey relinquished his favorite classics, and said, "Away, my Homer: I have no need of being instructed by you, since Job and the prophets furnish me with images much more magnificent, and lessons infinitely more important. Away, my Horace; nor shall I suffer any loss by your absence, while the sweet singer of Israel tunes his lyre and inspires me with the noblest strains of devotion;—and even my prime favourite, Virgil, may withdraw, since in Isaiah I enjoy all his correctness of judgment and all his beautiful propriety of diction." When John Selden, the most learned of English lawyers, and one of the members of the assembly at Westminster, came to die, he said, "I have surveyed most of the learning that is among the sons of men, and my study is filled with books and manuscripts on various subjects, yet out of all these books and papers, I cannot recollect any passage whereon I can rest my soul, save one from the sacred Scriptures." After John Newton's conversion, and a full sense of the immense value of time, he thought life too short and too important to admit of leisure for "elaborate trifling in worldly science: and therefore gave up his newly acquired riches,—the classics and mathematics:—the former because neither poet nor historian could tell him a word about Jesus; and the latter, because they cost him so much time, engrossed his thoughts and filled his mind with schemes, and cold speculative truths, which steal the heart from God and from the vast concerns of the eternal world. The learned Salmasius, who had spent his life in the pursuit of worldly science, said on his death-bed, "O, I have lost a world of time! If one year more were added to my life, it should be spent in reading David's psalms and Paul's epistles."

When near the close of life, Sir Walter Scott requested his son-in-law to read to him, who inquired, "From what book shall I read?" "Can you ask? *There is but one,*" replied the illustrious author.—*Rev. J. W. Harsha.*

THE CHURCH IN THE HOUSE.

Prayerless parents, your irreligion may prove your children's damnation. They might have been within the fold of the Saviour by this time, had not you hindered them when entering in. That time when God visited your family with a heavy stroke, they were thoughtful for a season, but there was no church in your house to give a heavenly direction to that thoughtfulness, and it soon died away. That evening when they came home from the Sabbath-school so serious, if you had been a pious father or mother, you would have taken your boy aside, and spoken tenderly to him, and asked what his teacher had been telling him; and you would have prayed with him, and tried to deepen the impression. But your children came in from the church or school, and found no church in their father's house. Their hearts were softened, but your worldiness soon hardened them. The seed of the kingdom was just springing in their souls, and by this time might have been a rich harvest of salvation; but in the atmosphere of your ungodly house, the tender blade withered instantly. Your idle talk, your frivolity, your Sunday visitors, your prayerless evening, ruined all. Your children were coming to Christ, and you suffered them not. And you will not need to hinder them long. The carnal mind is enmity against God; but no enmity is so deep as theirs who were almost reconciled, and then drew back. You drove your children back. You hardened them. They may never more be moved. They may grow up as prayerless and ungodly as yourself. If God should change yourself, they may soon be too hard for your own tears and entreaties. If you die as you are, their vile works will follow you to the world

of woe, and pour new ingredients into your own cup of wrath. O, think of these things. A prayerless house is not only a cheerless one, but it is a guilty one; for where God is not there Satan is.—*James Hamilton.*

THE HEART RIGHT.

The heart may be perfectly right with God on earth. The whole provision of the Gospel is to change man's nature. It begins with the heart. "A new heart will I give you, and a new spirit will I put within you." In the change of the heart we have the pledge of every change which can be accomplished by God for man. And it is on earth this change is enjoyed. No one will say that the blood of Jesus Christ cannot cleanse us from all sin. Nor will it be said that the sanctifying Spirit cannot keep us free from every moral stain. If it is objected that we cannot retain the grace thus given in some exceptionally blessed moments, we reply, no one who thought aright ever thought we could of ourselves. But surely that experience into which the Lord leads us, which is His gift, and which he has promised to sustain, can be retained in the strength of God. He has promised to *keep us faithful*. Will any say that His power is insufficient, or that He is not to be relied on? He inspired the apostle to pray that we might be "preserved blameless unto the coming of our Lord Jesus Christ." Then the heart and life may be made and preserved holy through the Holy Spirit applying the blood of Christ, and thus purified we may live till Jesus comes to take us home. This first essential of heavenly blessedness, therefore, may be enjoyed on earth.

