

THE
Earnest Christian

AND GOLDEN RULE.

Vol. XL.

DECEMBER, 1880.

No. 6

SECRET FAULTS.

BY REV. B. T. ROBERTS.

"Who can understand his errors? Cleanse thou me from secret faults."—Psa. xix, 12.

You have doubtless heard boys say as they witnessed some operation requiring, apparently, but a slight degree of skill, "Let me try, I think I can do it as well as you." They tried, and to their mortification, found they could do nothing. Men sometimes find themselves in a similar condition. You may have heard of the deacon who was ambitious to preach. He thought preaching was very easy; no effort at all to preach. In his opinion, it was nothing at all to talk instructively on the subject of religion for an hour. He kept to work at his minister until he obtained his consent; and an appointment was given out for the deacon to preach. He read his text but soon grew confused. He knew not what to say, He tried to go on but it would not go. "Brethren," said he, "if any of you think it is such an easy thing to preach, first come up here and try it." So in reference to living; many seem to take to themselves great credit because they can tell you just how a Christian ought to

live. They can tell you, wherein this one and that one fail in exemplifying the Christian character. They appear to think that in so doing they display either superior honesty or superior penetration. The fool is generally ready to charge all others with folly. The knave looks upon all men as dishonest. To the voices of others we are all sufficiently alive. But "who can understand his errors?" The question implies that it is difficult to obtain a knowledge of our own errors. This difficulty arises,

I. 1. From the strength of our self love.

This is one of the strongest affections of the human mind. It nerves the laborer's arm and steels the soldier's heart. It defies the polar snows and the tropical sun. It digs in the bowels of the earth shut out from the light of day, and climbs the loftiest mountain. We view ourselves and others through the medium of self-love. It acts like a telescope upon the faults of others, and like an inverted microscope upon our own faults. The misdoings of others are magnified just as many times as we love ourselves better than we do them. We often take credit to ourselves for the same

things that we condemn in others. We are ingenious in forming excuses for our sins.

A Latin fable says that Jupiter, when he made us, placed sacks upon us; one in front filled with the faults of others, and one upon the back containing our own. By this arrangement we avoid a sight of our own transgressions, and easily discover those of others. Self-love produces all the effects of this arrangement.

2. From a habit of measuring ourselves by a false standard.

Suppose you were sending wheat to one of the governments of Europe. They promise to pay you three dollars a bushel, the standard measure of that country. The agent offers you a measure. But you prefer your own. You choose to think that it does not differ much from your own. But when you come to deliver, you find that your measure is ruinously deficient. Would you do so in a mere business transaction? Why then act so unwisely when the interests of the soul are at stake? This mistake is common. *It is fatal.*

With some the standard is,

(1.) Their own conscience. No concern to know whether this is right or not. It is often like Henry VIII of England. Very careful to sin in a particular way.

(2.) With the great mass, fashion is the standard. She reigns with as despotic sway over the religious, as over the gay world. With those under control of religious fashion, the morality or immorality of any action is settled by a reference to

usage. The Word of God is left entirely out of the question. Hence men permit evils, wrongs which God positively forbids. They sanction them by referring to the practice of their fellow men. Thus a few years ago, slavery was sanctioned by the popular preachers.

3. Conformity to the world. But few churches even pretend to pay *any* regard to the Word of God on this subject. Hence many do not see any sin in going after the world. They have no conscience on this subject. Why? Is not the Bible clear and emphatic?

4. From neglecting our duty to our children. We are commanded to bring them up "in the nurture and admonition of the Lord." "Train up a child in the way he should go." —Isa. xxviii, 9. "Whom shall he teach knowledge? and whom shall he make to understand the doctrine? them that are weaned from the milk and drawn from the breasts. Prov. xxix, 15. "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." Who can understand his errors on this important point? Too many Christian parents act in this respect as if God had not spoken. It was a custom among the ancient Mexicans to offer human sacrifices to the sun. The victim for some time previous to his being offered was treated with the utmost attention. He was feasted with every luxury that could be obtained. Splendid garments were put upon him. His ear was regaled with enchanting music. Costly perfumes intoxicated his senses. When the day of execution came he was marched

forth dressed in gorgeous robes to the altar of sacrifice. When they reached the bloody place he was stripped of his dazzling garments, and bound and handed over to the priests of idolatry. They held him on his back, cut open his breast, and tore from it the palpitating heart, and presented it warm and bloody as an offering to their gods. Does not this remind you of the treatment which too many Christian mothers give to their daughters? All in tenderness. But the results are as disastrous as the most cruel treatment could be.

From earliest childhood the youthful victim is brought up in habits of self indulgence. Her every whim is gratified. Her education in the solid, useful branches is neglected. Great attention is paid to accomplishments falsely so called. She is taught to sing and play, and perhaps to dance. She learns a little philosophy and a little French. Her vanity is fostered and fed. She is plumed and ribboned and jeweled according to the demands of fashion. She simpers and lisps and promenades in the most approved style. And thus bedizened she is offered a sacrifice upon the altar of vanity. She catches some dashing rogue, drags out a few miserable days, and dies reproaching her parents for their cruel fondness in bringing her up to pursue the shadow and forget the substance. And as her eyes swimming in death have visions, but too distinct, of an approaching eternity of misery, she charges upon her agonized parents the loss of her soul. As we look upon

the manner in which Christian parents bring up their children, who would think that they believed the Bible? If we lived with God and walked with God our children would be educated for usefulness.

