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VAIN RELIGION.

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For evils which we anticipate, the mind becomes prepared. Disappointments overwhelm us. The sudden rush of a stream of sorrow into a channel prepared for the tranquil waters of joy, often unsettles reason itself.

For earthly disappointments, hope points out a remedy. Her shadowy hand directs our attention from the agonizing present to the blissful future. If she does not restore, she at least beguiles.

But to those who miss Heaven, hope never comes. The disappointment of the many who expected to gain an admittance, but who find themselves shut out, will be eternal. Not one ray of light will ever penetrate the deep gloom of that everlasting night of blank despair. It will be the blackness of darkness forever.

The religion of the Bible is designed to make men happy here and hereafter, in time and in eternity. Where it is enjoyed in its purity it secures these results. But many are deceived. They have religion, but it is not God's religion. There is so much in their religion of earthly origin that it gives character to the whole. The worldly element predominates. They have bought—not of

Christ—wine and milk, with a good deal of money; and the wine and milk have been so watered and drugged as to lose their essential character. The Bible plainly teaches that one may be very religious and still not be in a state of salvation. This was the case with Saul of Tarsus. *After the most straitest sect of our religion I lived a Pharisee.*—Acts xxiv. 5. Yet he styles himself, while in this state, the chief of sinners.—1 Tim. i. 15. Unless our religion saves us from sin, we are religious to but little purpose.

This man's religion is vain.—Jas. i. 26. It may do a great deal for him, but as it does not do that for which religion was principally intended, it may be, on the whole, pronounced a failure.

Our Saviour says, *But in vain they do worship me, teaching for doctrines the commandments of men.*—Mat. xv. 9.

These two passages plainly teach that we may be religious and still fail of Heaven. But why does James say that *this man's religion is vain*?

1. It was not for the want of a proper profession. If we belong to Christ we shall confess Christ. If we are ashamed of Him, He will be ashamed of us. We must show our colors. Gold always looks like gold. But the strongest professions will do us no good, unless they are backed up by a life corresponding.

2. The fatal defect was not neglect

of proper religious observances. Of course such neglect would show at once a want of piety. He who loves God, loves the ordinances of his house. He readily observes any religious rites which God has instituted. But this man did all this. *He seemed to be religious.*

3. He had the morality which religious men are expected to observe. There was no impeachment of his honesty. He observed, with becoming decorum, all the proprieties of social life.

It was simply because of a failure to *bridle his tongue* that his religion was declared to be vain. Among religious people this is esteemed a matter of comparatively little consequence. Yet our Saviour lays great stress upon it. *For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*—Mat. xii. 37. If, then, we would not have our religion vain, we must govern our tongues.

1. *Speak no evil of others.* The commands upon this point are numerous and explicit. *Speak not evil one of another, brethren.*—Jas. iv. 11. *Let all evil speaking be put away from you.*—Eph. iv. 31. Even under the Old Testament dispensation this duty was insisted upon, as one of the conditions of of gaining Heaven. *Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that backbiteth not with his tongue—nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.*—Ps. xv. 1-3. Anything said in the absence of another, intended to wound his reputation, is backbiting. Repeating the scandal, which has been served out to you, is taking up a reproach against your neighbor. Let it alone it will die. Slander, like the small-pox, is kept alive by dissemination.

A man's reputation, fairly earned, belongs to him just as much as the property for which he has worked. You have no more right to thoughtlessly rob him of it, than you have to carelessly set fire to his dwelling.

2. *Avoid jesting.* You may be cheerful, but you cannot be given to levity and gain Heaven. Conversation is one great means of doing good. If your religion is of God, it will lead you to instruct rather than to amuse—to lead men to forsake the world, instead of bringing you down to their level. *But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.*—Mat. xii. 36. *Therefore let neither filthiness nor foolish talking, nor jesting, be once named among you, as becometh saints.*—Eph. v. 3, 4.

3. *Be careful to say nothing wrong.* A bad thought may be rejected, and the mind retain its purity. But let it be entertained and expressed in words, and it leaves behind it a sense of defilement. He who talks over how crimes may be committed, is in a fair way to commit them, sooner or later. Crimes are generally committed in word before they are in deed.

Bridle, then, your tongue. Bring it into such subjection that you will never speak before you think. Weigh your words. Be thoughtful. Study simplicity, directness. *In the multitude of words there wanteth not sin; but he that refraineth his lips is wise.*—Prov. x. 19. Rarely have you suffered from saying too little: often have you been in trouble from saying too much. Smoke shows that there is a fire somewhere from which it proceeds. Out of the abundance of the heart the mouth speaketh. Seek to disguise it as you may, where

hurtful words are spoken of one another there is malice in the heart. A sweet fountain does not send forth bitter water.

WE, THEN, AS WORKERS TOGETHER WITH HIM, BESEECH YOU ALSO THAT YE RECEIVE NOT THE GRACE OF GOD IN VAIN.

THE NAZARITE, OR ONE SEPARATED.

A SERMON BY THE LATE REV. JOHN OFFORD, OF PALACE GARDENS CHAPEL, LONDON.

"I raised up of your young men for Nazarites."
—Amos ii. 11.

The institution and the rules of the order of the Nazarite are given in the sixth chapter of Numbers. We must, therefore, turn to that chapter for an explanation of our text. There are three words used concerning this divine ordinance, of which we will give the import. 1. *Nah-zar*—used in verses 2, 3, 5, 6, &c. In verse 2, When either man or woman "shall separate" themselves. In verse 3, He "shall separate" himself. In verses 5 and 6, he "separateth" himself unto the Lord. 2. *Neh-zer*—used in verses 4, 5, 7, &c. In verse 4, All the days of his "separation." In verse 5, All the days of the vow of his "separation." In verse 7, the "consecration" of his God is upon him. 3. *Nah-zeer*—used in verses 2, 13, 18, &c. In verse 2, to vow a vow of a "Nazarite." In verse 13, this is the law of the "Nazarite." In verse 18, And the "Nazarite" shall shave the head of his consecration. The latter form of the word is given in Gen. xlix. 26, and in Deut. xxxiii. 16, in reference to the patriarch Joseph, "him that was separated from his brethren." The first form of the word signifies "to separate," or "set apart," and so "to consecrate" a person or thing unto God. The second form of the word signifies the state of being separated, or set apart, or "consecrated" to God, that is, "consecration," or "Nazariteship." The

third form of the word points out the person set apart unto God, "the separated one," or the "Nazarite." We proceed to consider the subject of our address.

I. Who can become a Nazarite, or one specially consecrated to God? This ordinance was appointed of God's people Israel, and for those who had, in his own way, joined themselves unto them. It was, therefore, an ordinance for a redeemed people: for those who had been placed under the shelter of the blood of the slain Lamb, and who had been fed upon the paschal sacrifice; for those who had been preserved from the doom of Egypt, and who had been rescued from the power of its mighty monarch. Here, then, is the answer to the inquiry, Who can become a Nazarite? None but those who have already trusted in the precious blood of Christ; there confessing their sin; and thus become reconciled to God by the death of his Son. No unsaved soul can be a Nazarite to God. You must first be separated from the doom of this Egypt world, and be delivered from the hand of the mighty evil one who directs its course, before you can take the special position of one separated or consecrated to God, after the manner of this divine ordinance. You must first be separated from guilt and condemnation, and thus be saved from wrath by the cross of Christ, before you can realize the power of that cross to separate you from all that which is contrary to the position and character of a true Nazarite.

Yet it is not all believers who are, in the strict sense of this word, truly separated ones. All Israelites were not Nazarites. All Christians are not thus specially devoted to God. Taking your place before the cross of Christ, as a self-judged sinner, and resting your soul in faith on him who died there, you become a believer, a saved man; but it is not until you learn the power of that cross upon your spirit, to deliver you from the attractions of the world—in short, to crucify you to the world, and the world to you—that you become a thorough disciple, or a truly separated

one. To come to Christ for pardon and life is one thing: to take up your cross daily, and follow him in his path of self-denying obedience to God, and of separation from this present and evil world, is another thing. Addressing these words to you, as Christians, I desire to urge upon you to endeavor to take up the blessed position of a true Nazarite. This character is essential to thorough Christian service, whether in the public ministry, in the work of the pastor or teacher; whether in caring for the young, or of living to God in the business of life, or in the family. This character is essential to a thorough following of the perfectly obedient One, Christ Jesus. We proceed to ask,

II. How does a saved man become a Nazarite? The directions given by Moses imply that it must be a voluntary and deliberate act: the consecration of the will; and, as an act of the renewed will, the consecration of the whole man to God. This will arise from the prayerful consideration of the claim of God upon us, as his redeemed ones, and of the blessedness of the thing itself. Pondering such Scriptures as these: "Ye are not your own; ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's,"—"Forasmuch as ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ,"—"Be ye holy; for he that hath called you is holy;"—pondering such truths as these, the Christian will determine in the fear of God, by the power of the Holy Ghost, to consecrate his body, soul, and spirit, his faculties, affections, and members, wholly to his Father's will and service. Moved by the all-constraining love of Christ, his heart will yield itself to him, and his will be bowed to his gracious, gentle, and resistless sway. Besought and impelled by the mercies of God, he will present his body a living sacrifice, holy, acceptable unto God, as his reasonable service. Not being conformed to this world, but transformed by the renewing

of his mind, he will prove what is that good, and acceptable, and perfect will of God. Suffer me, my friends, in Christ's name, in God's sight, and by all the mighty motives found in the love of God, in the cross of Christ, and in the beauty of holiness, to lay this ordinance of God upon your hearts and consciences. Oh! if you would be like Christ; if you would answer, in this world, the end for which you have been redeemed and renewed; if you would gladden the heart that agonized, and travailed, and bled, and was broken for you; if you would have the special complacency of the Father of spirits resting upon you, then seek the light of his presence, and, in the realized power of the one great offering of Jesus, willingly and deliberately yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God. We ask,

III. Wherein consists the characteristics of a true Nazarite? They are three-fold—abstinence from wine, and all that appertains to the vine tree, the allowing of the locks of the hair to grow, and the avoidance of death.

1. Thus runs the divine canon: "He shall separate himself from wine and strong drinks, and shall drink no vinegar of wine, or vinegar of strong drink; neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his Nazariteship he shall eat nothing that is made of the vine tree, from the kernel even to the husk." This is the first law of the Nazarite. Wine is the emblem of earthly pleasure. The wine is the symbol of natural joy. "Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?" "He watereth the hills from his chambers, that he may bring forth food out of the earth; and wine, that maketh glad the heart of man." Jesus told his disciples that he would no more drink of the fruit of the vine, until he should drink it new with them in his Father's kingdom; implying that this

earth would afford him no joy until the kingdom of God should be established, the enemy bound, and himself, with his glorified saints, reigning over the children of men. Clearly, then, the vine and its fruits are the symbols of this world's joys and pleasures. In the language of the New Testament it would read, "All that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life—is not of the Father, but is of the world." The pleasures which the Father has not originated, into which his hand would not guide his children, and in which his presence would not cheer them; the pleasures which men love rather than God; all that from which the cross of Christ would separate the crucified members of Christ; all that from which the pleasures which are at God's right hand would attract the risen sons of God; these, all these, are the vine of earth of which the Nazarite must not taste; for they are pleasures apart from God, and are therefore the pleasures of sin. Perhaps we should not travel out of the record if we were a little to particularise the illustrations here given.

Wine may be said to symbolize the more refined and elegant of the joys of earth. The pleasures of song, of the opera, of the theatre, and of the ball-room; the pleasures of the novel and romance; the subjects of taste and beauty, which fascinate the eye, and entrance the ear, and enchant the imagination, and which fill the sensuous part of man's being with manifold delights: things which it would be deemed the height of self-righteous pride to withdraw from, save by those who see them in the shade cast over them all by the cross of the rejected Son of man, and who look upon them in the light of the coming glory.

Strong drink may characterize the more high-minded and ambitious pleasures of mankind, referred to by the apostle John as "the pride of life." The kind of honor laid at the feet of Moses, who refused to be called "the son of Pharaoh's daughter." The pleasures which gratify the intellect and the high-

er aspirations of the natural man, and which stir the deepest passions of his being. The lust of power, of distinction, and of greatness; all that stands at the antipodes of the character of the meek and lowly Son of man.