Love is another element of the heavenly state. This is the very essence of heaven, as it is of the nature of God. "God is love." Love reigns supreme in the world where the glorified gather, and where the unfallen spirits dwell.—It is the atmosphere they breathe. It is the principle of every life, and the motive of every action. It thrills in

in the songs, and is wafted on the breezes of glory. Love fills heaven.— Nothing contrary to love can ever be found there. But even the glorified can only love God with all their powers. It is simply impossible to do more, and this we are commanded to do on earth. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark xii. 30. The God of love demands that his throne be set up in the heart, and that every part of life shall come under the sway of His sceptre. This is to be the badge by which the believer is to be recognised. His character and relationship to God are to be known by this. With the whole strength of his entire nature he is to love God. This is perfect love. Nothing contrary to that love must be admitted into the heart, and everything that is allowed there must be subordinate to it. Love, *love*, LOVE is the greatest essential of godly character, either in this world or the next. But if to love God perfectly be a definite command, then it must be possible to obey that command. We cannot think that God has commanded an impossible service, that he has laid us under the strictest rule to love Him with *all* our heart, when it is only possible to love Him with a part of its powers. Thus perfect love which makes heaven to be heaven may be enjoyed on earth.—
Wm. G. Pascoe.

MOTIVES TO HOLY LIVING.

If thou wouldst be faithful to that work that God hath allotted thee to do in this world for his name, then labor to see a beauty and glory in holiness and in every good work; this tends much to the engaging of thy heart. O worship the Lord in the beauty of holiness; fear before him all the earth; and for thy help in this, think much on this in general, that "thus saith the Lord" is the wind-up of every command; for indeed much of the glory and beauty of beauties doth lie in the glory and excellency of the person that doth com-

mand them; and hence it is, that "Be it enacted by the king's most excellent majesty" is the head of every law, that that law should therefore be revered by and be made glorious and beautiful to all. And we see upon this very account, what power and place the precepts of kings do take in the hearts of their subjects, every one loving and reverencing the statute because there is the name of their king. Will you rebel against the king? is a word that shakes the world. Well then, turn these things about for an argument to the matter in hand, and let the name of God, seeing he is wiser and better and of more glory and beauty than kings, beget in thy heart a beauty in all things that are commanded thee of God. And indeed, if thou do not in this act thus, thou wilt stumble at some of thy duty and work thou hast to do; for some of the commands of God are in themselves so mean and low, that take away from them the name of God and thou wilt do as Naaman the Syrian, despise instead of obeying. What is there in the Lord's supper, in baptism yea, in preaching the word and prayer, were they not the appointments of God? His name being entailed to them makes them every one glorious and beautiful. Wherefore no marvel if he that looks upon them without their title-page, goeth away in a rage like Naaman, preferring others before them. "What is Jordan? Are not Abana and Pharpar, rivers of Damascus, better than all the waters in Israel? May I not wash in them and be clean?" saith he. This was because he remembered not that the name of God was in the command. Israel's trumpets of rams'-horns, and Isaiah's walking naked, and Ezekiel's wars against a tile, would doubtless have been ignoble acts, but that the name of God was that which gave them reverence, power, glory, and beauty. Set therefore the name of God and "thus saith the Lord" against all reasonings, defamings, and reproaches that either by the world or thy own heart thou findest to arise against thy duty; and let his name and authority alone

be a sufficient argument with thee, to behold the beauty that he hath put upon all his ways, and to inquire in his temple.—*Bunyan.*

SANCTIFICATION.

Sanctification is indispensable to those who would be powerful for good. Many Christian people wonder how it is that they are no more useful. They pray most earnestly; they give most liberally; they manifest much anxiety for the spread of God's cause, and yet they have but little success. It may be because they are not holy. Many complaints of the hardness of men's hearts and the general indifference of the world to pure religion would be silenced if the church were entirely holy. We should march on, and nothing would stop our progress. Neither the sea nor the river, neither difficulty nor opposition would successfully oppose the progress of those who, filled with the Spirit of God, engaged in His service.

"Sanctify yourselves." It is a personal work. There must be a personal self-scrutiny, a personal putting away of every evil thing, a personal dedication to God, an entire self-surrender, a complete renewal of heart and life.—This is the best preparation for working for God. Although thought and careful study are demanded when we engage in holy toil for Jesus, yet prayer and consecration, the making clean the heart, are even more essential. If one must be omitted, better omit the thinking than the purifying. He that hath clean hands will best do work for God.

The to-morrow of sanctification is the to-day of wonder-working. What wonders were done among the Israelites after the command to sanctify themselves had been obeyed? The river was parted, the whole host went through on foot, the promised land was entered upon, and promises which had been made ages before were fulfilled. How quickly did the wonders occur after the sanctifying! To-morrow! How soon the hours of a night pass. But not sooner than will come wonders of Di-

vine working among those who sanctify themselves. It is God who doeth the wonders. We need have no fear whether He will be true to His work. Let us sanctify ourselves, and the promise will be gloriously fulfilled.

What wonders would the world behold if all the members of the Church were to "sanctify themselves!" What power in the services! What sinners saved! What backsliders restored! What feeble saints made giants in love, and purity, and grace! The millennium would be at hand. The shadows would be chased from the world, and the Sun of Righteousness would rise with healing in His wings.—*King's Highway.*

USE OF TOBACCO A SIN.