5. From a love of sin. We all have our easily besetting sin. We are so accustomed to look at it that it is shorn of its hideous features. We are willing to part with every one but that. It may not appear in our eyes as sin. The poet has said,

*"Vice is a monster of so hideous in mien
That to be hated he needs but to be seen.
But seen too oft and grown familiar with his face,
First we learn to pity, then endure, then embrace."*

This is true. Errors that we love we are very unwilling to see as errors.

6. From a habit of stifling convictions.

(1) God gives us light in the Bible.

(2) By the direct influence of his spirit.

(3) But we repress conviction. The will rises up in rebellion. Some sin is brought distinctly to mind. We refuse to put it away. We think perhaps that it is the only thing wrong in us, and one thing cannot make much difference. Whereas if we should get this out of the way God's light would so shine in upon the soul that other sins would be brought to view. Just as the anti-quarian goes to work to clear out one of the houses of the buried city of Herculaneum or Pompeii. He removes one stratum, and that reveals the next; so on till he reaches the floor.

II. Directions for acquiring a knowledge of our faults.

Though it is difficult to understand our errors, yet it is not impos-

sible. We may know ourselves. But to do this we must—

1. Sincerely and earnestly desire to see ourselves just as we are. A monarch of England was once sitting for his portrait. The painter put upon his canvas no traces of the ravages which many a hard fought battle field had made upon the countenance of the Protector. He thought to flatter his Prince by making a handsome picture. Cromwell thundered out, "Paint me as I am, scars and all."

2. Welcome the light. Open your heart to conviction. Let God's truth search us. Examine the Bible with as much interest as we should the statute book were we about to be tried for our lives. We must not read for others. We must not hear for others. If we have enemies we should listen to what they say respecting us. We may have given occasion for their reproaches. We may have been guilty of at least the appearance of evil. It is well to be taught, even by an enemy. We may learn some things from our enemies which our friends would like to tell us if they dared to.

3. Comparison and contrast. Whatever we see wrong in others let us honestly inquire if the same things, or even worse things, may not be seen in us. When the fruits of piety are manifested let us examine ourselves to know if we bear the same fruits.

4. Let us earnestly pray God for the light of the upper sanctuary to shine with its pure splendor upon our hearts. Let us seek for the unction from the Holy One by which we may

know all things. Do what we may we cannot see ourselves unless God shall say in the exercise of his omnipotence, "Let there be light." And when he gives us a faint glimpse of ourselves in the light of his awful purity and holiness, we shall wonder at that amazing long suffering and compassion that have spared us, and still proffer us, black-hearted and worthy of hell as we are, salvation through the merits of the crucified. The atonement of infinite value which has been provided in the mercy of God will not seem of too great worth to redeem us from sins so richly meriting the wrath of an offended God. We shall feel

"And can it be that I should gain
An interest in the Saviour's blood."

III. Importance of understanding our errors.

1. They weaken our influence. Nothing gives a person religious influence like freedom from sin in his own heart and life. He is then like the sun constantly emitting both light and heat.

One of the wildest noblemen of Europe stopped for a few days with the pious Fenelon. "I must escape from this place," he wrote to a friend, "or I shall become a saint. The piety of Fenelon is contagious." Were it not for our many errors we could not fail of being useful.

2. They are the real causes of our unhappiness. The tongue of slander could not annoy us if there was no pride within to be disturbed by it.

3. Error is a prolific mother. One vice leads to another. Backbiting leads to lying, and that paves the

way to everything that is bad. A single fit of anger may result in the loss of the soul.

4. Unless we understand our errors we cannot be delivered from them. The backslider will not seek to be reclaimed till convinced that he is backslidden.

We have thus endeavored to show you the difficulty, the possibility and the importance of understanding our errors. We are accountable for them. Would it not be well for us to heed the apostolic injunction, "For I say through the grace given unto me to every man that is among you not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith." A sight of our sins will humble us as nothing else can. We shall prostrate ourselves in dust and ashes before the Almighty.

The Gospel is intended to correct our errors, and not to cover them up or palliate them. It proffers no popish indulgences. It proposes to remove all bitterness of spirit, all sourness of temper, all love of the world, the lust of the flesh, the lust of the eye and the pride of life. Do you see the object of the Gospel? Do you believe the Gospel? Oh, then, prove in your own experience that it is the power of God unto salvation. Let it work a complete renovation of your moral nature. O may God work in the majesty of his Almighty power!

"An end of all our troubles make,
By ending all our sin."

Shall we join in the prayer, "Cleanse thou me from secret faults?" O how appropriate to our

condition. Yet prayer not to be mockery must be accompanied by earnest desire. Have we that desire? If we pray to be cleansed from our secret faults we must set our faces against them. Give no indulgence. Bid the clamoring appetites be hushed. Repress every inordinate affection. Put a bridle upon the tongue. Let us be careful to talk and walk as in the presence of God! As his searching eye looks down upon us may we open our hearts to his survey, and earnestly beseech him to destroy everything that cannot bear the test of his awful purity.

—Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness.—*French.*

—All of our Saviour's best desires flowed out without accomplishment, like a rock, and foams, and is driven back again. The best and highest inspirations of his heart, found no channel, but perpetual resistance among men. All his purposes as to individuals, as to his nation, and as to his whole time, did not flow easily. They were checked, interfered with, and in one sense overruled. All his life long he was contradicted. And he sets up, in that respect, for us an example.