The vinegar of wine and strong drink may represent the rougher and ruder joys of a like kind with the preceding, with which the less refined and the less exalted of the human race seek to satisfy their craving for pleasure. Yet equally with the others, the pleasure of sin sought to be enjoyed apart from Him who is the only source of true and lasting joy.

The liquor of grapes, the moist grapes and dried, may characterize the ordinary, every day, and less intoxicating gratifications of social life. The enjoyments with which men seek to make present existence happy, by which they modify its sorrows and cares, and whereby they drive away from them all intrusive thoughts of God, of truth, and of eternity. While the kernel may fitly symbolize the very essence of this world's joys, which can only be participated in by those of its devotees who possess the highest order of taste, and who have the most refined sense of its choicest pleasures.

But here it might be asked, Must the Nazarite, then, forswear all connection with these things? Is the evil invariably in the things themselves, or in the uses made of them by the natural mind and heart of man? Only one kind of answer can be given to questions like these, and it will meet them all. Whatever a Christian can do in the fear of God, wherever he can go, led by the hand of God, whatever he can enjoy in the presence of God, and beneath his holy, loving, watchful eye, and whatever he can pursue consistent with the injunction, "Do all in the name of the Lord Jesus Christ, and unto the glory of God by him," that thing he may do, that thing he may enjoy, that thing he may pursue, and yet be one truly separated unto God, and not defile the head of his Nazariteship. Whatever you can take with you to the resurrection

side of the cross of Jesus, and delight in there, will befit your position as a consecrated servant of your divine master and Lord.

But of the husks—what shall we say of them? Are they not the pleasures sought and indulged in by those who dwell among the swine? Are they not the food of the fornicator, the covetous man, the drunkard, the gambler, the gluttonous man? Are they not the things which gratify the filthier lusts of the flesh, in all their abominable hideousness in the sight of God? concerning which the inspired apostle would say, "Let them not be once named among you, as becometh saints." Thus much for the first rule of the holy order of Nazariteship.

2. The second law of the Nazarite is, that the locks of the hair should be allowed to grow. Three things are represented by the hair—strength, comeliness and subjection. Strength, as in the case of Samson, against which no power of the uncircumcised Philistine could prevail. Comeliness, as in the case of Absalom; for "in all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his foot to the crown of his head there was no blemish in him. And when he polled his head, he weighed the hair of his head at two hundred shekels." Comeliness, as implied in the words of Jeremiah, "Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places;" and in the words of Isaiah, "Instead of well set hair, there shall be baldness." Subjection, as taught by the Spirit in the epistle to the Corinthians, "If a woman have long hair, it is a glory to her; for her hair is given her for a covering." "For this cause ought the woman to have power on her head, because of the angels."

The spiritual truths taught in this second rule of Nazariteship are, then, these: that the Nazarite will be strong in the Lord, and in the power of his might; that he will be beautiful in the eyes of the Lord, as he beholdeth in him the features of the character of the perfect

one, whom he seeks to follow; and that he is wholly subject to his God in all things, and alway. That all his strength, and comeliness, are yielded up to God for his sole service and glory. Not that there is any strength in himself; for he is perfect weakness, and in his flesh good doth not dwell; but so far as Christ's strength is perfected in his weakness, so far as Christ's comeliness is developed in his character, he can render himself to God as his faithful and devoted servant, set apart to him according to this holy ordinance. But oh, my friends, be assured of this, that only in the Nazarite position,—the position of real separation to God by the cross of Jesus Christ—even in the power of the resurrection life, will you find this strength, and be able to present to the eye of your God and Father the features of this comeliness: In no other element than that which is breathed in the divine presence will our spiritual strength grow; while in the atmosphere of earth the bloom of Nazarite comeliness will surely wither and fade.

3. The third rule of Nazariteship was, that the separated one should come at no dead body. Thus ran the divine canon. "He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration of his God is upon his head." Holy, solemn, and searching words! It is often through the nearest and dearest ties of earth, in the society and through the influence of loved and cherished ones, that we consciously or unwittingly compromise the principle of practical obedience to God. It seems unnatural to abstain from things in which we may gratify those that love us, with such apparent little sacrifice of what appears to them to be merely a matter of opinion. But these words warn us of the possibility, yea, of the probability, that our dearest friends may become the means of drawing us from our true Nazarite position. On the other hand, it is in the family that the Nazarite, as other Christians, is tempted to allow hastiness of spirit, feelings of unkindness, and

words of carelessness to have place. It is often amongst those dearest to us that we show our real selves, and betray our true state, rather than to those outside the home circle. Many a child or servant may pass for a consistent Christian abroad, who grieves God's Spirit and a Christian parent's heart by disobedience at home. Many a Christian parent or master may have a good report of them that are without, whose domestic character may not accord with the description of the true Nazarite. But this holy rule applies everywhere, alike in the world, in the household, and in the church. We will let the New Testament teaching instruct us on this part of our subject. The holy doctrine therein prescribed is practical separation from all that would cause spot or stain to the spirit or conscience; from all that has in it the nature of death. One word will suffice. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Filthiness of the spirit has to be guarded against, as well as the filthiness of the flesh. The thoughts of sin, the purposes of sin, the secret inward lust, as well as the outward evil word or act, will bring defilement, and mar the strength and beauty of the Nazarite character. In pondering these sacred canons, are we not constrained to say, Who is sufficient for these things? And have we not need to listen to the words of our divine Lord, "My grace is sufficient for thee; for my strength is made perfect in weakness?"

IV. The Nazarite may lose his position. A prayerless, unwatchful mood of mind, the intermingling with society into which the hand of the Father would not lead his little ones, the neglect of the word of truth, carelessness of walk, may bring about this sad result. In-

dulgence in the wine cup of earth's joy; eating the husks of the vine tree, seeking the sensuous pleasures of the world, contact with the defiling evil of the flesh, repose in the Delilah lap of pleasure, will shear us of our strength, cause our comeliness to lose its bloom, and render our subjection to God a difficult and pleasureless task. In vain does the shorn Nazarite essay to meet his enemies, and to do battle for his God, as at other times. And often the saddest part of this sad story is, that it must be said, as of Samson, "He wist not that his strength was departed from him;" and so he falls an easy prey to his vigilant and vigorous foes. Time forbids our lingering over this part of the picture; but we must urge each one of you to deal with his own soul in this matter. O Christian Nazarite, is thy hair shorn? Has thy strength failed? Is thy comeliness departed from thee? Is the spirit of subjection of mind, and heart, and will to God, gone? And has thy practical obedience virtually ceased? O sad, disastrous loss! "How is the gold become dim! how is the most fine gold changed! The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire; their visage is darker than blackness; they are not known in the streets."

V. The Nazarite position can be restored and regained. For this great mercy the Lord has made provision. Let us see what that provision is, and how happily it is adapted to meet the failure, and to restore the practical standing of the fallen one. "If any man hath defiled the head of his consecration, then he shall shave his head in the day of his cleansing; on the seventh day shall he shave it." This is the first thing to be done. On the day of rest, indicating the complacency which a holy God ought to have in his separated one, and the rest which the Nazarite ought to have in the favor of his God—on the

day of rest he is to stand bare-headed before the Lord. Every vestige of strength put off, every symbol of loveliness laid aside, and nothing but weakness and uncomeliness presented to the holy eye of God. The solemn confession, that in all things he has failed, that his subjection to his Lord has been grievously neglected, that he has become unclean, and that the repose of his soul in the light of the divine face has been disturbed: the heartfelt acknowledgement that all has been lost. The Nazarite, bowing his bared head before God, presents a striking and fitting type of the self-judged saint, in the presence of his holy Father, confessing his sin, and avowing that he has defiled the head of his consecration of the strength and of the beauty that were dedicated to God. How many professedly separated ones this position becomes, and how often it becomes them! Let each seek, by the teaching of the Holy Ghost, to learn, and let none neglect to take it, from high-mindedness, or wrong thoughts of truth on the one hand, or from a sense of shame and worthlessness on the other.

But vain would be this act, were not the offerings provided through which renewed cleansing can be justly effected. "In the eighth day"—the day after the Sabbath, when the great Surety, with all his Church, came forth from under sin and death into the resurrection state—"he shall bring two turtles, or two young pigeons, to the door of the tabernacle of the congregation; and the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him."—Thus he shall come, appreciating the great truth of his resurrection in Christ; realizing that Jesus has borne the guilt of his failure; confessing that the failure sprang out of the sin of his fallen flesh; but in faith avowing that, nevertheless, in the fragrance of the great ascending offering, his God still regards him, and that this alone is the atonement, the covering for him. Putting all in the hands of the great High Priest to offer on his behalf before the Lord, "And he shall conse-

crate (or separate) unto the Lord the days of his separation (or consecration), and shall bring a lamb of the first year for a trespass offering." Thus, while avowing that trespass has been committed, for which the trespass offering alone could atone, again cherishing and expressing the sincere and earnest desire to be afresh devoted to the service of his God. And how blessed the result of taking this place of lowly self-judgment, with the head thus bared before the Holy One; for thus runs the holy cannon, he "shall hallow his head that same day." All the preciousness of Christ, the ascending offering, shall consciously rest upon him; the sin shall be covered, and the trespass set aside, the stain cleared away, and God shall again look upon him as his consecrated servant.

VI. Let us consider next "the law of the Nazarite when the days of his separation are fulfilled." He is to enter the presence of God, and stand before him, still relying on the holy, burnt offering, and still and only seeking to be accepted in the perfectness of Jesus. He shall still confess that all rests on the basis of the unblemished sin-offering. He shall there own that, once at enmity with God, he found restoration and reconciliation only through the spotless peace sacrifice. He shall still acknowledge that God can feed on nothing but that which Christ is on behalf of his people. These various offerings, representing the different aspects of the one great and all-powerful sacrifice, being presented by the priest for him, "the Nazarite shall shave the head of his separation, and shall take the hair of the head of his separation and put it in the fire, which is under the sacrifice of his peace offerings." On finally entering the presence of God's glory, with all the service which he may have rendered, and with all the strength and comeliness with which grace may have adorned him, he shall confess that all has been given him through the reconciling blood and death of Jesus, accepted for him by the fire of divine holiness, and that only through that reconciling blood could his holiest, services be

accepted to God. And holding in his hand before the Lord the shoulder of the ram of the peace offering, he shall thus own that all his strength and subjection were derived from Christ alone—the strength of Christ made perfect in his weakness; while the one unleavened cake, and one unleavened wafer, presented with the wave shoulder, shall indicate that all the beauty of his Nazarite character was derived from the grace of him who was the perfect meat offering—grace ministered by the Holy Spirit. Thus shall the Nazarite, at the end of his course, stand before God, in the full consciousness that himself and his service are accepted in all the preciousness of God's precious Son, and in all the perfectness of his living and dying obedience for his people.

VII. "After that he may drink wine." This is the final law of divine Nazariteship. When the earth shall have received her King; when the risen and glorified saints shall be enthroned with her Lord; when the Spirit shall have been finally poured out upon restored Israel to win the nations to God, and the things of earth be used as from and for God by his millennial saint, then shall the Nazarite drink the fruit of the vine—the joy coming from earth—with Jesus in the kingdom of his Father. Till then, to find pleasure in this Christ-rejecting world, is to deny our separation from it by the cross of Christ, is to forget our standing in the heights of glory in our risen head, and to falsify the confession of our strangership here through our hope in the coming One.

Brethren, where are the true Nazarites, who earnestly seek to walk according to these divine canons, and practically to maintain this holy standing? Alas, alas! might not the Lord bring against his Church now the solemn charge pressed upon Israel by the prophet: "I raised up your young men for Nazarites. Is it not thus, O ye children of Israel? saith the Lord. But ye gave my Nazarites wine to drink?"

The best prayers have often more groans than words.—*Bunyan*.

THE TRUTH PLAINLY STATED.

"Be ye holy; for I am holy."