Is the common use of Tobacco a sin?

Come, let us reason together, respecting this fashionable evil, as becomes servants of Christ.

You concede too much, My Brethren, when you say this is an idle, impure habit, and deny its sinfulness.—You surely ought to have known that filth and sin have a strange affiliation. God has settled this point, by demanding a cleanly priesthood and people, by making a difference between the clean and unclean, and expressing an everlasting abhorrence of impurity in all forms. How can you maintain the sinless character of this habit, with the Old Testament, with all its rituals and economies, against you, and coming down on your system as an avalanche?

I doubt whether your ground is any more tenable, under the Christian economy. Physical impurity is rebuked in all those passages which bid men crucify the lusts of the flesh, and cleanse themselves of all filthiness. The Apostles were men of common sense, and when they denounced filth I suppose they denounced sin. Whitfield maintained that cleanliness was next to godliness; and Mahomed, in harmony with Bible sentiments, anathematizes impurity, and in his Fifth Commandment says, KEEP THY BODY CLEAN.

OUR SISTER AND FATHER.

BY HATTIE A. WARNER.

In the early morn of a clouded day,
 Ere the sunbeams had lightened the
 wave and shore;
 With the angels our sister wandered away,
 And they entered a land where she loves
 to stay,
 For she came to our childhood's home
 no more.
 Only in dreams does her image come,
 A vision of brightness and beauty rare;
 As she passed from our sight to the far-
 away home,
 With the same eyes of azure and cheek of
 bloom,
 And the golden glint in her sunny hair.
 There was one whom early we learned to
 love,
 Whose guiding fingers enclasped our
 own,
 While he pointed our hearts to the home
 above,
 Whose granite foundations shall never
 move
 Till the light of eternity's day has flown.
 There were many to weep when he passed
 away,
 In his manhood's prime from the thick-
 ening strife;
 But before him were opened the gates of
 day;
 The sight of the city won him, too away,
 And he pressed for the goal of an endless
 life.
 In the tumult's roar, thro' the battle's cloud,
 There had come a signal he joyed to see,
 With a glowing glimpse of the shining
 crowd,
 While a bugle note with a summons loud,
 Rang out from the shore of the vast to-
 be.
 We saw with an anguish too deep for
 tears,
 The saber fall from his loosened hold,
 And his soul was plumed for the purer
 spheres;
 While we gathered the hopes of our child-
 hood's years,
 And buried them there with the casket
 cold.

But we know in the shade of the living
 tree,

Where the air is burdened with rich
 perfume,
 And the glad waves break, with a murmur
 free,

On the emerald shore of the crystal sea,
 Our loved ones are waiting to welcome
 us home.

Limestone, N. Y.

THE TEST.—“When you see a dog
 following two men,” says the Rev.
 Ralph Erskine, in one of his sermons,
 “you know not to which of them he be-
 longs while they walk together; but let
 them come to a parting road, and one
 go one way, and the other the other way,
 then you will know which is the dog's
 master.

So, at times, will you and the world
 go hand in hand. While the man may
 have the world and a religious profes-
 sion too we cannot tell which is the
 man's master, God or the world; but
 wait till the man comes to a parting
 road; God calls him this way, and the
 world calls him the other way. Well,
 if God be his master he follows religion,
 and lets the world go; but if the world
 be his master, then he follows the world
 and the lusts thereof, and lets God and
 conscience and religion go.”

AN EXCELLENT RULE.—“In a mix-
 ed conversation,” says the pious John
 Newton, “it is a good rule to say noth-
 ing, without a just cause, to the disad-
 vantage of others.” The same writer
 says: “I was once in company where
 very severe things were spoken of Mr.
 W., when one person seasonably ob-
 served, that though the Lord was pleas-
 ed to effect conversion and edification
 by a variety of means, he had never
 known any one convinced of error by
 what was said of him behind his back.
 This was about thirteen years ago, and
 it has been on my mind as a useful hint
 ever since.”

All extremes are error. The re-
 verse of error is not truth, but error.—
 Truth lies between these extremes.

EDITORIAL.

TRUE CHARITY.

No person can be in a state of salvation without true charity. Paul says, one may have almost every thing else, and yet, if he is lacking in this one particular the defect will be a fatal one. Of all Christian graces charity is the greatest, not only because it implies the existence of all the rest, but because of its own intrinsic excellence. Love is the distinguishing trait of the Divine character. *He that loveth not, knoweth not God; for God is love.*

We have reason then, to examine ourselves, with the utmost diligence to see if we are in possession of this all essential charity.