—We omit to admire, because things which are full of marvels for an investigation deeper than we can reach, have become cheap from custom in the eyes of man. Because five thousand men were filled with five loaves, all men were astonished. Every day the grains of seed that are sown, are multiplied in the fullness of ears, and no man wonders. All men wondered to see water turned into wine. Every day the earth's moisture, being drawn into the root of the vine, is turned by the grape into wine, and no man wonders.

EXPERIENCE.

BY MISS JERUSHA HAGLE.

I was converted to God a little over thirteen years ago. I was young, and my heart received the Word of Life through the preaching of Rev. Charles W. Roffe, a Primitive Methodist minister, who I believe was a sanctified man. I was under conviction about three weeks. When the Word first came home to my heart I began in earnest to seek salvation; but I thought I would get saved and tell no one about it. Oh, what a mistaken idea I had of the way! But I sought earnestly in secret. I had a brother I loved dearly, the idol of my heart, and I did not want to incur his displeasure. He was not serious, and watched every professing Christian to see if they lived according to the Bible. He knew what a child of God ought to be, and I knew if I made any mistakes he would see them and be displeased. Oh, how I wished he would get saved too; for then I thought it would be easier for me. Still I kept seeking in secret; I wept and prayed; but no relief came, and my Heavenly Father showed me I had another route to take before I would get through, which was to come out before the world and show my intentions. I kept feeling worse, I could not sleep much, and ate but little; until at last I felt that I could go anywhere, or do anything if I could only get this salvation. The revival was going on; I attended the meetings every night, and when I was willing to come out and give up all for Christ, deliverance came. Oh! how I praised God with a loud voice, the house seemed filled with glory. Oh, what a translation, such happiness! I had heaven in my soul, I knew all about this pardoning love. There was not a doubt. I went home justified.

My sister, younger than myself, tarted when I did, and there were

but two of us that were following the Lord in our home. My father was a backslider, and my mother was in a low state of grace; so the responsibility rested on my young shoulders. Oh, what trials and temptations since; but I have been able to overcome through the blood of the Lamb. With us it has been a warfare indeed ever since we were saved. The minister who was the means of leading us in the narrow way, left our circuit; another came who did not believe in the doctrine of holiness, and the class ran down. It then seemed that there was no life or power in the preached Word; and sister and I would go in secret and pray for the "old times" again. Oh, how we would pray for real godliness.

From the time I was justified, my soul hungered after perfection. The Bible was the book of my study, and I saw there that I had not reached all there was for me. When I would read, "Be ye therefore perfect, even as your Father which is in heaven is perfect," (Matt. v, 48,) and, "The fruit of the Spirit is meekness, long-suffering," etc., I would see that I did not always come up to this standard; and when the war would begin within, then I would seek for the blessing of perfect love. But though I did not receive it then, the grace already received gave me victory over my inbred foes and took away all taste for worldly society. I attended no fairs, shows, or holiday gatherings; but all the other church members did, and we thought it was very strange that their religion would let them do what we could not and love our Saviour. We attended a tea-meeting (donation) shortly after our conversion, but it was so irreligious that we went out of the church and sat on a bench and wondered if it were possible that all Christians were like those, and resolved never to attend another. There was no one to endorse our opinions—we

stood alone ; and when God would bless me and I would tell it in class, some of the members would not like it. They would not speak very kindly to me, and it would make me feel badly ; and then I would not say any more how I felt, but would just tell my Heavenly Father all about it, and get grace to help me for what I had to pass through. If our church, at that time, had lived up to her privileges, I would have received the blessing of sanctification years ago, and been far more useful than I have been. Oh, how we would pray for perfection, and the old times back again ! Some of our old members would tell us what religion was like when they were young, and I wondered why it could be so different now. When I would read the word of life, and see how God blessed the disciples, I wondered how it was ; for I could not find why the promise was not to us the same. Then I would pray for light ; God would bless me, and still I was not satisfied. But amid all this, how I have been led ! When I look back now, and see how mercy has attended all my steps, it is all of grace, —nothing but grace. Now I touch a subject—to me it seems almost too delicate for publication—but I have prayed for direction ; and perhaps it may fall into the hands of some whom it may benefit. The subject of matrimony was presented to me by a young man who did not enjoy salvation. In that case, of course my Bible said, “Be not unqually yoked together with unbelievers,” and I could not disobey. Then he became a candidate for salvation, and soon after professed to get saved. Then his plea was, now where is the objection ? Our home was comfortable enough only I had to work very hard, and not having a very rugged constitution, the result was that hard work and exposure would bring me to a sick-bed every little while. Then human nature would say, marry the man and you

will have it better. But grace would say, you cannot glorify God in that position. I felt his conversion was not real, and my Heavenly Father led me in a different way. I was young, and had it not been for the grace I sought daily, I believe I would have been shipwrecked on the sands of an unholy marriage with a man with only a profession, as it soon turned out to be. Had I done like many others, presented some cold, formal prayer to heaven, and then gone on and entered the state of matrimony, and when I found the mistake, then had tried to lay the charge to my Heavenly Father, where might I have been to day ? No, it was a serious matter with me, and I could not go blindly into it, and I received wisdom. Then others presented themselves, and urged me to lay aside my views, and get married, and not to make so serious a matter, but grace enabled me to set them all aside, and my Saviour smiled, and that was better than all the smiles and flatteries of mankind. I could not disobey my Master, and as long as I pleased him, it was all right. He knew how to direct in all things. Bless his name !