CAN I BE HOLY? Yes; or the command would not have been given. Not "that we are sufficient of ourselves, to think anything as of ourselves, but our sufficiency is of God;" for, without Christ, you are helpless; but, "through Christ," you can do "all things." Without Christ, you could not have surrendered yourself to God, in justification; or have obeyed one of His commands; or have made any advance in holiness; or have had one good desire. All salvation is "by faith," and all faith is from God; but all exercise of faith *must* be by you. We are justified "by faith;" and "by faith" our hearts are "purified." It is only by "looking unto Jesus," "by faith," that we are kept from sinning; and as He is able to save "unto the uttermost," He is willing as He is able. To expect, therefore, to be wholly saved from voluntary transgression, to be made holy, is no more presumptuous than to expect a partial salvation, a half-orbed holiness; seeing that all salvation "is of faith, that it might be by grace; to the end the promise might be sure." The command is, "Look unto me" (not yourself), "and be ye saved."

WHAT IS THE CHARACTER OF THE HOLINESS REQUIRED OF ME? It is not the holiness that pertains to God, nor angels; or that possessed by Adam, before the fall, in degree. It is not absolute perfection; as that only belongs to God. It is not sinless perfection, nor even every kind of relative perfection; nor, yet again, the perfection we attain to in the resurrection. It is not natural, but moral perfection; a perfection of our Christianity, a perfection not incompatible with many human infirmities, such as a dull apprehension—unsound judgment—weak intellect—fertile imagination—treacherous memory, and the like; and, of consequence, mistakes in judgment and practice. It is not a perfection that places us beyond temptation, or the possibility of falling into sin, or that does not allow of progression in holiness.

But it is a perfection, a state of holiness, in which the heart that loves sin is taken away; a state in which we neither voluntarily sin, nor have a desire to sin; a condition in which we trust in Jesus to be kept *from* sin; and, being cleansed "from all filthiness," we are better prepared to obey the command, "Perfecting holiness in the fear of God," as the more perfect development of life, the more certain and rapid is its growth. This is being as holy in our sphere as God is in His; and yet, to-morrow, you will be more holy than you are now, if faithful to the light of to-day, as the simply cleansed heart is the lowest stage of entire sanctification; the sun faintly, yet clearly discerned from centre to circumference; while being "filled with all the fulness of God," is the clear, unobstructed noon-day sun.

HOW CAN I BE HOLY? By faith in Jesus Christ, "who of God is made unto us sanctification." Christ "His own self bear our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." We become "dead to sins" by trusting Jesus to make us dead. "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." To be holy, we must be "redeemed from all iniquity,"—must be "dead to sin;" and to be thus "redeemed," and made "dead to sin," we must exercise faith in Christ. For these specific objects, and to do this, there must *first* be a full dedication of our entire being to God. Full, entire, and unreserved consecration is the normal condition of Christianity. With it, faith is strong; without it, faith is weak. All *must* be laid upon the altar, and until this is done you are not on promised ground, for the Lord will be sought unto with "all the heart." Here you begin to obey; and without this beginning there is no real progress in holiness. The command to Christians is, "Come out from among them" (all sin), "and be ye separate, saith the Lord; and touch not the unclean thing; and I will receive you, and will be a Father

unto you, and ye shall be my sons and daughters, saith the Lord Almighty Having therefore these promises" (to receive you and to become your Father), "dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The Lord demands of *you* an unreserved consecration of soul, body, spirit, and all you have, to be used for His glory, and according to His will; and this, the Lord declares, is your "reasonable service." The consecration having been made, the offering having been placed upon the altar, the Lord promises to "receive you," and to become "your Father;" and "having these promises," the command follows, "Cleanse yourself from all filthiness of the flesh and spirit." This you can do "by faith" in the promises, "I will receive you,"—"I will sprinkle clean water upon you, and ye shall be clean: . . . from all your filthiness and from all your idols will I cleanse you." God promises to cleanse you, and make you holy, upon these *two* conditions—*unreserved consecration* and *unwavering faith* in His promises to "receive" and "cleanse" you. The process is simple, the conditions easy, and the result as certain as is the unchangeableness of God.

Are you willing to "come out and be separate" from sin? To commit to the Saviour the keeping of your soul, body, spirit, family, friends, reputation, and all you have? And, from this moment let "the life which you now live in the flesh" be a life "by the faith of the Son of God?" Then do it *now*. Fall upon your knees, and, in the presence of Him who searches your heart, present to Him, "through Christ," your entire being, with all its faculties and powers, to be His *for ever*. Place *all* upon the "altar that sanctifieth the gift;" and then believe the word which says, "I will receive you,"—"I will make you clean,"—I will save you from all your uncleanness. Do not expect to believe these promises, *because* you feel; but look for joy *after* you have believed. "Faith is the evidence of things *not* seen" (felt);

and feeling is the fruit, not root, of faith. Saving faith rests alone upon God's word, not feeling. You must believe God receives and cleanses you, *because* He hath affirmed it. This is faith, and it honors God.

Like Israel, you have been brought out of Egypt, where you found deliverance, to Horeb, and the Tabernacle, where you found Him who delivered, and where you were commanded to "go up and possess the land:" and through the wilderness the "cloudy pillar" led the way, and the flowing stream pursued you, and now you stand at Kadesh-Barnea, listening to the repeated command, "Go up!" Israel refused, and turned, and "wandered where there was no way;" for in "wanderings" God's way is rejected. The promised "rest of faith" is not sought: the "bread," the "water," the "grass," to sustain life,—the aim to enter Heaven "so as by fire!" these, these are sought. The promise, "I will receive you," is more certain than the "cloudy pillar,"—more reliable than the pursuing waters or the "daily manna." Israel "*could* not enter in, *because* of unbelief;" for "they believed not in God, and trusted not in his salvation." Will you imitate Israel's folly? Is not the word of God a sufficient foundation for *your* faith? Can not *you* trust in the promise of God? a promise confirmed by the oath of God? Is it presumptuous to believe that God *can*, for "Christ's sake," and *will*, for His own oath's sake, cleanse from sin, and keep from sinning, those who will trust in Him for these blessings? Did not Christ come into the world to "save His people *from* their sins"? Is it not *your* sins, you now wish to be saved from? Look to Christ, then, to be saved *from* sin. Are your sins great? The inbred corruption obstinate, and determined? Remember, "the Son of God was manifested to destroy the works of the devil;" and among them, this love of sin, which gives you so much trouble, if you will only trust Him to do it for you.

WHEN CAN I BE HOLY? *Now!*
The blessing of a clean heart is obtain-

ed "by faith;" and if "by faith," it must be just as you are, irrespective of merit in yourself; and if just as you are, then it is *now*. Faith is a *present* act, and brings a *present* salvation. You cannot believe now, for the future; and until you abandon the idea of being wholly saved in the future, you cannot be saved now; and remember, that in resolving to postpone this work, you *determine to do evil*. The command to Christians is, "Come out," and "believe." Through Christ, you do now present unto God "your body to be a living sacrifice;" and this "offering," God declares, "I will receive." Do you believe this promise? It is the oath-confirmed promise of Jehovah! Do you believe it? You say, "I am so unworthy!" This the Lord knows, and Christ knew it when He died for you, that He might become your "sanctification." It is for "Christ's sake," not your own worthiness, that you are received. It is the altar "that sanctifieth the gift." Recollect that it is God who says, "I will receive you;" and He requires you to believe His word, as a condition of being received. "Only believe," says the Saviour. Do not look for feeling, to help you to believe; for it is "by faith" you are received and cleansed. The child of God receives blessings "by faith," not by feeling. "The blood of Jesus cleanseth from all sin," but it is only "by faith." The soul, body, and spirit, when presented "through Christ," to be a "living sacrifice," are received by the Father only "by faith;" and never forget that this faith is simply a belief that the Lord does just what He has promised to do. The only knowledge you have that the Lord will pardon and cleanse is from His word, and to receive these blessings there must be faith in that word; and *then*, "he that believeth on the Son of God, hath the witness in himself." "After that ye believed, ye were sealed with that Holy Spirit of promise."

Is the offering you have presented, "through Christ," received? This is a momentous question! In it are involv-

ed the veracity of God, and your freedom from inbred corruption. The Lord says, "I will receive you." Do you believe these words? *Can* the Lord be unfaithful to His word? *Would* Christ have "sanctified" Himself, and died for you, that you "also might be sanctified through the truth," and then refuse to receive the offering He has induced you to make?

SHALL I BE HOLY? *Will* you be holy? *Shall* God be obeyed? With you, under God, rests the decision of these solemn questions. Before God, and in view of eternal scenes, let me entreat you to answer them *now*. "To-day!" you may—"Now!" you can decide. To-morrow! to-morrow! is not yours, my friend. To-morrow may find you where there is no "work," nor "device." "To-day! if you will hear his voice," God says, "I will receive you." Now! "The altar sanctifieth the gift;" but the offering *must* be placed upon the altar, and you *must* "HAVE FAITH IN GOD!"—*The King's Highway*.

SELF-WILL.

BY H. F. HILL, JR.

Some glory in their self-will. A phrenologist, or self constituted judge of character, tells them that "they have an awful will, and that if they were to undertake to move the world they would move it or tear things to pieces." They lay the flattering unction to their souls. It corresponds exactly with their own opinion. It is gratifying to find some one who has such a high appreciation of their character. "O, I have such an awful will in me" Henceforth more than ever their mind runs to self-will. They nurse it, they pet it, till it becomes a matter of inordinate vanity, and must be gratified at the expense of every thing else in the world. They never yield. They make it a point never to see a fault or acknowledge one, for that would be yielding. That would be inconsistent with their sublime notions of their mighty will. One would think that an

Ecumenical Council of the whole universe had pronounced them infallible. If they ever alter their opinion they give you to understand, that the alteration sprang from a deep, original fiat within, or a direct revelation from God, and that they were not influenced in the least by what you or any one else had to say.

Their religion consists in the deification of self-will. They set it down as an axiom that whatever they will, is the will of the Lord, and that whoever crosses their will is of the Devil. Everything must bend to that enormous idol within—self. "Rule or ruin" is their motto. The great Mogul must not be thwarted, or they will "tear everything to pieces." "O, how lofty are their eyes." They will not endure contradiction. They cannot brook authority. If they belong to a church where they cannot control matters, and should be checked by the proper officers, in any of their infallible exercises, they will immediately assert their supremacy by *flaring up*, and leaving and doing all the harm they can.

But brethren we have not so learned Christ. The very genius of the Christian religion, is humility and submission to God, and to one another. We are not to set up our wills against the will of others, except in the pure love of the truth. If they compel us to go one mile, we are to go with them twain. If they sue us at the law and take away our coat, we are not to forbid them to take our cloak also. We are always to look upon ourselves with distrust. In these fleshly tabernacles we shall never be so led by the Holy Spirit, that we shall not be liable to many imperfections and errors in judgment, and weaknesses and frailties, and God has ordained that it should be so that we may be the more humble, and teachable, and easy to be entreated. God does not want us to yield in the least degree, any of our righteous principles, but when we cease to be humble and poor in spirit, and long-suffering and patient and forgiving, even under oppression, we cease to be led by the Spirit of God.

TRUSTING LOVE.

As we mix in life, there comes, especially to sensitive natures, a temptation to distrust. In young life we throw ourselves with unbounded and glorious confidence on such as we think well of—an error soon corrected, for we soon find out—too soon—that men and women are not what they seem. Then comes disappointment; and the danger is a reaction of desolating and universal mistrust. For we look on the doings of man with merely worldly eye, and pierce below the surface of character, we are apt to feel bitter scorn and disgust for our fellow creatures. We have lived to see human hollowness; the ashes of the Dead Sea shore; the falseness of what seemed so fair; the mouldering beneath the whited sepulchre; and no wonder if we are tempted to think “friendship *all* a cheat—smiles hypocrisy—words deceit;” and they who are what is called *thinking* in life contract by degrees, as the result of their experience, a hollow distrust of men, and learn to sneer at apparently good motives—that demoniacal sneer which we have seen, ay, perhaps felt, curling the lip at times, “Doth Job serve God for naught?”

The only preservation from this withering of the heart is love. Love is its own perennial fount of strength. The strength of affection is a proof not of the worthiness of the object, but of the largeness of the soul which loves. Love descends, not ascends. The might of a river depends not on the quality of the soil through which it passes but on the inexhaustibleness and depth of the spring from which it proceeds. The greater mind cleaves to the smaller with more force than the other to it. A parent loves the child more than the child the parent; and partly because the parent's heart is larger, not because the child is worthier. The Saviour loved his disciples infinitely more than his disciples loved him, because his heart was infinitely larger. Love trusts on—ever hopes and expects better things; and this, a true springing from itself, and out of its own depths alone.