What many call charity is only selfishness in disguise. You wish to adopt some form of self-indulgence, which you once saw to be wrong. A searching sermon is preached, and those who have practised this indulgence are pricked in the heart. You defend them, and encourage them to go on in their present course, and call it "charity." It is simply self, clamoring for indulgence. If you love others, you desire above all things to see them saved. If you keep back the truth for fear of offending them, it is because you love yourself more than you do them. You expect that some advantage may result to you some day from their good opinion, and you care more for that than you do for their salvation. And you call this "charity?" It is selfishness intensified! If you really loved a soul, you would tell them with great tenderness and earnestness of their danger when you see that their lamp has gone out and there is no oil in their vessel, and you would not, for fear of losing their friendship, encourage them on in their delusion.

2. There are those who have kind words for almost every one except those who appear to be in earnest to get to Heaven. These they charge with a want of "charity," with bitterness and severity. "Whenever," said a Presiding Elder, "I hear a person profess to be sanctified, I feel at once for my pocket-book." Yet this man

laid a special claim to the possession of "charity." Forwardness in charging others with a want of charity is, by no means conclusive evidence that we are overstocked with it ourselves. There is a man of our acquaintance who is, without doubt possessed of the devil. It is a clear case of demoniacal possession. Yet he has devoted all his time for years to warning the people against the influence of the devil. So one may feel that he is specially intrusted with a commission to preach charity, and may be very free to charge others with their want of it without possessing it himself. Light is not love. Indifference is not charity. He is not the kind-hearted physician who always gives opiates and sweetmeats.

MASONIC BAPTISM.

The following account of a Masonic Baptism recently administered at our National Capital, was taken from the Washington Evening Star.

What have those professed Christian Ministers who deny that Masonry has anything to do with religion, to say to this mockery of Christianity? It is true that the rites partake more of heathenism than of the Gospel, but this does not lessen the crime of the solemn mockery.

It is a sad commentary upon the religion of the times that such a profanation of a solemn ordinance can be enacted under the shadow of our National Capital with scarcely a word of rebuke from the Christian Press:

The first public Masonic baptism of children which has ever taken place in this district was performed last night in the Chapter chamber, Masonic Temple, in the presence of a large number of Masons, their wives and daughters. The children were an infant son of Dr. Joseph W. Nairn, 32d degree, and a son of Mr. E. B. MacGrotty, 18th degree, who were baptized in Mithras Lodge of perfection Ancient Scottish Rite, which is the Consistory of this Masonic jurisdiction. The rite was performed by Thrice Illustrious P. G. M. Albert Pike, assisted by Illustrious J. O. Sinclair, S. G. W.; Illustrious L. H. Pike, J. G. W.; C. W. Bennet, grand orator; W. M. Ireland, master of ceremonies; B. F. Hedrich, senior deacon; C. T. Nutze, junior deacon; Rev. Mr. Harris, Chaplain;

H. J. Martin, secretary, and L. Stoddard, tiller. The ceremony of Masonic baptism has always been celebrated in the ancient and accepted Scottish order. After the assembly had been seated, Grand Master Pike gave a short history of the ceremony, saying that it taught neither hatred, intolerance nor revenge. After a voluntary on the organ by Bro. Servoss, a rap was heard at the door, and information given that two children, with their parents, desired admission, the parents praying that their children might be baptized, when the Master directed the master of ceremonies and his aids to bring the children, their parents and sponsors into the Lodge. Soon after, the master of ceremonies returned, followed by one of his assistants bearing a candle-stick with three lighted candles,—one white, one black, and one red,—forming a triangle. Following were two assistants, one carrying the child of Dr. Nairn, Robert Brice Nairn, upon a cushion covered with light blue silk, the other leading the child of Mr. MacGrotty, Edwin Albert MacGrotty; and behind these came the parents of the children and the sponsors. After the third circuit of the room the procession halted and the candle-stick was placed before the altar and the children returned to their mothers, who with the sponsors took seats in the centre of the room. The Masonic choir then sang, "My soul doth magnify the Lord." After an oration by the Master, he asked the father, "Are you willing that we should accept these duties?" An affirmative response being given, the Master called upon the Chaplain to invoke the favour and assistance of God, which was done, the brethren all kneeling. The choir then sang the ode, "Rejoice, rejoice, fond mothers."—The sponsors then took seats near the parents, when the Master addressed them in relation to the duties they were taking upon themselves. After an invocation to the Deity and music, the children, parents and sponsors were then conducted forward to the altar, on which water, oil and salt were placed. The Master then called the Lodge up, descended from his throne, and, after a few words addressed to the group, lighted the incense on the altar. After a chant by the choir, the Master took the children severally in his arms, dipped their left hand in the basin of perfumed water, and said, "By this symbol I devote thee (in each case) to the service of virtue and truth. May our Father who is in heaven keep thee innocent and pure of heart all the days of thy life." The Master then took the vessel of perfumed oil, dipped the little finger of his right hand therein, and marked it with a delta on the forehead of each child, saying, "I set upon thy forehead the symbol of wisdom, power, and