Sometimes we would be invited to a neighbors to a quilting or to assist them in some labor. Then I would pray for the Spirit to keep me from sin, that I might live the religion I professed. I was so afraid of bringing a blot on the cause of Christ. I loved to labor in my Master's vineyard, and so sister and I began a Sabbath school. We also kept up a prayer meeting, and while engaged in these things, God blessed us, and we grew in grace. Bless his holy name ! He fed us when we could not get food from the pulpit. How truly was the hand of God over us for good during all this time.

And now comes a dark page in my experience. It pleased God to enter our home and remove by death, a brother, the idol, in the bloom of manhood. He was taken sick away

from home. Oh, how we prayed for his salvation. If the body had to be killed to save the soul, I was willing for that. He got well enough to come home, and we thought he would recover, but our hopes soon perished. Though we prayed for his salvation, and he seemed penitent for some time before he died, yet he left us without a testimony as assurance that it was well. Only those who have had like experience can sympathize. Such heart-rending sorrow, such prostration of soul and body before the King of heaven. I felt like the prophet, "Was there sorrow like unto my sorrow." For months I lay thus crushed in spirit. It told upon my bodily health, and my friends expected I would soon follow into the world unknown. I could not see my Father's hand in this chastisement. I knew the word had gone forth, "Ye must be born again." Oh, what feeling, only my Master knew. Then the enemy came, doubts and fears took possession of my soul. He would say, Where is your trust in your heavenly Father for all things? Why did he not give you the desire of your heart even the salvation of your friends? I did not distrust my Father's power, but I wondered why I had to be led through such a furnace. I did not enjoy as much as I had, but I did not give up my hope. Time passed, I feel now that it is all right.

We never wore jewelry, feathers, or flowers, but strayed a little in dressing, but still we did not feel right when we were not plain. And when Rev. C. H. Sage came in Aug. 1877, and preached the "pattern sermon," we felt the hand of God was in it, and stripped for the race. His preaching endorsed the sentiments of our minds from the time of our conversion. Oh, I know the Lord has sent the Free Methodists into Canada. Before our first quarterly meeting, Nov. 9-10 1877, in personal conversation with Mr. Sage, we

received light on sanctification, which we had been seeking so long. At the quarterly meeting, Nov. 9, I came out to seek the blessing; I thought I could do anything my Father wished me to do, but when I had to give up my will to do anything he would call on me to do, there was the test. But when I could comply with all the requirements the blessing came, and ever since I have been drinking at the fountain. The hymn "The land of Beulah" tells my feelings best.

I mean to do just what my Father wants me to do. Only let my Saviour lead me, and there I am prepared, by His grace, to lie as clay in the hands of the potter, a vessel meet for the Master's use.

PUTTING OFF.—An anecdote is related of one who was meditating on the text, "Now is the accepted time; now is the day of salvation." While he was thinking he fell asleep, and dreamed he was carried into hell and set down in the midst of a conclave of lost spirits. They were assembled to devise means to get at the souls of men. One arose and said, "I will go to the earth and tell men that the Bible is all a fable." "No, that will not do," said another; "let me go, I will tell men that there is no God, no Saviour, no heaven, no hell." "No, that will not do; we cannot make men believe that." Suddenly one arose, and with a wise mien, like the serpent of old, suggested, "No, I will journey to the world of men, and tell them that there is a God, that there is a Saviour, that there is a heaven—yes, and a hell, too—but I will tell them that there is no hurry; to-morrow will do, it will be 'even as to-day,' and they sent him.—*Ex.*

—In the looking-glass we can see our beauty or defects. The Bible is a mirror in which we can discover our moral defects or uprightness. Look into it often.

TOBACCO.

CAN A CHRISTIAN SMOKE OR CHEW
TOBACCO TO THE GLORY OF GOD?

BY REV. A. SIMS.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. x, 31

It is very evident that God has created man for a great and noble end—the glory of Himself. Man is expected and commanded to make everything he does subserve to this end; and what cannot conduce to this purpose must not be done. He must not eat or drink, nor do anything that will not be for the glory of God. In short, it must be the one ruling motive of his life to please his Lord. How clearly and strongly is the common use of the weed condemned by this rule! Is a drug, so deleterious in its effects upon the human frame, so injurious to man's soul, and the coadjutor of drunkenness, conducive to the glory of God, as it is commonly taken? Who will dare say that the puffing and blowing, the spitting and chewing of tobacco users, together with the time lost, money squandered, health injured, and bad example set, is for the glory of God?

How can any person, for God's glory, call into existence appetites and lusts for filthy, useless, and injurious weeds, drugs and drinks, when he knows that those lusts, once formed, will have greater power over him than any other! "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey?"

How can any Christian, having formed such appetites, continue in subjection to them to the glory of God? "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof."

There can be no utility nor virtue in using nauseating and disgusting substances and drinks, which we have no natural taste for till we

create an artificial hankering for them, which actually enslaves for life nearly every person who becomes a subject of it. "They that are Christ's have crucified the flesh with the affections and lusts."

Can the Christian, by practice and example, lure others on into like filthy, expensive, unhealthy bondage with impunity? "Ye are the light of the world."

He is a carnal man who does it, (even though he be a minister); he by no means seeks to "do all to the glory of God."

Does it glorify God to fill the air with poisonous smoke and vapors for others to breathe, or to spit tobacco juice about for decent people to look at and walk in? We read of some "whose god is their belly, whose glory is in their shame, and whose end is destruction."