And more than this. It is the *trusting* love that makes men what they are trusted to be—so realizing itself.—Would you make men *trustworthy*? Trust them. Would you make them true? Believe them.

And it is on this principle that Christ wins the heart of his redeemed. He trusted the doubting Thomas, and Thomas arose with a faith worthy “of his Lord and his God.” He would not suffer even the lie of Peter to shake his conviction that Peter might love him yet, and Peter answered nobly to that sublime forgiveness. His last prayer was in extenuation and hope for the race which had rejected him, and the kingdoms of the world are become his own. He has loved us, God knows why—I do not—and we all, unworthy though we be, respond faithfully to that love, and try to be what he would have us.

Therefore come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness. Oh, strive to enter into something of that large celestial charity which is meek, enduring, unretaliating, and which even the overbearing world can not withstand forever. Learn the new commandment of the Son of God.—*Rowland Hill.*

DEEP PIETY.

John Fletcher was so devoted, and rose to such high attainments in the heavenly life, that he was often called the seraphic Fletcher. He had an unusual realization of the love of God during all his religious life; yet, as he neared his death, he said he had such a new conception of the truth that “God is love,” as he could never find language to express. “God is love, *love, love,*” and he had such an apprehension of his excellence and loveliness, that he cried out that he wanted to be able to shout it to the ends of the earth, and wanted a spirit of praise that should fill the earth. When any one came into the room, he called upon him to praise Him, and kept

repeating that God is love, *love*, LOVE. It was enough afterward to sustain and animate him in his sufferings, and he fixed upon a sign that should mean that this blessed thought filled his soul to the uttermost; and, after he was past speaking, his countenance ever and anon would light up with joy, and he would make the sign.

Payson's last days were spent in this land of Beulah. "Oh," said he, "if I had only known what I know now twenty years ago!"

A lady, in writing to a friend, says: "O my friend! my heart is so overwhelmed, I can scarcely write. I could repeat a thousand times over, 'Christ is mine;' and my soul is willing to face death, even in its most dread forms, to go to my Redeemer. My dear soul, you know not what you lose by your negligence. Oh! seek, strive, agonize. Were you to suffer the utmost torment of mind and body, they would be all as nothing to gain one moment of this sweetness."

John Janeway, during the latter part of his life, had remarkable views of Christ. Said he, "Oh, how glorious is this blessed Jesus! How shall I speak the thousandth part of his praise? Oh for words to set out a little of that excellency! but it is inexpressible. Oh, what kindness! Sure this is a foretaste of heaven; and, if I were never to enjoy any more than this, it were well worth all the torments that men or devils could invent to go through, to enjoy such transcendent bliss as this. The smiles and visits of Christ make a heaven. Oh that you did but see and feel what I do! O sirs! worldly pleasures are poor, pitiful things compared with one glimpse of Jesus' love. Oh! help me to praise him: I have nothing else to do from this time through eternity. Praise, *praise*, PRAISE that infinite, boundless love forever! Help me, O my friends! to praise and admire him. All is too little. O ye glorious and mighty angels who are well skilled in heavenly work of praise! admire him for ever and ever. O ye redeemed ones! praise him. Eternity is none too long.

POPERY.

BY WILLIAM FELL.

A heretic to-day is the same in the eyes of the Papists as he was in the days of the bloody inquisition. All they lack is opportunity. Wherever Popery has gone, the withering curse of God has invariably followed, the wheels of progress and science have stopped, and ignorance and superstition have been the result. This terrible system grows and flourishes the most rapidly, where darkness and ignorance prevail; its success depends upon its followers being kept in blindness and in subjection to the priests. It is the very worst form of slavery; for men are deprived of the liberty of conscience, they have no right to think, or act, or choose for themselves, especially in matters pertaining to religion. Popery is a bitter enemy to any government that tolerates free institutions; freedom is its worst enemy. It is a government of its own. It recognizes no other religion but its own, and aims at acquiring all the temporal power it possibly can. Had it the power to-day, it would throttle the press, abolish free schools, stop the progress of civilization, bring back the dark ages, and establish the bloody inquisition. Popery in this country is aiming a death blow at our civil and religious institutions, it is making rapid strides on this American continent; its power has been broken in Europe and its only hope now is in this country. The pope looks over to this land with wishful eyes, and anticipates the day when he shall have full sway in this republic. The priests hate the Bible and would be glad, not only to abolish it from our schools, but from the face of the earth. They know that if this precious Book is kept in the schools the light will shine upon the hearts of the children, and the chains of slavery and superstition will fall from them. Therefore they are putting forth a vigorous effort to do away with our Bible, that priceless boon that God has bestowed upon a fallen world; and also our free schools, the very bulwark of our

republic. Take these away and down goes our land of boasted liberty with a crash. Europe is getting hot for the Pope and his faithful adherents; the blazing light of the Gospel is shining upon that long neglected and benighted land. Italy has long been priest ridden, but is now throwing off the yoke that has galled its neck for centuries, and renouncing allegiance to the "man of sin." The order of Jesuits that has caused so much trouble in Europe has found its way to this country. The Jesuits are plotting to crush out liberty, and to establish Popery. The great issue now, both in Europe and America is Popery; the subject is being discussed freely on both continents, and is exciting no small interest. There has been a desperate struggle in Europe, and the beast has received its death wound. Its only hope now is America. Already the pope has made an American bishop, Cardinal, so there can be something the world never heard of, an American Pope. The Papists actually claim this land now as their own, and are making demands on the government for separate schools and money to support them. And some of our American milk and water clergy are tamely submitting to this demand. They do not care much if the Bible is taken out of the schools. Such ministers are hirelings, and not the true and loyal subjects of Christ. The time has come, when every one who names the name of Christ needs the martyr spirit.

Our public offices are being filled with Roman Catholics to the exclusion of Protestants. It matters not what party the employee belongs to, if he is only a good Roman Catholic he can retain his position. Roman Catholics are full of intrigue; they watch with a cunning eye to see which party is coming into power, and then they shift over to the party in power. They belong to one and only one party, that is the church of Rome; they have sworn allegiance to the Pope, and are determined to adhere to him at all hazards. Everything plainly indicates, that our next conflict on this American Continent will be with Pope-

ry. It is crowding fast upon us. While the so called Protestant church should be awake, and all alive to these important facts, she is folding her arms, and taking her ease, and crying "peace and safety." If ever there was a time when we should be awake it is now. We should not falter but stand up boldly for Christ, and "earnestly contend for the faith that was once delivered to the saints." The fearful death, and the awful pride and extravagance that pervade the church, is a sure indication that some terrible event is about to happen. These are eventful times. While the old world is emerging from darkness into the liberty and sunlight of the glorious Gospel, America is relapsing into darkness, and becoming the stronghold of Popery. Nothing, but the awful power of God, can stay this fearful tide of corruption in this land. "Iniquity abounds and the love of many is waxing cold." The Roman Catholics are pouring in to this country like the locusts of Egypt. Satan's cause is prospering, but it is only for a season, the kingdoms of this world are in a tottering condition, and a great and glorious change is about to take place in the world's history. All who are loyal to Christ shall reign forever with Him, in His eternal Kingdom.

Ye must be born again, is the Divine Command;
And all who meet with this great change,
Shall stand at His right hand.

The revelator saw "under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, Oh Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" And the answer was, "That they should rest yet for a little season until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled."—Rev. vi. 9—11.

When Christ dwells in my heart by faith, and the moral law dwells in my members, the one to keep up peace with God, and the other to keep my conversation in good decorum, then am I right.

CONFESSION OF A DOCTOR.

"I began the habit," said a Doctor, "when a boy, like other silly boys. I used it in the vulgar form, CHEWING. I took rank with the 'unclean animals' that chew the 'cud,' though I smoked for a year or two like a volcano. I cherished the notion that tobacco was a good repellent, a good disinfectant amidst sickness and the impurities incident to dissecting rooms. When ripe for professional practice I rode hard, day and night, over hills and stony routes, and rolled my quid from side to side as a sweet morsel, companionable thing! I expectorated freely,—indeed I acquired notoriety as a *spitter*, so much so that wags, as my gig came in sight, would cry, 'Stand out of the way; the doctor's coming; he'll spit on you;' much to my mortification. I became a ghostly, gloomy dyspeptic. I had practiced twenty years before I came to my senses. Tobacco, as well as strong drink, is a '*mock*er.' I was a victim of its hallucination, unconscious of my bondage, and might have remained so, had it not been for the kind agency of a few good ladies bent on doing good.

It was a little on this wise. My health began to fail, and on my routes I would, for example; call on a sick child, and before I had half finished my prescription, perhaps, the mother would say, 'Doctor, how you tremble! How pale you are! You are killing yourself with tobacco!' And, 'Doctor, are you not chewing and spitting yourself to death?' These and similar admonitions came thick and fast.

At length I met a group of ladies ministering in a case of great peril and anguish, and my anxiety being great, I unconsciously consumed an incredible amount of Cavendish, as chewers are wont to do when excited. By this excess my nerves received a terrible shock. I fell; I was insensible for a while; altogether so. I called it a tobacco fit; extravagant men might call it a case of delirium tremens, but I have seen many such fits since,—alas! not a few resulting in death!

I was soon, however, upon my feet

again, and these zealous ladies began to lecture me in pell mell style. One said, 'Why, doctor, the Lord helping us, we snatched you from death! Do, do drop tobacco!' Another, 'Your example, doctor, is confirming my poor husband in bad habits, and ruining my boys.' Another, 'Our young minister has become a smoker by your advice, and his sermons already savor more of smoke than fire. His cigar, his rocking-chair and polite literature are dearer to him than precious souls.' Another, 'Doctor, we set a sight by you; do change your habits, and not cut short your days.'

On taking my gig, I began to reason in this way; Tobacco is a *poison*, rank and deadly, and ought to produce the legitimate effects of a poison. It ought to injure me, and if it does not, it does not do its duty. *I will drop it. I will be a slave no longer. My Maker, witness my vows!* This vow formed an epoch in my life. My appetite which had been as capricious as the winds, returned, and I could adopt the language of Doctor Hewitt, 'I have dropped tobacco, and God has given me to enjoy every good thing. I would not again come under the bondage of this tyrant and deceiver for all California!'

Should every doctor say as Doctor Twitchell was accustomed to say "*Tobacco victims, drop Tobacco, or drop me,*" trembling, haggard misanthropes would rapidly disappear, and happier hearts and handsomer faces grace our churches, and tons of filth be swept from the earth.

O that I was one that was skilful in lamentation, and had but a yearning heart towards thee, how would I pity thee; how would I bemoan thee! Poor soul, lost soul, dying soul, what a hard heart have I that I cannot mourn for thee! If thou shouldst lose but a limb, a child, or a friend, it would not be so much; but, poor man, it is thy soul: if it was to lie in hell but for a day, but for a year, nay, ten thousand years, it would in comparison be nothing; but O it is for ever! O this cutting ever!—*Bunyan.*

WHAT IS LIFE?

BY MRS. EMILY S. MOORE.

Life is a reality. Whatever else is a deception, "Life is real—life is earnest." It is attended with great responsibility, whether its important moments are improved to the glory of God and the good of mankind, or whether lost in misspent opportunities. For, though infancy is crowned with beauty and innocence, yet the ills of a fallen nature are exhibited in maturer years, which, being attended with deeds of actual transgression, if not repented of, will, sooner or later, plunge us into the vortex of endless woe. But all may have a part with the blessed if they will, and none will be classed with the condemned but those who wilfully choose to walk in the broad way. Thus, whether we spend a life of usefulness, or otherwise, depends on the choice we make. As we have an existence in this life, we shall also live in the never-ending future. For, added to this present life, is the life to come—the life that will never end. The soul will live when this earth is wrapped in fiery elements, and all nature crumbles into decay. O, who will be persuaded to make life a glorious reality?