love of God. May he protect and guide thee in right courses all the days of thy life," the choir singing in the mean while the chant, "Blessed are the undefiled in the way." The Master then replaced the vessel on the altar and, stretching out his hands toward the children, invoked a blessing upon them. The children, and those in charge of them were conducted to their seats, and the choir sang an appropriate ode. The god-mothers then placed them at the altar of obligation; the brethren present formed a circle around them, each with his left hand on his heart and his right hand raised toward heaven; all then kneeled and repeated after the Master the solemn vow to protect the children from all danger and temptation until their arrival at maturity. After rising, the Master taking the vessel of salt in his hand, repeated the Arab vow which sanctifies the enemy with whom he has tasted salt, and placing a portion of this on his tongue, said, "With this salt I now seal my vow." The kersel was then passed to each brother, who in turn repeated the vow. The children were then invested with lamb-skin aprons, and each was presented with a Masonic jewel, the Master saying, "In the name and under the auspices of the Supreme Council, I do proclaim these children consecrated to the service of truth and virtue by Masonic baptism, and anointing after the ancient custom of Masonry, to be wards of Mithras Lodge of Perfection." This was repeated in turn by the venerable grand and senior wardens. After more music, the orator delivered a brief lecture, after which two young ladies, in conformity with a law of the Scottish rite, passed among the assemblage and received contributions from all who chose to give; the sum so collected to be given by the grand almoner to the most needy person or persons known to him, the source from which it comes, in pursuance of inviolable custom, not to be made known. A closing chant concluded the ceremonies.

CAMP MEETINGS.

AT IONIA, Mich, there were about 36 tents. The work is new in this section; but it is going on with great power. Conviction was deep and there were many thorough conversions. It was a successful meeting. Three men renounced Masonry and gave themselves up to follow the Lord fully. The attendance was large and the truth was well received.

AT BRONSON, Michigan, the meeting was held on ground on which Camp Meetings and Pic-nics of the popular sort have been

held from year to year. Hence the people of the vicinity came to seek entertainment rather than to hear the truth. But the saints were blessed and some honest souls welcomed the light and were saved. The gospel was preached in the demonstration of the Spirit, and in the hearts of many who appeared to resist, the heaven will work and they may yet be saved.

"HERE MY MOTHER KNELT WITH ME."

The Rev. Mr. Knill, well known to the religious world in connection with Russia, lost both parents while he was there. His mother was a pious woman, and he relates the following interesting reminiscence of her:—

"After spending a large portion of my life in foreign lands, I returned again to visit my native village. Both of my parents died while I was in Russia, and their house is now occupied by my brother. The furniture remains just the same as when I was a boy, and at night I was accommodated with the same bed in which I had often slept before; but my busy thoughts would not let me sleep. I was thinking how God had led me through the journey of life. At last the light of the morning darted through the little window, and then my eye caught the spot where my sainted mother, forty years before, took my hand and said, '*Come, my dear, kneel down with me and I will go to prayer.*' This completely overcame me. I seemed to hear the very tones of her voice. I recollect some of her expressions, and I burst into tears, and arose from my bed and fell upon my knees, just on the spot where my mother knelt, and I thanked God that I once had a praying mother. And oh! if every parent could feel what I felt then, I am sure they would pray with their children as well as for them."

We cite this fact, to bring up a point not often insisted on, in speaking of the religious training of children; and that is, the importance of local associations with early instruction and prayer. There is great power in such memories. They are places to which the chains of holy influence are made fast, and they hold the heart long after the child has wandered far from the parental roof, and grown up to the stature of man.

The mother should have a place—a holy place—it ought to be a pleasant place—where she daily takes each one of her little children, to pray with them, and speak to them of the things of eternity. In after

years they will think of that spot, and bless God for what they felt and heard when there.

DEDICATION.—At NAPOLEON, Jackson Co., Mich., a church formerly belonging to the Baptists, has been re-fitted and re-consecrated to the service of God. We had an excellent meeting with the brethren there the 23d of Aug., the meeting lasting over the Sabbath. All the money needed was raised, and seed was sown, which we trust will bring forth fruit to the glory of God.

SUSQUEHANNA CONFERENCE.—This Conference held its session at Fulton, N. Y., commencing on Wednesday the 11th of Sept, and closing on the following Saturday. The business sessions were pleasant and harmonious. Much of the presence of God was felt all through. The statistics showed a gratifying increase of members, the increase being about twenty per cent. during the year. A resolution was carried almost unanimously in favor of a division of the Conference the coming year. The religious meetings were seasons of spiritual power and profit.