What tobacco devotee who loves the Lord, would like, before lighting his pipe, or cigar, to get down on his knees and beseech Heaven to bless the weed to the good of his body and the glory of his God! Would he like to say, Lord let the consumption of this tobacco into smoke, or a piece of useless filthy quid, be acceptable unto Thee, and nourish my body? I trow there are but few even of the most confirmed tobacco consumers who would feel like doing such a preposterous and wicked thing. Yet no man is at liberty to consume anything, upon which he cannot ask God's blessing, and which he knows will not be for His glory. It is utter folly to argue that because there is no passage in the Bible that says, "Thou shalt not use tobacco," that therefore it is quite lawful to use it. The Bible is essentially a book of principles, and it is left to common sense and honesty to apply these principles. In the passage above we have a clear and safe guiding principle for every circumstance and condition of life. It is too plain to be misunderstood, it

bears right on the subject in question, and surely, if we wish to be led by the Bible teaching at all, we will not, in the very face of this principle (which is tantamount to a direct command), complain that the Scriptures say nothing against the use of tobacco.

Now, reader, if you can pursue this course for the glory of God, pursue it; but if not, let not the demands of lust and an abnormal appetite be paramount to God's authority.

OUR NEEDED FRIEND.

The plain truth is, that nothing but an almighty, personal friend will ever meet the legitimate wants of man's soul. Metaphysical notions, philosophical theories, abstract ideas, vague speculations about the unseen, the infinite, the inner light, and so forth, may satisfy a select few for a time, but the vast majority of mankind, if they have any religion at all, will never be content with a religion which does not supply them with a Person to whom they may look and trust. It is just this craving after a person which gives the Mariolatry and saint-worship of Rome its curious power. And this principle once admitted, where will you find one so perfectly fitted to satisfy man as the Christ of the Bible?

Look around the world, and point out, if you can, an object of faith fit to be compared with this blessed Son of God, set forth before our eyes in the Gospels. In face of a dying world, we want positives, and not negatives. I see myriads of men and women, all over the world, after eighteen hundred years, continuing to drink at this fountain; and none who honestly do drink complain that their thirst is not relieved. And all this time those who profess to despise the good old fountain can show us nothing whatever to take its place.—*J. C. Ryle.*

WALKING WITH GOD.

The briefest biography ever written of mortal man is given in the Bible in a single immortal line: "And Enoch walked with God, and he was not, for God took him." Is it possible for any of us in these modern days to so live that we may walk with God? This is a vital question, of far more importance than those other questions of "what shall we eat, and what shall we drink, and wherewithal shall we be clothed?" which are constantly pressing upon us with importunate demands. Can we walk with God in the shop, in the office, in the household and on the street? When men exasperate us, and work wearies us, and the children fret, and the servants annoy, and our best-laid plans fall to pieces, and our castles in the air are dissipated like bubbles that break at a breath, then can we walk with God? That religion that fails us in every-day trials and experiences of life has somewhere in it a flaw. It should be more than a plank to sustain us in the rushing tide, and land us exhausted and dripping on the eternal shore. It ought, if it come from above, to be always, day by day, to our souls as the wings of a bird, bearing us away from and beyond the impediments which seek to hold us down. If the Divine Love be a conscious presence, an in-dwelling force with us, it will do this.

—Decision and promptitude, even though a man sometimes may err for want of due deliberation, will, in the long run, more often conduce to success than slow judgment that comes too late.

—He who goes into his garden to look for cobwebs and spiders will, no doubt, find them; while he who looks for a flower may return to his house with one blooming in his bosom.

MAY CHRISTIANS DANCE?

BY REV. E. P. MARVIN.

There have always been four chief sources of fascinating and pernicious pleasure, strong drink, gambling, the theatre and the dance. Is it wise, good and innocent for Christians to dance? It is of little use to argue with others. The impenitent will act their own pleasure in such matters, until their natures are renewed. They will seek to slake their thirsty souls at broken cisterns, until they are brought to the fountain of living waters.

But conscientious young Christians sometimes ask the question, May we dance? We hear many apologies for the practice. "Leading church members dance, and send their children to the dancing school." Some of the patriarchs and prophets committed great sins, but they are not to be imitated in these.

But there are two well-known classes in the church, the godly and the worldly. They are easily discerned and described. Now which class dance? And which class should be our examples? "I would not attend a public dance, but I see no harm in parlor dancing." Most of the same rules of practice prevail in both, and parlor dancing almost always leads to public dancing. A fire kindled in a corner burns its way out. Private dancing led to the execution of John the Baptist, and private dancing ministers directly to vice in many of the saloons, and all the bawdy houses of our cities.

"But the square dance is innocent, if moderately indulged, and it promotes ease and elegance in manners." The passion for dancing is wild, and the square dance leads to the round dance. Pagans, Indians, barbarian Negroes are good dancers. Lord Chesterfield pronounces St. Paul the most perfect gentleman he ever

knew, and surely he was not trained by a dancing master. We can teach and learn deportment without dancing.

"It may be wrong for a Christian, but it is not for one who does not belong to the church." As if the children of God have not as much liberty as others, or as much to excite joy and gladness! Why not a Christian if any body? A sinner is under condemnation of God and he must repent or perish. Is there not something shocking in a sinner's dancing on his way to hell?

"But dancing is not so bad as tale-bearing, slander, bigotry and many other things practiced by professing Christians." What of this? Do two or more wrongs make another one right? If a church is under the dire necessity of dancing or doing some of these other things that may be worse, let them dance, but we prefer to indulge in none of them.