Life is a field. If the good seed of the word sown in our hearts, and rightly cultured, is allowed to mature, the goodly fruits of a bountiful harvest will be realized. But, if the seeds of sin sown therein by "the enemy," are permitted to flourish, the reaping of an abundant harvest of never-ending sorrow will be the result,—for the tares will be burned. How important, then, that we allow the Master to break up the deep of our hearts with the plowshare of the gospel, reviving the spirit with the refreshing showers of divine love, and cheering the soul with the sunlight of his glory, made strong with the baptisms of his power, that we may be lifted above the trials and conflicts of this world, and gloriously gathered at last into the garner of the Lord. Our hands will have something to do in this

work, or our life will fail to prove a fruitful field, and the thistles and thorns of unbelief will be produced. But, if faithful, what a rich harvest of endless joy we shall reap in the blissful fields of Paradise!

Life is a book. The history of our career is written upon its pages; and if we have learned the precious lessons of divine teaching, and have followed the precepts of the great Author, then will our names be recorded in the book of life. But if our hearts bend to the vain and trifling things of earth, then we write our names among the unworthies. Every page will be a history of our acts, every line a review of our account with the Almighty, and the completion of the volume will be a history of our standing, by which we shall be approved or condemned at the the tribunal of our Judge. For every life is a volume which helps to make up the great library of the universe. At the last great day these books will be opened, and each volume will be duly inspected. O, what a long, dense catalogue of disobedience and crime will appear against the wicked!—unbelief, hatred, envy, pride, jealousy, strife, rebellion, drunkenness, war, licentiousness, theft, murder, and all evil-doing—staining the pages with acts of iniquity and violence, while those of the righteous are illumined with the brightening rays of faith and obedience. Truly, happy are those whose names are written in the Lamb's book of life.

Life is a journey. With staff in hand we take our way over the craggy mountains, through the rough valleys, across the sandy plains, over the sterile deserts of our earthly pilgrimage. If we are not prepared from the outset, by grace divine, our feet will trip. We shall become faint by reason of the way, and amid the sinking sands and barren deserts our feet will decline with downward steps. We shall stumble on the dark mountains of sin, and plunge into everlasting ruin. But, by the assistance of divine grace, we may safely pass through the Red Sea, triumphantly cross over Jordan, and enter into the promised

land of eternal rest. Even here the rough soil will be, to us, a fruitful field, and the barren desert "shall blossom as the rose," the rugged mountains will become fragrant with the sweetness of blooming flowers, the valleys will be "covered over with corn," and the rich, delicious fruits of earth will be as Eden to our rejoicing spirits. O, who will join us in our journey to the heavenly land?

Life is a voyage. We embark, on our natal day, upon the broad ocean of our earthly existence, not knowing how long it will take us to complete the voyage. With some it is made in a brief period. Some are brought to its close in their youthful days; others in the meridian of life; while others attain to the experience of maturer years. If we take a through passage on the Life-Boat, we shall be able to meet the exigencies of the voyage, and the winds, and waves, and surging billows, and breaking storms will not overcome us. But with the chart and compass of God's word on board, we shall be wafted safely onward to the port of everlasting peace.

There can be but two states of existence for all mankind, beyond this life. The one is crowned with the blessing of God; in the other, his retributive justice is meted out to the ungodly.

Life is a battle-field. All mankind have either joined the ranks of the redeemed, or they have united themselves to the legions of the wicked, and follow the lead of the great adversary of mankind. How strange that so many should enlist in his service! for millions are in the enemy's ranks. While the Captain of our salvation is enlisting soldiers for the truth, the enemy is marshaling his hosts in battle against it; and though he may sometimes triumph, yet the saints shall have the final victory. They shall triumph over the kingdom of darkness, and rejoice at last. The songs and the shouts of the saints will be heard on the other side of the river, and they shall triumph forever and ever. Even on the battle-field we hear occasional shouts of victories gained in the mighty conflict. The resounding arches

of the upper kingdom shall echo with the shouts of the redeemed, as the shining ones surround the throne, and join in a concert of praise to him who hath redeemed them, and led them on to final victory. Happy soldiers shall they be in "the crowning day." They taste the realities of an endless life; they range the elysian fields of Paradise. Their battles are ended; they have come off victorious, and they shall reign forever with their Lord.

The gates shall open wide,
While passing, one by one,
Beyond the swelling tide,
The welcome hear, "Well done!"

LIVE TO PURPOSE.

LIVE for some purpose in the world. Act your part well. Fill up the measure of your duty to others. Conduct yourself so that you shall be missed with sorrow when you are gone. Multitudes of your species are living in such a selfish manner, that they are not likely to be remembered after their disappearance. They leave behind them scarcely any trace of their existence, but are forgotten almost as though they had never been. They are, while they live, like one pebble lying unobserved amongst a million on the shore; and when they die, they are like that same pebble thrown into the sea, which just ruffles the surface, sinks, and is forgotten, without being missed from the beach. They are neither regretted by the rich, wanted by the poor, nor celebrated by the learned. Who has been the better for their life? Who has been the worse for their death? Whose tears have they dried up? Whose wants supplied? Whose miseries have they healed? Who would unbar the gates of life to re-admit them to existence? or what face would greet them back again to our world with a smile? Wretched, unproductive mode of existence! Selfishness is its own curse; it is a starving vice. The man who does no good, gets none. He is like the heath in the desert, neither yielding fruit, nor seeing when good cometh; a stunted, dwarfish, miserable shrub.—J. A. James.

FILLED.

To be filled with God is a great thing; to be filled with the *fulness* of God is still greater; to be filled with *all the fulness* of God is greatest of all. This utterly bewilders the sense and confounds the understanding, by leading at once to consider the immensity of God, the infinitude of his attributes, and the absolute perfection of each! But there must be a sense in which even this wonderful petition was understood by the apostle by adding the word *communicable*. But this is as idle as it is useless and impertinent. Reason surely tells us that St. Paul would not pray that they should be filled with what could not be communicated. The apostle certainly meant what he said, and would be understood in his own meaning; and we may soon see what this meaning is.

By the "fulness of God" we are to understand all the gifts and graces which He has promised to bestow on man in order to his full salvation here, and his being fully prepared for the enjoyment of glory hereafter. To be filled with all the fulness of God is to have the heart emptied of and cleansed from all sin and defilement, and filled with humility, meekness, gentleness, goodness, justice, holiness, mercy, and truth, and love to God and man. And that this implies a thorough emptying of the soul of everything that is not of God, and leads not to him, is evident from this, that what God fills neither sin nor Satan can fill, nor in any wise occupy; for if a vessel be filled with one fluid or substance, not a drop or particle of any other kind can enter it, without displacing the same quantum of the original matter as that which is afterward introduced. God cannot be said to fill the whole soul while any place, part, passion, or faculty is filled, or less or more occupied, by sin or Satan: and as neither sin nor Satan can be where God fills and occupies the whole, so the terms of the prayer state that Satan shall neither have any dominion over that soul, nor being in it. A fulness of humility precludes all pride; of meekness, precludes

anger; of gentleness, all ferocity; of goodness, all evil; of justice, all injustice; of holiness, all sin; of mercy, all unkindness and revenge; of truth, all falsity and dissimulation; and where God is loved with all the heart, soul, mind, and strength, there is no room for enmity or hatred to him, or to anything connected with him; so, where a man loves his neighbor as himself, no ill shall be worked to that neighbor; but, on the contrary every kind affection will exist toward him; and every kind action, so far as power and circumstances can permit, will be done to him. Thus the being filled with God's fulness will produce constant, pious, and affectionate obedience to him, and unvarying benevolence towards one's neighbor; that is, to any and every human being. Such a man is saved from all sin; the law is fulfilled in him; and he ever possesses and acts under the influence of that love to God and man which is the fulfilling of the law. It is impossible, with any Scriptural or rational consistency, to understand these words in any lower sense; but how much more they imply, (and more they do imply,) who can tell?—*Adam Clarke.*

THE HOUR OF TEMPTATION.

In the hour of temptation "be vigilant." This watchfulness, joined with sobriety, extends to all the estate and ways of a Christian, being surrounded with hazards and snares. "He that despiseth his way shall die," says Solomon. We think not on it; but there are snares laid for us in every path we walk in, and in every step we take; in our meat and in our drink; in our calling and labor; in our house at home; in our journeying abroad; yea, even in God's house, and in our spiritual exercises, both there and in private.

And meantime our "adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." Be alarmed to watchfulness of our grand adversary. Observe here his strength, his diligence, and his cruelty. His strength, a lion; his diligence, going about and seeking; his cruelty roaring and seek-

ing to devour. Is it not most reasonable, hence to press watchfulness; to keep continual watch to see what comes in and what goes out; to try what is under every offer of the world; every motion of our natural hearts; whether there be not some secret intelligence or not? Especially after a time of some special seasons of grace and some special new supplies of grace received in such seasons (as after holy sacrament), thou wilt be set on most eagerly when he knows of the richest booty. The pirates that let the ship pass as they go by empty, watch them well when they return richly laden; so doth this great pirate. Did he not assault our Saviour straight after his baptism?

And that we may watch, it concerns us to be sober. The instruction is military; a drunken soldier is not fit to be on the watch. The most of us are drunken with our several fancies and vanities, and so exposed to this adversary. And when we have gained some advantage in conflict, or when the enemy seems to retire and be gone, yet even then are we to be watchful; yea, then especially. How many, presuming on false safeties that way, sitting down to carouse, or lying down to sleep, have been re-assaulted and cut off? *In vadunt urbem somno vinoque sepultam.* Oh, beware when you think yourselves most safe! That very thought makes yourselves most safe. Be like Gideon's army, fit to follow God and be victorious in time; not lying down to drink, but taking of it only as for necessity, in passing. Take our Saviour's own word: "Take heed lest at any time your hearts be surcharged with surfeitings and drunkenness, and the cares of this life." These will overcharge you, and make you drunk and cast you asleep. Oh, mind your work and warfare always, more than your ease and pleasure.—Seek them not here: your rest is not here. Oh, poor, short rest, if it were! But follow the Lord Jesus through conflicts and sufferings. A little while and you shall have certain victory, and after it everlasting triumph.—*Archbishop Leighton.*

THE WAY THROUGH.

BY MRS. H. A. CROUCH.

It is very natural for people to look upon their own sorrow and affliction as greater than that of almost any one else; and to think that God can help and deliver others easily, but their own snarled skein of trouble and care—they doubt whether even the Almighty can straighten it out so that the thread of life shall unwind beautifully and evenly *in the order of the Lord.* It often happens that the childish, the inexperienced hands, so willing to do the work, tangle the skein dreadfully, and then they cry, "O Father!" and in still trying to fix it themselves, the threads are broken, vows are broken, friendships broken, prospects for usefulness broken; and the unseemly knots come in that mar the symmetry and beauty of Christian character so much. Then the cry comes up again, "O, Father!"

We remember, in childhood, how quickly a patient mother's hands straightened the skein, and a smile encouraged our work.

"All we want is a little more faith in Jesus."

But we still keep trying, and God lets us, and the more we try the worse things are, till our all of strength fails, and we have no wisdom, and we can do nothing, and we get the experience of those who "have no confidence in the flesh." Then we look to God, and keep still.

"Therefore have I cried concerning this, Their strength is to sit still."—Isa. xxx. 7.

Now, God comes in with a miracle of love. He does not upbraid; he does not condemn. His patient hand, his wise hand, his willing hand, straightens all the threads—for he hath *promised*—Psa. l. 15; and

"No word he hath spoken
Hath ever been broken,—
The Lord will provide."

So we learn a lesson we could not learn in any other way. It is not taught by flesh and blood.

STAND UP FOR JESUS.

“Never be afraid to speak for Jesus,
Think how much a word can do;
Never be afraid to own your Saviour,
He who loves and cares for you.”

Not long since, a friend of ours was present at a fashionable party in one of our large cities. A young physician present spoke of one of his patients whose case he considered a very critical one. He said he was “sorry to lose him, for he was a noble young man, but very unnecessarily concerned about his soul, and Christians increased his agitation by talking with him and praying for him.” He wished “Christians would let his patients alone.” Death was “but an endless sleep, the religion of Christ a delusion and its followers were not persons of the highest culture or intelligence.”