CORRESPONDENCE.

FAIRFIELD, IOWA.

DEAR BRO. ROBERTS:—The Salina Camp Meeting has just closed. Splendid order prevailed throughout. There were 42 tents on the ground. The weather was fine; the attendance large; the ministerial help was all sufficient. The preaching was very close and pointed. In almost every sermon the work of holiness was prominently set before the people, and many pressed into its glorious enjoyment. The people were taught to expect the blessing in no other way than by a thorough consecration to God, and faith in the cleansing blood of Christ. Also, many sinners were awakened, and a number converted. The subject of tobacco was thoroughly riddled and many abandoned its use. Formal and backslidden professors were aroused by the out-pouring of the Holy Ghost upon the people, and began also to inquire what shall we do? God is raising up several

promising men for this western work.—Our prospect is growing better and better through this part of Iowa. Our people have the cause deeply at heart.

B. F. DOUGHTY.

—♦♦♦— DYING TESTIMONY.

Departed this life, June 19th, 1872, Mercy Cross, wife of Rev. Daniel Cross, of Whitewater, Walworth Co., Wisconsin, Aged 79 years and two months.

Our dearly beloved mother in Israel walked watchfully and prayerfully before the Lord for many years. Her life may truly be said to have been a living epistle of good works, known and read by all who knew her. She possessed that holy adorning of a meek and quiet spirit, which in the sight of God is of great price. She ever loved the old paths, earnestly striving day by day to walk in them. None of the modern innovations that have crept into the church of God, and robbed so many of the power they once enjoyed, moved her from her fidelity to God. Mother Cross was born in Dutchess County, N. Y. April 19th, 1793, was married in the year 1816. She was then in belief a Quaker. In the year 1820 she professed faith in God, through the new birth, was baptized and joined the Episcopal Methodist Church. She remained a consistent follower of the meek and lowly Jesus, walking in the light she had, though not perfectly clear in the deep experience of holiness, up to the year 1861, when deep affliction came upon her, in the death of a cherished son. She then felt as never before, the need of a deeper work of grace. She sought for fellowship where the doctrine of entire sanctification was most plainly taught, earnestly seeking the baptism upon her soul. She became acquainted with devout souls belonging to the Free Methodist Church, and felt her heart drawn toward that people. Upon the organization of the first Free Methodist Class in Whitewater, in 1867, she joined their number, where she remained until the Lord took her to the church triumphant. She was often heard to say: "I believe I shall praise God in eternity for

leading me into the Free Methodist Church, for by it I have been led to a closer walk with God, and have received a deeper experience than ever before."

Her last illness was protracted and distressing, yet borne uncomplainingly. At times she cherished hopes of recovery, even up to a short time previous to death; but ever ready and willing to go when God called. She said for her to die would be gain, but for the sake of her dear companion, who felt his loss would be great, she was willing to stay. She gave every evidence that her will was wholly lost in the will of God. And just as she was stepping into the cold river of death, when asked if she was happy, she said: "Yes, I am happy; all is well, all is well."

MRS. J. C. BELKNAP.

JOHN WILSON, another pilgrim has gone to possess the goodly land. Bro. John Wilson was born in Greene Co., N. Y., where he was also converted. He was one of the few that came out at the organization of the Free Methodist Church, and was a zealous defender of the truth. Two years ago last April he moved, from near West Falls, Erie Co., N. Y., to Litchfield, Medina Co., Ohio, where he died Friday morning, July 29th, '72, at 3 o'clock, aged 54 years, having lived for God some twenty years. During his sickness his mind continually run on religion. His theme was salvation while living and when dying. When the physician told him if he had any business to settle he had better attend to it immediately, he seemed perfectly calm, and said "he thought the Lord would raise him up again, but was willing and ready to go."

He made his will and told them all what they should have, and urged the children to seek the Lord immediately, and "all meet him an unbroken family in the Paradise of God." During his sickness he rose up and sang "*Now I feel the sacred fire,*" one of his favorite hymns.

He said, "during the last summer he had been getting nearer to God." Such expressions as the following were some of his last on earth: "If we live perfect Christians here, we want you to understand

you can't be conformed to the *maxims, customs and fashions* of this world." As he seemed gradually leaving the shores of mortality, his last words were in whispers, such as these: "Precious Jesus, precious Jesus." These were his last words on earth, and we believe the first on the other shore.

Departed this life May 21st, 1872, Delia Curtis, wife of Miles Curtis of South Quincy, Branch Co., Michigan.