"Young people must have amusements, one must make the church genial, social and attractive." "Mollasses catches more flies than vinegar." Young people must have food, but not honied poison. It is our business to please God and save them. We are not dealing with silly flies, but with moral and accountable beings. Amusements and play are not the chief end of life, but only things by the way.

"Life is real, life is earnest."

If the strictness of true Christian principles keeps them out of the church, ought they not to be kept out? The church could not save them and they would do it great harm. Do dancing professors attract people to Christ, or to this world? Are they not the dullest people of all in all spiritual services?

"But dancing is only leaping or stepping to the sound of the voice or an instrument, and there can be no sin in that." No this is not all. We must include all the acts, asso-

ciations, tendencies and effects of the modern society dance. There are two kinds of dancing mentioned in the Bible. One was a religious exercise expressive of grateful joy, in which the sexes never united. The other was a social amusement, to which the religious service, was perverted, and which was regarded as vile and impious. All the apologies for the modern society dance, fail to justify it. It is easy to multiply the most urgent reasons why no professing Christian should dance.

1. No person dances, nor can dance in modern society, to "the glory of God."

2. No one can conscientiously ask God's blessing on the dance.

3. Young men are exhorted to be "sober-minded," but such a young man at a dance, would be as much out of place as a ghost at a wedding.

4. The dance exposes to many temptations by which multitudes are ruined.

5. No one would like to meet the King of Terrors and the Tomb, or the King of Glory and Judgment, in a ball room.

6. No professor of religion under present gospel light, can possibly dance or send children to a dancing school with a clear conscience.

7. Dancing is a distinctive badge of worldly conformity, and it is inconsistent with our calling to separation and consecration.

8. It has universally so much of the appearance of evil, that a professor of religion always impairs or utterly destroys his Christian influence and usefulness by indulging in it.

9. More than this; in its practical influence, it is a real evil. It is usually connected with the use of strong drink, and excess at late hours. It has always been regarded as "a carnal amusement." Improper liberties are indulged between the sexes. The Romish confessional

and the police reports of our cities, attest its impure tendency. The Westminster Catechism classes lascivious dancing and stage plays as sins against the seventh commandment.

10. The gospel teaches self denial, and here is one of the tests of our willingness to obey.

11. Dancing involves a violation of the gospel rule of modesty, economy and humility in dress.

12. Dancing violates the Scripture injunction, grieving or offending brethren. Not merely the few and the weak, but the many and the best of God's people are grieved by the few who practice it.

13. Dancing is one of the most efficient methods invented, to quench, grieve and resist the Holy Spirit. Nothing is more likely to dissipate convictions and hinder a revival of religion.

14. The wisest and best men of all ages, Pagan and Christian, have united in condemning the dance as corrupting in its influence.

15. All ecclesiastical bodies, Papal and Reformed, have repeatedly condemned social dancing as a corrupting and licentious amusement.

16. It is practiced chiefly by the worldly, impenitent and vile, "lovers of pleasures more than lovers of God." Are the good wrong, and the bad right?

17. It dissipates the mind, corrupts the heart, and sears the conscience.

18. No devout Christian, in close fellowship with the Lord Jesus Christ, ever desires to dance. More piety in the church would utterly exclude dancing from it.

19. No dancer should join any church, and if he finds himself in one, by mistake, he should leave it for the sake of the cause, if they are not willing to turn him out.

20. Finally, we can be genial, social, happy in the Lord, and well-behaved, without the instructions of a dancing master. We can please

God and save the young better without dancing. We have something better to do and enjoy. The cross stands between us and the world, and one cannot go back. We are on heaven's side of the cross, pressing onward from grace to glory. We do not ask the question, "May we dance?" for we have no desire to dance, and we believe if any conscientious Christian will candidly consider the gospel principles briefly stated above, his feet will never be found in the slippery ways of the ball room.

TALKING TO GOD.

A few years ago, Dr. Leonard Bacon, the venerable patriarch among Congregationalists, was travelling with one of his sons in the far interior of Asia, on their way to the ruins of ancient Nineveh. I believe it was along the same path which the prophet Jonah took, ages ago, to that famed city. They had passed through many perils along that dangerous road, and had crossed a large river which intervened, and were proceeding on their way to Nineveh. Suddenly they were met by an armed band of the robbers which roam over that wild country, and who took them captive,—prisoners, at the mercy of these marauders.

The little helpless caravan was placed under the shade of a large tree to await their destiny or doom. The band of robbers were a few rods off, deliberating on their fate. The captives were in momentary expectation of hearing the crack of the guns whose balls would end their pilgrimage on earth, and they were anxiously watching the looks and movements of the robbers, who often turned their eager eyes toward their victims.

In these moments of deadly peril their only resource was the power and providence of God for protection. They all kneeled down in the attitude of prayer and looked up, and

Dr. Bacon prayed earnestly, while the robbers were watching. "What are they doing?" said the robbers among themselves.

The guide and interpreter of the caravan replied, "They are talking to God!" The robbers, doubtless influenced by a Divine power, thought it was not best to shoot and kill persons who could talk thus to God. The captive prisoners were released and saved. Dr. Bacon and his son faced about made the best of their way back to Europe and London, where the writer of this met them at the dinner-table of an eminent American, and heard it from the lips of Dr. Bacon this exciting narrative, which is now written with some exactness from the memory of by-gone years.—*Boston Christian*.