A young lady sitting near, and one of the gayest of that company, said: “Pardon me, doctor; but I cannot hear you talk thus, and remain silent. I am not a professor of religion. I never knew anything about it experimentally, but my mother was a Christian. Times without number she has taken me with her to her room, and, with her hand upon my head, she has prayed that God would give her grace to train me for the skies. Two years ago my precious mother died, and the religion she loved through life sustained her in the dying hour. She called us to the bedside, and, with her face shining with glory, asked us to meet her in Heaven, and I promised to do so. And now,” said the young lady, bursting into tears, “can I believe that this is all a delusion? that my mother sleeps an eternal sleep? that she will never waken again in the morning of the resurrection, and that I shall see her no more? No,” said she, “I cannot, I will not believe it.” Her brother tried to quiet her, for by this time she had the attention of all present. “No,” said she, “brother, let me alone; I must defend my mother’s God, my mother’s religion.”

The physician made no reply, and soon left the room. His sister, shortly after, followed him. She found him pa-

cing the floor of an adjoining room in great agitation and distress of spirit. “What is the matter, brother?” she asked. “Oh!” said he, “that young lady is right. Her words have pierced my soul like an arrow: I, too, must have the religion I have despised, or I am lost forever.” And the result of that conversation was that both the young lady and the physician were converted to God and are useful and influential members of the Church of Christ.

Young friends, stand up for Jesus, whether you are Christians or not. If you are *not*, it is no fault of Christ’s. He has provided salvation for you. Stand up for Jesus at all times and in all places, wherever you hear his name reviled or his counsels set at naught; and

Never “fear to own His cause,
Or blush, to speak His name.”

Rather let the language of our hearts be, “God forbid that I should glory save in the cross of our Lord and Saviour Jesus Christ.”

“Ashamed of Jesus! that dear Friend,
On whom my hopes of heaven depend?
No, when I blush, be this my shame,
That I no more revere His name.”

—*The Christian Women.*

A PURE HEART.

“Blessed are the pure in heart for they shall see God.”—Matt. v. 8.

A pure heart is more precious in the sight of God than aught else on earth. A pure heart is a fair, fitly adorned chamber, the dwelling of the Holy Ghost, a golden temple of the Godhead; a sanctuary of the only begotten Son, in which he worships the Heavenly Father; an altar of the grand, divine sacrifice, on which the Son is daily offered to the heavenly Father. A pure heart is the throne of the supreme Judge; the seat and secret chamber of divinity; a lamp bearing the eternal Spirit; a secret counsel-chamber of the divine persons; a treasury of divine riches; a storehouse of divine sweetness, a panoply of eternal wisdom; a cell of divine solitude; the reward of all the life and sufferings of Christ.

A pure heart is a tabernacle of the Holy Father; a bride of Christ, a friend of the Holy Ghost; a delight to the eyes of all saints; a sister to the angels: a cause of joy to the heavenly hosts; a brother of all good men; a terror to the devil; a victory and conquest over all temptation; a weapon over all assault; a weapon against all assaults; a reservoir of divine benefits; a treasury of all virtue; an example to all men; a restoration of all that has ever been lost.

Now what is a pure heart? It is as we said before, a heart which finds its whole and only satisfaction in God, which relishes and desires nothing but God, whose thoughts and intents are ever occupied with God, in which all that is not of God is strange and jarring; which keeps itself as far as possible apart from all unworthy images, and joys, and griefs, and all outward cares and anxieties, and makes all these work together for good; for to the pure all things are pure, and to the gentle there is nothing bitter. Amen.

This pure heart is the purchase of the Saviour's blood to every child of his; and every one who has known the forgiveness of sin through faith, has had a foretaste of this sweetness; but the cares of this life and the love of other things entering in, may have made it but a foretaste; but its continual enjoyment is as much the purchase of a Saviour's blood, through the sanctifying power of the Holy Ghost, as the forgiveness of sins.

Great as this gift is, it does seem to me that by sovereign grace, it is mine. How my heart melts in gratitude to God through our Lord Jesus Christ, for this unspeakable gift; *a pure heart*. This tells the whole story; this is to be one with God again; this is to walk with God by faith as did Enoch.—*John Tauler, 1340*

What is prayer? A sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God hath promised.—*Bunyan.*

TRAGICAL INSTANCE OF INTEMPERANCE.

The Rev. W. H. Aitken delivered a most impressive address against the drink traffic, in Victoria Hall, Liverpool, Friday evening, April 30th, before a large audience, taking for his text Hebrews xi. 30. "By faith the walls of Jericho fell down after they were compassed about seven days." He compared the drink traffic to a colossal Jericho of iniquity, with a solid wall of £120,000,000 of fixed capital vested in the liquor trade; and with 180,000 battlements in the shape of public houses, which is a proportion of one drink-shop to every thirty-three inhabited houses; and with a direct expenditure in strong drink of £130,000,000 a year, and a farther indirect expenditure of £170,000,000 annually.

In the course of his address he related the following anecdote: "In a street not far from his own church, in Great Homer street, Everton, about nine months ago, there lived a quiet and respectable couple. The man, the father of the family, had once been a drunkard. Fourteen years ago he signed the temperance pledge, and for fourteen years that family had subsisted in comfort and peace. At the end of fourteen years a sum of about £50 had been laid aside in the savings-bank for a rainy day, and at home there was comfort, and everything was going on as pleasantly as possible. "Some slight ailment, however, came upon the father of the family. A medical man was called in, ignorant of his having once been a drunkard, and advised him to drink regularly some stimulant. The result was that the passion which had lain dormant for fourteen years was revived with fierce energy. The man drank and drank again, and plunged into a state of continuous intoxication, with scarcely a lucid interval, until the result was that he died six weeks afterwards—a victim to the murderous folly and incapacity of the medical man who recommended him to take stimulants."—*Signs of our Times,*

THE LOVE OF CHRIST CONSTRAINETH US.

BY MRS. JANETTE OSMUN.

The world is a moving mass of human beings, hurrying to and fro, impelled by some unknown force, for the prosecution of some desired end. Could we read the motives that actuate minds, as God can, what a variety we would see! For the accomplishment of desired ends, almost any degree of self-denial is practised, or any amount of hardships endured.

But the attainment of any object of a worldly nature, however commendable in itself, for which we willingly labor, or suffer, dwindles into insignificance, in comparison to the interests that reach into the boundless future—the eternity upon which we must so soon enter.

The great apostle had his eye on this, and worldly position, honors, and emolument, all faded from his gaze. The things that were gain to him, he counted loss, that he might win Christ. This now became the controlling motive of his life. For, whether in the accomplishment of his work, he exposed himself to danger, imprisonment, and death, or whether he was transported beyond measure, so that he could not tell whether he was in the body, or out of the body, or whether he was calm and sedate, he was conscious that the love of Christ constrained him.

It was not Paul's zeal, it was not the exhilaration of earth, it was not the studious care that penetrates into the loss and gain of this world; but it was the silent, though powerful influence of the love of Christ, pervading his entire being, bearing him constantly onward in the accomplishment of his work,—beseeching, entreating his fellow-men to be reconciled to God. With one hand upon the cross that was fully in view, with the other reaching down to the fallen ones of earth, trying to take them with him, as trophies of his risen Lord. What an example held up to us to imitate!

But how many are trying to do Paul's work, without his experience. Would it not be well for us all, that are trying to be Christians, to stop and examine ourselves? First, what are our motives? Are they thoroughly unselfish? Are they purely and wholly to glorify God? Is it the love of Christ, alone, that constrains us? or is there something for ourselves to be gained? I pray the Lord to let divine light on our hearts, that we may see whether we are really dead, and our life hid with Christ in God, or whether the life of self is manifested in all our doings.

Some talk of starting out upon life's work, with the glory of God in view, when there is more of the glory of self manifested. What a letting go of forbidden things, and a letting down in the dust at the feet of Jesus, there would be, in the churches to day, if the life of self was extinct! And what an army for God would be raised up, where the Spirit of the Lord would have free course, run and be glorified!

But some may say, I have not this experience, but I will have it. There is but one way to get it, and that is to have the love of Christ so infused into our nature, by the application of his cleansing blood, that the life of self may be destroyed, so that we will glory alone in the cross that crucifies us unto the world, and the world unto us. And then, whatever may be the leadings of the Divine Spirit, or the teachings of the word of God, or the indications of providence, we may feel the love of Christ constraining us, impelling us in this way; and we can say, that it is more than our meat, and drink, to do the will of our Father in heaven.

This is what the world greatly needs. It is more *purity*, than *straitness*; for purity alone will bring the straitness, that will enable us to gather sheaves for the garner of our God.

Oh, for a baptism of the cleansing blood on the churches, that shall not only separate them from the world, but from *themselves*—from their selfish ways—so that they will have the experience that "I am crucified with Christ; nev-

ertheless, I live: yet not I, but Christ liveth in me." Then will their motives be pure, and unmingled with self, and their language will constantly be, "the love of Christ constraineth us."

A GOOD INVESTMENT.

BY NETTIE CLARK.

An unconverted person asked me if I did not think that religion was a speculation. He said that Christians had the promise of eternal life, and engaged in the service of God to gain the reward.

I answered, that it was a good investment, and a speculation that would well pay every one.

The question led me to think of the advantage of being a child of God, and of the glorious inheritance which is ours to possess.

I praise the Lord, that I know by a blessed experience that it does amply pay to faithfully serve the Lord.

Men of the world are constantly seeking the best way of investing their earthly substance. How they can realize the greatest profit from what they have acquired, is the one question.—When they hear that some acquaintance has met with success, how eager they are to try the same method! Some will leave a comfortable home, and spend years of toil and privation, far away from those they love, in order to gain the gold that perisheth.

Others, who have been prospered in a measure, will venture all they possess in some scheme, hoping to amass wealth. But alas! how often they are doomed to bitter disappointment, and sometimes to spend their remaining days in poverty!

If they succeed, and enjoy all the happiness which they expected, it is only for a short period, and then death claims them for his own. Their wealth will give no comfort in the dying hour, and it cannot go with them to the grave, nor save them from the wrath of an offended God.

But, glory to God! not so this heav-

enly investment. They who venture their all in this, need not fear loss. We have the assurance of eternal gain, having the promise "of the life which now is, and of that which is to come."

We have only to confess and forsake our sins, and turn from the vanities and sinful pleasures of the world, and God adopts us into his family. We are heirs of untold wealth—children of a King!

Our Father owns all of earth and heaven; and "He will withhold no good thing from them that walk uprightly." He is a present help in every time of need; however great our trials and afflictions may be, He has comfort such as no earthly friend can give. He will be with us in the dying hour. And when the "powers of earth shall be shaken, and the Son of man shall come in a cloud, with power and great glory," then Jesus says, "Look up, and lift up your heads; for your redemption draweth nigh."

Glory to God! amidst the wreck of worlds the child of God can say—

"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."

But the income from this investment does not stop here. It goes on increasing through the ages of eternity. Who can calculate the glorious gain? Who can afford to barter away such an inheritance?

Ruskin thus speaks of a thoughtless youth:—"A youth thoughtless! when all the happiness of his home forever depends on the chances or the passions of an hour! A youth thoughtless! when the career of all his days depends on the opportunity of a moment! A youth thoughtless! when his every act is a foundation-stone of future conduct, and every imagination a fountain of life or death! Be thoughtless in any after years, rather than now—though, indeed, there is only one place where a man may be nobly thoughtless—his death-bed. Nothing should ever be left to be done there."

HAVE FAITH.

BY A. H. LEWIS.