Another saint of God has gone home to glory, one who kept the faith and finished her course, has gone to receive a crown of never fading glory. Our dear, beloved mother in Israel has gone. Her illness was brief and distressing, yet borne uncomplainingly. She was ever ready and willing to go when God called. She gave evidence that her will was wholly lost in the will of God. "Are you ready, dear Mother?" the children asked: The reply was, "Yes, yes, yes, blest assurance."—Upon the organization of the first Free Methodist Class in South Quincy in '64, she joined this number, where she remained until the Lord took her to the church triumphant. The memory of that mother will ever be sweet to dwell upon. Truly her children rise up and call her blessed.

MRS. BILLINGS.

DEAR BR. ROBERTS:—About one year ago I informed you of my son, then sick with consumption without the comforts of religion. He had backslidden from God. Soon after I learned from him that the Spirit of God had arrested him suddenly. He answered the call of his Saviour, and through repentance and faith found peace in believing and joy in the Holy Ghost. As light broke in on his mind he often would say, "how differently things appear to me, how foolish and vain the fashions, and how much precious time is spent for pomp and show." He often said, "I want to leave my testimony to all, how good the Lord is, to condescend to come and accept a poor wanderer from Him, and help him bear his extreme suffering." I was with him the last three weeks. It was hard to witness his distress, but a comfort to see

the strong faith he had in his God. When death came with its awful agony; he called on his Heavenly Father to help him cross the river, pointing his finger up, saying by it, I am going home. He died in Springville, N. Y., Aug. 11th, in his 38th year.

Sarah Taber Collins.

LOVE FEAST.

MARY A. ROOT.—When we came here last fall there was no religious society except a small class of Sunday Adventists. We had not been here long before I found it to be a God-forsaken place. It was the rule among some of the old settlers, when a professor came in, to hiss in his or her ear: "You will soon lose your religion here." That is the way all do. But glory to Jesus for His saving power. He can save us from the wiles of the Devil and from all his hosts. A little spark of Heavenly fire has been kindled, and by the grace of God I mean it shall not go out. Last winter a few assembled at our house to worship God. Some were reclaimed while others were held under serious impressions. We have kept up our prayer meetings ever since. There are a good many hungering and thirsting after righteousness, and how shall they be filled?

Jesus says, once, "Feed my lambs;" twice, "Feed my sheep," and thrice, "Lovest thou Me." Who will follow Jesus? who feels willing to leave friends and home, and come up into Northern Michigan and plant a pure and undefiled religion on Pine Lake shore? Whoever does, let him take up the cross. Jesus says, "Follow Me." The most of the people are willing to help support a preacher.

My testimony is this: I love the Lord with all my mind, might and strength, and my neighbor as my self. My desire is to work for Jesus while on earth I stay. I know the Lord is able to save me from all sin. It is nearly five years since I was converted to God, and my sins were forgiven for Christ's sake. Since then I have had a deep work or grace wrought in my soul. Jesus leads me safely through great

tribulation. Oh what would I do without God and Jesus for my friend. Bless His holy name forever.

E. L. KALB.—I truly love God and His ways, with all my heart. I do testify that there is power in the blood of Christ to cleanse from all sin, also to keep the heart cleansed. I am getting up pretty well in Jesus, and the older I get the more I delight to contend for the old paths. The religion of the Lord Jesus comforts me in all my trials and conflicts. It gives me comfort in cloudy times, as well as in the sunshine. I walk by faith. God has said He will give grace and glory, and no good thing will He withhold from them that walk uprightly. Although I am sometimes severely tried, even by them that profess to be the followers of Jesus, because I will not yield to the things that are practiced by professors in these days. I do thank God that I feel like living for my Master, let poor mortals say what they will. The Lord knows all things. Praises be to His holy name for what I feel in my poor soul. I am the Lord's soul and body. Christ liveth in me and I in Him, and my will is lost in the will of God. Lost now and forever. Glory to God for the hope of getting to the happy land, when God is done with me here.—III.

ESTHER A. SMITH.—I can say I love God with all my heart, and with all my mind, might and strength, and my neighbor as myself. I feel the need of the atonement every moment to keep me, for I have no confidence in the flesh, yet I feel and know there is power in Jesus blood to wash and keep me clean. I find it is for me to die daily. Some live on getting blessed; but I live by faith on the Son of God. The deep fountain of my soul gets moved sometimes, but I know where to look, and I say, Peace be still. Praise God for such an exalted privilege. I expect to suffer with the Master here if I reign with Him in glory. I am trying to follow the light as he sheds it in my pathway. O glorious hope, O blest abode, I believe my feet now press the solid rock.