—The following beautiful petition was found among the papers of the Duchess of Gordon after her death: "O Lord, give me grace to feel my need of thy grace; give me grace to ask for thy grace; give me grace to receive thy grace; and when in thy grace thou hast given me grace, give me grace to use thy grace."

—We never should know the blessings of a home, if there were no winter snows and winter winds to make us crowd around the happy hearth. Just so, believer, you would not know the blessing of such a chamber as Christ is, if there were no sickness and dark impending providences to make you live more in him.

—Living in respect to spiritual and eternal things imparts their dignity and importance to even the commonplace events of this life. Each good deed wins, under God's gracious provision a perennial reward. A cup of cold water poured out heavenward, in an act of Christian charity, becomes a fountain whose flow will gladden the soul in all the hereafter.

THE ASYMPTOTE CHRISTIAN.

BY A. O. PRATT.

There is a line in higher geometry known as the asymptote, having this peculiar property: while it continually approaches another line, it never becomes tangent to it; that is, never reaches it. Though the asymptote may be very near the (curved) line at the commencement, and extend even for millions of miles, continually approaching the line, yet, paradoxical as it may appear, it will never fully reach it.

The asymptote is a very fair illustration of a class of Christians in the holiness movement. They believe and advocate its doctrines, acknowledge its necessity, and profess to be going in that direction; but alas! like the ever-extending, ever-approaching asymptote, they ultimately fail of reaching the desired goal. They may, it is true, continue on in that direction without intermission for five, ten, twenty, or fifty years and (could life be sufficiently lengthened) even for millions of ages, and yet never fully reach the line of holiness. They claim to have left the principles of the doctrines of Christ, and to be "going in unto perfection;" but, alas! at what a slow rate! Like the asymptote to its corresponding line, as they continually approximate to this old Gospel line of perfection, their rate of approximation becomes continually less and less until at length scarcely perceptible, and utterly fails at last.

Instead of going directly from Egypt to Canaan, trusting in the Lord for a short and safe passage across the red sea, and whatever other obstacles may intervene, they become filled with fears and unbelief and take a circuitous route of forty years or more, via Succoth, Etham, Marah, Elim, the wilderness of Sin, Rephidim, the wilderness of Sinai, and even then, many, because of

their unbelief, fail to enter in.

May the Lord help us as pilgrims and strangers here below, to rid ourselves of this *asymptotish* spirit of approximation to the line of Gospel holiness, of this circuitous route from Egypt to Canaan, and take the direct road from justification to holiness, the bee-line from earth to the skies—where we may go up and possess the land and possess it forever.

"I am thankful indeed, for the heavenly Head
Which before me has hitherto gone;
For that Pillar of love which doth onward move,
And doth gather our souls into one.
And the cross-bearing throng are advancing along
And a closer communion doth flow;
Now all who would stand on fair Canaan's land,
Let them take up their cross and go."

—That life is worse than wasted, that fails of meeting life's great end.

—"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully at his shaggy friend; "he always looks so pleased to mind, and I don't."

—He that hath pity on another man's sorrow, shall be free from it himself; and he that delighteth in and scorneth the misery of another, shall one time or other fall into it himself.

—The greatest heresy that can deceive the human mind is the heresy that makes a man believe that he can meet with mercy while he lives in sin.

—When one looks into what is meant by training one's self according to the principles of the Gospel, one is surprised to see how much there is besides energy, enterprise, activity; how much there is that means simply suppression, standing still and holding in. Both things belong to the religious life—the energizing, the accomplishing and also the resting. Being besieged and holding the fort, as well as joining the battle in the open field, is a part of the great campaign in which every one of us is engaged.

OUR THOUGHTS.

One of the most difficult lessons to learn in Christian life is to govern our thoughts. There are so many evil suggestions from the flesh and the world, and the human mind is so quick in its operations, that we are sometimes startled into a realization of the fact that for some seconds, or perhaps minutes, we have been indulging thoughts which are really hateful to us; and we cast them out, and endeavor to cleanse and sweeten our minds by thoughts of spiritual things.

Evil suggestions are not in themselves sins. The sin arises from their entertainment. When we come to a sense of the presence of evil thoughts, and cherish them against the voice of the Spirit and of conscience, they despiritualize the mind, and it is sin, even though no external action may result. The *deliberately formed intention to do* a sinful act is itself sinful; the subsequent act is but the external proof of our inward condition.

But the spiritual mind not only does not wish to entertain evil thoughts, and is pained to find itself doing so, but it would become so sensitive to their presence as to expel them immediately, or, better yet, to prevent their entrance if possible. We will suggest a few helps in this work.

1. The mind should be kept busy with good thoughts. There is nothing more conducive to evil than idleness. We must think; therefore let our spiritual and mental improvement, the furtherance of God's truth and the salvation of our fellow-men occupy our thoughts. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. iv, 8.) The mind thus occu-

pied will not be so liable to thoughts of the opposite kind.

2. But "when the sons of God came together" in Job's time, "Satan came also." So it sometimes happens that among a troop of good thoughts an evil one will come. Hence watchfulness and nice discrimination are essential. There are many doors to the mind, and we should set a watch at each, and examine every one who proposes to enter. "Keep thy heart with all diligence; for out of it are the issues of life." Keep it as an army keeps a fortified place, ready to defend it wherever attacked.