Six months past have been days of prayer and praise, the most valuable and interesting portion of my life. Since I learned to live by faith my darkest hours are brighter than the brightest were before. Why have I lived so long ignorant of the way of salvation? I have read many good books, in order to learn the way; have followed the counsel and example of Christian friends, and many years have been a professor of religion. And now, after these many years of faithless, fruitless efforts to be a Christian, I have done what I might and should have done the first day I read the word of God and learned that I was a sinner. I have ventured to believe and confess the truth, that is able to sanctify and save the soul; and now my faith is the substance of things hoped for, the evidence of things not seen. Why have I suffered so many things? Why have I so many times asked amiss? Why did I not obey this plain, simple truth years ago? Because I loved the world and would not deny myself daily, and take up the cross and follow Jesus in this way. Therefore I could not receive and obey this word, "Believe on the Lord Jesus Christ and thou shalt be saved." But when my darkness and unbelief testified against me, and my doubts and fears were a burden too heavy to bear, I came to the conclusion to forsake all and seek the Lord with my whole heart. I found him in believing his words, and found also that peace the world knows not of. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This simple faith enables me to reckon myself dead indeed unto sin, and alive unto God through Jesus Christ our Lord. Salvation is of grace through faith, and that not of ourselves, it is the gift of God. It is safe to be on the Lord's side, and commit our whole interest, temporal and eternal, into his

hands, who reigns over all, in heaven and on earth. Without faith it is impossible to please God—that faith that works by love and purifies the heart. "Whatsoever is not of faith is sin." "He that cometh to God must believe that he is a rewarder of them who diligently seek him." If we will believe his words, and forsake our sins, he is ever ready and willing to take away our sins, and to work in us the fulfillment of every command and every promise. "All things are possible to him that believeth." Many who once believed have fallen away because they did not continue to live by faith, and increase in the knowledge of the truth, until Christ made them free. As followers of Jesus, let us hold on to faith, and by watchfulness and prayer keep ourselves in the love of God, lest the light that is within us become darkness.

As to my own experience, I will say that the great desire of my soul is to live for him who died for me. I realize that my whole life belongs to God, and I hope by His grace to spend it all to His glory. I still love the narrow way and am endeavoring to walk therein. The Lord gives me an abiding confidence in Him as my Father, which frees me from the fear of man and gives me the victory over the world.

LIKE THE GREAT SEA.

BY EDWARD RING.

Like the great sea, when first the sunlight falls
In sudden flames of splendor o'er its breast,
Each joyful wave lifts high its sparkling crest;
And far, the sunny sands seem like the walls
Of Heaven, in the light; its waters are
More beautiful at dawn, than when the skies
Above are bright with stars, and darkness lies
Upon its breast, like a pall, dim and far.
And even so, like the great sea at night—
Man's soul is veiled in darkness and despair;
And when from Heaven, God's most holy light
Falls and illumines the hidden chambers there—
Then, as the hastening shadows wing their flight,
Sin flees and leaves the soul divinely fair.

Nothing can hurt you, if you are calm, mild, and gentle to all men, especially to the froward.—*Wesley.*

"BOUGHT" AND "REDEEMED."

The term "bought" (*agorazo*) in the original was derived from the word that signifies market-place, (*agora*) and supplies to the mind the simple idea of a mercantile transaction, in which a certain price is paid for something, without reference to any special condition in which the thing paid for existed at the time of the transaction. The term "redeemed," (*lutroo*) in the original is derived from the word that signifies to loose, or release (*luo*) and thus supplies to the mind the additional idea of release from captivity, through the price paid for the one in question. The terms, therefore, are not *controvertible*, and their use in Scripture is very exact, and the most interesting and important to notice.

All men have been bought by the Lord Jesus, and the price paid for them is his blood, and hence they all belong to him in that way. The merchantman, in the parable, bought the whole field to get the treasure in it, and the field, we are told, is the world. So Christ, in the way of price, gave himself a "ransom for all," and upon this ground the gospel goes out to all men, as that which is available for them if they will receive it. In this connection we read of those who deny "the Lord that *bought* them, and bring upon themselves swift destruction," speaking of those who reject Christ, and refuse the value of His Blood. All this is a question of being "bought" in the way of a mercantile transaction, and does not necessarily involve salvation, as the verse quoted above proves.

When salvation is in question, those bought are spoken of as "redeemed," because in their case the price paid,—the blood of Christ, stands in relation with the idea of release, as the means by which they are brought out from under the power of the one that held them in captivity; as when we speak of a slave being released from slavery. Hence when Peter speaks of believers he says, "Forasmuch as ye know ye were not *redeemed* with corruptible things, as silver and gold, from your

vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

Christ has title over all men in two ways: 1st, as Creator, and 2d, as Purchaser; but He is the Redeemer only of those who believe in Him, of those who can say, "In whom we have *redemption* through His blood, the forgiveness of our sins."—*Sound Words*.

BUSINESS MEN.

BY S. H. POTTER.

Many business men are influenced by impure motives, which press upon their consciences so much as to cause them to forget that godliness with contentment is great gain. They mistake money to be such gain. To be very successful they feel obliged to do many things which conscience disapproves. In such case this monitor must be lulled to sleep. Some even forfeit their souls for earthly treasure and in their last hours confess their folly.

The same course is not always pursued. There are many ways of wandering from God, but all reach the same destiny. Some forget God. Others neglect known duty; while not a few have the dollar in view, instead of the future life. Some of these, perhaps, think by and by they will repent of all their sins. Remember, while repentance is as free as hope, many have died without it. Sinning with that motive in view, is none other than doing evil that good may come.

Those who make success in business the great object of life, will be such a company at the Judgment as no man can number, whose hardened consciences will then and there appear as swift witnesses against them.

O, thoughtful one, can you not endure sorrow for a night, when you think of the joy that comes in the morning?—May your life and mine be adorned with godliness, which is great gain, that we may finish the course, keep the faith, and gain the crown.

EDITORIAL.

WORKING.

You cannot be Christ's without working for Christ. Where there is life there is a manifestation of life. The tree of righteousness bears the fruit of righteousness. If you have a genuine Christian experience you will do the work of a Christian. *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.*—Titus iii. 8. But there is great danger here of being deceived. Christianity has become thoroughly organized. The church has become a powerful machine. The division of labor is well nigh complete. One man preaches and prays. A half a dozen do the singing. Three or four more visit the sick, read the Bible, and instruct the people from house to house. For all this the church pays. These preachers and singers and visitors do their part and draw their salaries. The members contribute their money, the work goes on and the church prospers. All this may be done through zeal for the church, without much personal piety. Men worked upon the Ark who were not saved in the Ark. So many give their money to promote the Christianity of the day who have neither part nor lot in this matter; for their heart is not right in the sight of God. Works, as the fruit of piety, are indispensable: but works, as a substitute for piety, are delusive and dangerous. They lead men to believe they are safe, when they are not safe. This makes an entirely different test of the Christian character from that which the Master has made. He who gives most is he who is most highly esteemed; though he may be proud, self-willed and worldly. But little estimate is placed upon humility, faith and devotion. Conformity to the world is encouraged—for it is thought to add to one's influence. Thus many are deceived. If one who gives all his goods to feed the poor, and has not charity—inward religion—is profited nothing by it, how much less is he who gives of his income to sustain an aristocratic church, from which the poor

are excluded, made by it an heir of Heaven! Ye cannot serve God and Mammon. A heart given to the world is not sanctified by consecrating a portion of its gains to the cause of God. *Ye must be born again.*—John iii. 7. *If any man be in Christ he is a new creature.*—2 Cor. v. 17. *They that are Christ's have crucified the flesh, with the affections and lusts.*—Gal. v. 24. For the experience that these words denote, there is no substitute. God will not accept of any offering in the place of the heart. He wants you. Cyrus was rewarded for the work he did in executing the commands of God. You will receive your pay for every good action you perform. You will feel better. And God will give you your reward for every thing you do for others. But all this does not secure your salvation. The king pays his servants their wages; but he takes his children into his palace. Keep on doing all the good you can; but do not trust in your good works for your salvation. Seek that holiness without which you cannot see the Lord.

HOLD OUT.

One of the branches of the Mississippi heads in a clear, deep, beautiful lake.—Another branch rises in a large marsh. There is no particular spot which you can pronounce the head. The lake secures the most admiration. It attracts visitors; but the marsh is shunned. Yet the stream proceeding from the latter is quite as useful as that to which the former gives rise. When it begins to run, it becomes as clear as the other. It propels as important machinery, and carries as many boats upon its bosom. It has as stately mansions on its banks, and causes equal gladness in its course. It is not its source, but the length of its course, and its growth as it runs, that makes the majestic river.

There are those whose conversion is clear and marked. They come out strong and decided on the Lord's side. They are full of zeal, simplicity and faith, exert a controlling influence, and are instrumental in the conversion of others. They bid fair for a life of usefulness. Many do hold out, and justify the promise of their early ca

reer. Others go back. Like the meteor, they blaze for a little time and then go out; while the steady stars keep on shining. Some run off at first into some wild, unscriptural notions, and then by degrees get back fully into the world.

If you would go through, you must make up your mind to go through. Inquire for the old paths and walk in them. Beware of the slightest deviation from the route trodden by the saints of old. Be content to be a plodder. Do not expect to make any startling discoveries in the method of serving God. Keep humble at the Saviour's feet. Many, while being useful to others, destroy themselves by being lifted up with pride.

If you get out of the way ever so little, come back to God at once. If you find yourself at variance with your brethren, stop the breach before the flowing waters of contention make it too wide to be repaired.

Do good. Aim at it. Devote your life to Christ by seeking in every possible way to benefit others. Remember that opportunities are soon gone. Kill out selfishness as rapidly and as thoroughly as possible. Fit yourself for the rest of heaven by doing hard work for the Master here. If you find yourself growing weary, double your pace. Commit the keeping of your soul unto Him as unto a faithful Creator.

TEMPERANCE GAINS.

The brewers of the United States are thoroughly organized. They enter into political contests, and give their influence to the party which favors their interests. They watch with a jealous eye over every movement calculated to protect society from the injuries which they inflict. They recently held a congress at Cincinnati.—The President, Mr. H. H. Reuter, said:

"For the first time within the history of this Association, it has to be stated that the business has not only not increased during the preceding fiscal year, but that it has actually decreased."

This assertion has been confirmed by an organ of that party, which states:

"Very severe is the injury which the brewers have sustained in the so-called

temperance States. The local option law of Pennsylvania reduced the number of breweries in that State from five hundred in 1873, to three hundred and forty six in 1874, thus destroying one hundred and fifty-four breweries in one year. In Michigan, it is even worse; for of two hundred and two breweries in 1873, only sixty-eight remained in 1874. In Ohio, the crusaders destroyed sixty-eight out of two hundred and ninety-six breweries. There is no doubt that the temperance agitation and prohibitory laws are the chief causes of the decrease of the 29,994 barrels of 1874, if compared with the preceding year."

This is encouraging. It shows that the traffic in liquor—the greatest evil of modern society—can be reached by the laws when the effort is honestly made. Let the friends of God and man see to it that their influence, not only as Christians but as citizens, is given for the suppression of the great cause of poverty and crime in our midst. *To him that knoweth to do good and doeth it not, to him it is sin.*

TOBACCO POISON.

That tobacco is an active poison, is well known. It cannot be used with impunity. Science has sped another dart at the peace of the tobacco-smoker. It has heretofore been made known that nicotine, hydrogen sulphide, and cyanogen exists in the smoke of tobacco; but now Dr. Krause, of Annaberg, declares that he has found in it carbonic oxide, a principle never before detected in the substance. The quantity of the oxide and of carbonic acid differs according to the kind of cigar used, the way of filling the pipe, etc. The manner in which the smoke is drawn, whether by strong or weak inhalations, also influences the products by affecting the combustion. From twelve experiments made by Dr. Krause, it appears that the quantity of carbonic oxide varied from 5.2 to 13.8 in 100 of smoke, the average being 9.3. As the consumer of the weed never gives out all the smoke, but takes a portion of it into his lungs, a certain amount of carbonic oxide poisoning is inevitable. "The more awkward the smoker," says Dr. Krause, "the more rapidly will the action of the carbonic oxide make itself felt; hence the

evil of early studies in smoking, the results of which are commonly ascribed to nicotine."

SUSTAINING THE CHURCH.

When a beginning is made to support a church on worldly principles, there does not seem to be any stopping-place. The right to worship God in houses dedicated to His service, is sold at auction as an article of traffic. When the world is put in control of the House of God in this way, the services must be conducted in accordance with worldly tastes. Instead of sermons on fire with the Holy Ghost, literary essays are read. The singing is conducted by a select few *hired* for the purpose, led by some instrument of music. And the principle on which the Sabbath School is conducted is illustrated by the following placard, which was recently posted in Philadelphia:

"Grand Annual Excursion of Pitman M. E. Church to Greenwood Grove, June 17th, 1875. Beautiful prizes and novel games. 10 A. M., Base ball; prizes, a set of bats and balls. 2 P. M., Archery for lady contestants; prizes, a beautiful set of ear-rings and breastpin. 3 P. M., *Sack-race*; prize, a gentleman's bosom pin. 4 P. M., Foot ball and quoits. Air-gun practice; prize, air-pistol, battledore and shuttlecock, grace hoop, jumping rope, etc. To be interspersed with music and singing."