MISS E. G. STEARNS.—I praise God to-day that I was ever permitted to read the *Earnest Christian*. Oh what a help it has been to me! My soul is fed every time I read its pages. The Lord has enabled me to give up the world—its vain trappings and pride; and I feel to-day that I will follow Jesus amidst reproach and shame, while others shrink and falter. I'll glory in his name. Blessed be the Lord! how he has been blessing me of late. Although I have had severe temptations, it seemed at times as though they would overcome me, but, praise God, his grace has been sufficient to keep me through them all. He has promised in his Holy Word that we should not be tempted above that we are able to bear, but with the temptation He makes a way for our escape. Christ was tempted in all points like as we are yet without sin. Oh let us hang on to the strong arm of God with an unyielding faith. I feel and know that he is able and will keep us to the end if we will put our whole trust in him. This I will ever do, God being my helper.

Smyrna, N. Y.

B. H. HAUSE.—Not long since the Lord led me to attend a Baptist prayer meeting. I being the only male member of any church present, I was called upon to lead the meeting. I felt some like Jonah when the Lord told him to rise, go to Nineveh and cry against it. But praise the Lord, He has promised to never leave nor forsake those that put their trust in Him. He did not forsake me. Praise His name! For He helped me to hold up the truth as it is in His word. While hearing their testimony, how I praised God that He ever enabled me to enter in at the straight gate. O how I feel this just now. Praise God forever and ever, for the power there is in His blood to save. I love the truth for the truth it makes me free.

MRS. N. COKER.—To the praise of God I want to testify to his power to save, and to keep saved through all circumstances and in all places. I feel that He is all sufficient for all things. The Lord is my

God and He fills me with his love just now. O glory to God for this great salvation. I have it in my heart. I am weak, but He is mighty and he holds me with His powerful hand. Glory to the Lamb for ever. Amen.

E. M. REED.—I feel this morning that the blood of Jesus cleanses me from all sin. I love this narrow way. I have no sympathy with this religion that goes with the world, and acts like the world, and dresses like the world; but I like the self-cleansing way that plucks out right eyes, and cuts off right hands. It pays well to go straight for Jesus. Hallelujah. Amen and Amen.

LOIS F. SEAMON.—My faith still stands in the power of God. I am proving the reality of Heb. ii. 1. Glory to the Lamb. The blessing of Him who hath said "I will never leave nor forsake thee," is making the present one of the most profitable years of my life. Jesus gives me an ear to hear and a heart to obey. Rev. ii. 17. I am eating of the hidden manna and am over-coming. Zion's King reigns. Hallelujah.

C. M. RITTENHOUSE.—I praise God for salvation to-day. I am still looking for a better city, whose maker is God. I feel more determined to live in the service of Jesus than ever. It is good to bear all things for Christ's sake. May the Lord help me.

MELISSA CARTER.—Jesus saves me this morning from all my sins.

"The cleansing stream I see, I see;
I plunge, and Oh, it cleanseth me."

Every moment Jesus sweetly saves me. The alien army is moving in our place; but glory be to Jesus, we are more than a match for them with Jesus for our Captain. All you that have access to a throne of grace pray for us, that we with our experiences may put the enemy to flight even as David, with his sling, killed Goliath of Gath, and overcame the Philistines.

Onondaga Co., N. Y.]

SUSAN MERSEREAU.—I praise the Lord to-day for full redemption in His blood. Jesus does give me the victory. Praise His name. I am pressing toward the mark of my high calling of God in Christ Jesus, and I expect, if faithful to the grace already given, to come off more than conqueror, through Him who has loved us even unto death. Blessed be His name. To God be all the glory.

EMMA J. SELLEW.—I know that I am entirely given up to God. Glory be to His name. I have never had quite so complete and perfect a victory over everybody and everything as I now have. My soul is filled with glory. As I look at my clothes, books, and other things in my room, my heart is filled with praise, for I know that none of these have any power over me. There is no one on earth who can put me in bondage, for I am free in Jesus. I will have the glory in my soul and enjoy just as much of God as He gives me. The Lord is keeping me here in Oberlin, and I realize that I am drawing nearer to Jesus every day. I am dying daily to carnality and everything pertaining to self. My soul is sinking deeper down into God. I feel I stand sure for I am on the rock. Glory be to God.

EMILY BABCOCK.—Through the blessings of God on the Earnest Christian I am still alive. Glory to God! By His assisting grace I am pressing forward toward the mark, determined to gain the prize that lies at the end of the race. I have some difficulties to overcome. Often I am tempted to doubt as to my acceptance with God; and when I look at self, sometimes I am nearly overcome; but in looking to Jesus and taking Him at His word, I find strength. There is joy and strength in believing. Praise the Lord! I feel strengthened in witnessing for Jesus this morning, although here alone,—yet not alone—for the deep searching of the Lord is upon me. I know there is power in Jesus to save to the uttermost all those that come unto Him. Then He saves me. All glory to the Lamb for ever.