Is this the way the children are to be trained up for the church? Is it necessary to be good "base ball" players in order to become good Christians? Must the ladies be expert at archery in order to win a crown of life? Is it exactly consistent for a Church whose Discipline forbids "the putting on of gold and costly apparel," to give prizes of ear-rings and breast-pins? What sort of Christianity is this? *Ye cannot serve God and Mammon.*

WORK THAT LASTS.

Men that build cities are supposed to do something that is permanent. Yet no matter what their magnitude, the works that men make from matter perish.

Nineveh was 14 miles long, 8 miles wide, 46 miles round, with a wall 100 feet

high, and thick enough for three chariots abreast.

Babylon was 50 miles within the walls, which were 75 feet thick and 109 feet high, with 200 brazen gates.

The temple of Diana at Ephesus was 420 feet to the support of the roof. It was 100 years in building.

The largest of the pyramids was 481 feet in height and 858 feet on the sides. The base covered 11 acres. The stones are about 60 feet in length, and the layers are 208.

The labyrinth of Egypt contains 300 chambers and 12 halls.

Thebes, in Egypt, presents ruins 27 miles around, and contained 350,000 citizens and 400,000 slaves.

The temple of Delphos was so rich in donations that it was plundered of \$50,000,000, and the Emperor Nero carried away 200 statues.

The walls of Rome were 13 miles around. Yet all these have gone to decay. Would you do work that will stand? Then work for souls.

CHILI CAMP-MEETING.

This meeting fully met the most sanguine expectations. There were over fifty tents on the ground. The order was excellent. A more attentive congregation is seldom seen than the large one which assembled there on the Sabbath. A good work was done in the quickening of believers, and the conversion of sinners.

The contributions to aid in building an addition to CHILI SEMINARY, took everybody by surprise. In a little while, without any system, only as the Spirit of God prompted, about four thousand dollars were pledged. Many were greatly blessed while giving. A Divine influence rested on the people, and they *first gave their own selves to the Lord, and unto us by the will of God.*—2 Cor. viii. 5. It was a glorious season.

Work on the Seminary has already commenced. We need as much more as has been subscribed to push on the work to completion. Who will aid us? You will look in vain for a more promising oppor-

tunity of doing good. We greatly need, at the present, all that has been subscribed. Please send us, as early as possible, all of the Lord's money you can spare for this purpose, whether you have subscribed for the purpose or not. God loveth a cheerful giver.

OUR WANTS.

Beloveds, if you are indebted to us, we will take it as a special favor if you will forward it at once. Our wants are pressing. We are doing all we can to promote the cause of God, and we need the hearty co-operation of all to whom we have a right to look. These are trying times.—Will you assist us at least to the extent of sending us that which is our due? Also, get us all the new subscribers you can.

CORRESPONDENCE.

ALBANY, N. Y., July 8th, 1875.

DEAR BRO. ROBERTS:

Wherever I go Jesus goes with me; and I take the greatest pains to introduce Him to all. I called into a fashionable saloon and told the keeper what I was engaged in; and then told him my experience, and what the Lord had done to my soul. I feel like recommending water and salvation to every saloon-keeper. While riding on the cars, a man came to me and said: Come, let us have a game of cards. I said, No sir. He and his companions took their seats behind me and commenced their game, notwithstanding the number of ladies and gentlemen that were on board. I immediately pulled out my cards, the kind that I always carry, such as a word of my experience, etc. I went to the men, and all eyes were turned towards me. I spoke to them, and said: Young men, some years ago I was engaged in this same kind of business, but discovered that it was the road to ruin. Since then God has converted my soul, and here is a word of my experience. They were confused and embarrassed, and soon gave up playing. One lady spoke out to me, and said: That is right: do your duty. I then handed them all a word of my experience, and went into

another car, scattering tracts on the right and on the left, and feeling good in my soul. Glory be to God! This is just the kind of recreation I love, and it keeps up a good, healthy circulation all through the soul. I ask for no greater joy on earth than to do God's blessed will. My soul is ravished with His love, and it is like camp-meeting all the time. With the Psalmist I can say, "My heart in inditing a good matter." The grand secret of success in the divine life is obedience. By obeying Jesus all the time it becomes easy and delightful; it becomes our supreme delight, and the tide of our affections is heavenward and Godward continually. My soul clings to Jesus as naturally as the ivy around the oak. I can't move without Jesus. I feel my helplessness more than I ever did in all my life. I am poor in Spirit, consequently I claim the kingdom as mine. My soul bursts out with praise and thanksgiving to God every little while. When things go right against me, and everything looks dark and discouraging temporally, my soul rests sweetly in Jesus. O, what a salvation! Faith triumphs over circumstances. O glory! How precious is that faith that works by love, and purifies the soul. I love the way intensely. I know God is disciplining me for His eternal kingdom. My business is in the hands of God, and I feel perfectly confident that He will take good care of it, infinitely better than I can: bless His name! I feel perfectly resigned to God's will: free from all care or anxiety about the future. "But in everything, by prayer and supplication, with thanksgiving I make my requests known unto God. And the peace of God, which passeth all understanding, keeps my heart and mind through Christ Jesus."

WILLIAM FELL.

DYING TESTIMONY.

MRS. ELLA JONES.—My dear companion passed from her home, in Jackson, Mich., to her home in glory, on Wednesday morning, June 18th, 1875, in the 27th year of her age. She was born near Le Roy, Genesee Co., N. Y., Aug. 5th, 1848.

When but a child her parents moved to Greigsville, N. Y., where she lived until

the Lord called her to go out and labor in His vineyard. She was converted in the spring of 1865, during a meeting held by Bro. J. A. Wilson. She was naturally of a devotional frame of mind. From her childhood she evinced a special sympathy for the poor and the oppressed. Being brought up under a Presbyterian influence, she had no idea of ever becoming a Methodist. But no sooner had God spoken peace to her heart than she felt a strong attachment to those who adhered most closely to original Methodism. From the hour of her conversion she was a living example of true piety. To glorify God, and "adorn the gospel of Christ," was her chief ambition. No sacrifice for the cause of Christ was deemed too great. She had a strong affection for her friends, but none were permitted to interfere with her convictions of duty. While having due respect for the judgment of others, in mere matters of opinion, she was very resolute for God.

Her sudden and unexpected departure has been a severe stroke to our little family. A dear companion and an affectionate mother has been torn from our embrace at a time when, to all appearances, we needed her most. A faithful laborer has been called away in the midst of her usefulness. He whose glory was the object of her life, is our Comforter. Yet my loss is keenly felt. Wherever, in the providence of God we were placed, she at once became deeply interested in the prosperity of the work. She never stopped to complain that Conference had assigned us to the wrong field of labor, but made the best of everything, and urged the importance of immediate and faithful action.

Pardon me for speaking thus highly of the character of my own companion; but who, of all her intimate friends, is so well prepared to judge of her daily Christian life as myself? Since our marriage, in the fall of 1869, I never heard an impatient or unkind word escape her lips. She bore the fruits of the Spirit in marked perfection. I scruple not to class her among the most devoted and spiritual of Christian women. Although dying in an unconscious state, her holy life gives us a stronger assurance of her present safety

than any death-bed expressions of hope and peace.

May I partake more fully of her spirit, and live and die in defense of the gospel of Him whom she so dearly loved, and whom she now lives to praise and adore.

B. R. JONES.

Jackson, Mich.

RICHARD E. HARVEY, eldest son of G. R. and Emeline Harvey, died in Bushnell's Basin, N. Y., April 23d, 1875, of pneumonia, after a sickness of five days. He was born in Shickshinny, Pa. Jan. 25th, 1870.

When he was about one week old I took him into my study, and not only did I literally consecrate him to God, but felt then and there that God did accept him. He gave me the evidence that he would save him, and bring him to glory. This I never doubted, and surely I have no reason to now.

Richard was a good boy (of course he gave evidence of depravity), but from a child he seemed to love the things of God; and from the time of his baptism he would get into his closet and have his season of prayer, and would get blessed of God, and frequently his little face would shine upon his return. But now he is gone a little before us. We feel the stroke, but through divine grace we are enabled to kiss the rod, and say "The Lord gave, and the Lord hath taken away; *blessed be the name of the Lord.*"

G. R. HARVEY.

—♦♦♦— LOVE FEAST.

WM. D. VAUGHAN.—I have been of late unusually and wonderfully blessed in God. When I experienced religion I was indeed happy. I thought if I had that peace it would be enough. It did satisfy at that time; but, all glory to God, I found by experience that the Lord had more for me. Being led of the Spirit I was convicted for holiness, sought and obtained it; and glory to King Jesus! my joy and peace were greater than before. I was placed in a growing, thrifty state, my joy increased, and my language was, not what peaceful joys I once enjoyed, although they were great at the time, but Hallelujah! My

entire being broke out in ascribing glory, and majesty, and power forever to Him who is, who was, and who is to come. I was raised a Roman Catholic, and O glory! glory! glory! I wish all Roman Catholics enjoyed Christ as I do. They would soon give up bigotry, superstition and priestcraft, and serve him who has the sole right to our hearts. Being placed in a sanctified state, I found the way brighter and brighter. Trials did not dampen my peace. Outward circumstances did not molest the joy. God had placed it there. "Great peace have they which love thy law, and nothing shall offend them."—Ps. cxix. 165. "Mark the perfect man and behold the upright, for the end of that man is peace," Ps. lxxxvii. 37. "For the upright shall dwell in the land, and the perfect shall remain in it."—Prov. ii. 21. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."—Isa. xxvi. 3. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. v. 23. "And behold I come quickly, and my reward is with me, to give to every man according as his work shall be."—Rev. xxii. 12. I am free in Christ. At all hazards I will obey him. I intend to prove loyal to all the claims of my Master. I realize that the willing and the obedient shall eat the fruit of the land. I am in the light, with glory in my soul. I am saved to the uttermost.

Madison, Mich.

HARRIET BRADFORD.—About one year ago I wrote my experience for the EARN-EST CHRISTIAN. Since that time I have lived alone with Jesus; have had many a happy season, and have been wonderfully blessed of God. I have also suffered much persecution, many trials and temptations; but oh, I esteem it a great honor to be dishonored for God. Jesus has wrought a great work in my heart, praise His holy name for ever! The greatest desire of my heart is to be an earnest worker in my Master's vineyard. I do love my Lord, and am striving to do His work from day to

day: for Jesus is my all. Glory to God for free and full salvation! I know I am sanctified wholly, and I thank God for the evidence of it. I am thankful to God for a clean heart.

N. J. TAFT.—Jesus is doing wonderful things for me: placed as I am, many miles away from our Free Church brethren and sisters in Christ. I am learning some precious lessons, one of which I would make mention. It is that of standing alone with Jesus, in the midst of formality and sin. I will, and do, praise God for full and free salvation; a heart so full that every thing like a compromising spirit is pressed out entirely. The amount of it is I have the real, Holy Ghost fire in my soul, so that I love to tell the good old story of the cross; and tell it with that earnestness that I find that many consider me rather radical. I usually attend the M. E. Church here, and I some think that if I stand straight, without careening over in the least, that my duty will soon be done among them. The business of the church members throughout these parts is that of raising hops. So you may judge from this very nearly how high the spiritual tide runs.

"The cross for Christ I'll cherish,
Its crucifixion bear,
All hail reproach and sorrow,
If Jesus leads me there."

M. D. ESSERINE.—The language of my heart is, "Praise the Lord, O my soul and all that is within me praise His holy name! I know I've got religion, with the glory in my soul. I find that this religion stands the test in the trying hour. When surrounded by manifold temptation, then the grace of God is sufficient. Praise the Lord! No good thing doth He withhold from those that love him: and this afternoon I feel that my *all* is on the altar, and I expect to go through with Jesus and the cross.

RUTH L. WALLER.—Jesus is my portion to-day, and my everlasting inheritance. I praise God that it is my privilege to live for Him.

"O I had rather be the least of them,
Who are the Lord's alone;
Than wear a royal diadem,
Or sit upon a throne."