3. Prayer is needed also. Evil thoughts are quick; but prayerful thoughts are just as quick; and as to answers, they are just as quick as either. A "Lord help me," or "Jesus keep me," in a moment of temptation, is immediately transmitted to heaven, and there is no time lost in delivery, as with our telegrams. The answer is flashed back from on high and we feel the consciousness that we are more than conquerors through Him that loved us and gave Himself for us.

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." (Psa. xix. 14.)—*The Friend.*

—Until we lose our proud delight in conquering, shall we be able really to conquer.

—As every lord giveth a certain livery to his servants, Charity is the very livery of Christ. Our Saviour, who is the Lord above all lords, would have his servants known by their badge, which is love.

—God's word has two edges; it can cut back-stroke and fore-stroke. If it do thee no good, it will do thee no hurt; it is the savor of life unto life to those that receive it, but of death unto death to them that refuse it.

JUDGING.

Judge not. That is, be not hasty in your judgment, or uncharitable. It does not mean that we shall not estimate the real worth of a man's character, and govern ourselves accordingly; for in the sixth verse of the same chapter in which the above words occur, we are told not to give that which is holy unto dogs; and in the sixteenth verse it says: "Ye shall know them by their fruits." But we are not to backbite and slander our neighbor, or be censorious, or envious, or deal unfairly. Judge as you would like to be judged. "That ye be not judged;" that you do not have others judge you by the same rash judgment. Especially, that God may not be called to judge us as we judge others. Judgments on earth precede the judgments of the last day. Uncharitable judgments will receive their rewards here as well as there.

"With what measure ye mete it shall be measured to you again." This is the divine penalty for this unholy judging. It is the divine retribution, and is logically stated in the terms of the law of retaliation, —like for like. If we manifest a love and good will to others, as a rule they will manifest this to us. The way to have contentious children or neighbors, is to be contentious ourselves. Be friendly to all, if you would have all friendly toward you. The minister or church that gives the most labor and kindness to others, will have the most labor and kindness from others. To the forward, God will show himself forward.

"Why beholdest thou the mote (the little stick) in thy brother's eye, and considerest not the beam (the big stick) in thine own eye?" You can see a splinter in another man's eye, and cannot see the rafter in your own eye. You can see a little fault in somebody else, but cannot see a great fault in yourself.

It would seem impossible to have a great fault in ourselves and yet not to be conscious of it. Then we must be hypocritical, if we blind our eyes to it, and then stare our eyes out of our heads to see a small fault in somebody else.

"How wilt," or "How dare you say," etc. How can you show others the way of life, who are walking in the way of death—how?

"Thou hypocrite!" What an awful charge, yet how true, if we labor to reform others, when we are not willing to reform ourselves!

"Thou shalt see clearly." When we have a purified eye, we do not stare at our brother's faults, to attract the attention of others to them. But now our object is a very different one—to cast out the mote—to help our brother to get rid of his fault, by the best effort of Christian friendship. Then let us get our eyes clear; then we may help others effectually.
—*Christian Harvester.*

—The great difficulty with Christian manhood is, that it is too much deformed. Some are without arms; they have never helped any one over the rugged places in life. Some are without feet; they have never gone an inch out of their own way to serve others. Some are voiceless; they have never, even by word, encouraged any one who was cast down. Some are deaf; they have never listened to the voice of suffering. Some are without hearts; they do not know what sympathy and generous feeling are. What an appearance a procession of such characters would make, if they could be seen as they are on the street! What an appearance a crippled Christian makes in the light of heaven.

—In all good things give the eye and ear full scope, for they let into the mind; restrain the tongue, for it is a spender; few men have repented of silence.

LOVE TO GOD.

BY HEDLEY V. HASLAM.

We are commanded to love the Lord our God with all our heart, with all our soul and with all our might, and our neighbor as ourselves. In order to do this, we must have a proper conception of God in his several attributes of love, mercy, justice and power. This can only be gained by a radical change in our affections, for we are, by nature, opposed to God, and hate all that pertains to God. This change must be made by God himself in answer to our petition, which petition must be accompanied with repentance, confession and abandonment of sin, followed by faith in Christ. When we are thus changed or converted, we are prepared to love God, as we can then conceive by experience to some extent, how much God loved us when "he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and "we love him because he first loved us."

To love God with all the heart, soul and might, also requires a complete consecration of all our powers to him. When the Holy Spirit comes and purifies the heart of evil, and fills us with pure love, it then becomes our nature to love God and all that he loves, and hate what he hates. This love is opposed to all that is sinful and worldly, and helps us to "be not conformed to this world," and to "shun the very appearance of evil." It also incites us (in that we are risen with Christ) to "seek those things which are above, where Christ sitteth on the right hand of God."

Where this pure love abides in the hearts of God's people, we find that there is no fear, *i.e.*, fear that causeth torment, for "perfect love casteth out fear," and "he that feareth is not made perfect in love,"

neither is there any pride, nor malice, nor envy, nor hatred, nor any evil passion, but all is love, joy, peace, longsuffering, gentleness, patience, meekness. We do not find such a people self righteous like the Pharisee, or lukewarm like the church at Laodicea; they do not plead for sin nor try with how much of it they can get to Heaven, nor do they reach after the world, its pleasures and gratifications, as if there was not enough in God's storehouse to satisfy them; but they exalt God and abase themselves; they resist the devil—watching and praying continually lest they enter into temptation; they are ready for every good work, anxious to be at work for the Master; their continued desire is to please God by keeping all his commandments. May God grant to his people this love shed abroad in their hearts. Amen.

RELIGION MANIFEST.—I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, and yet, far over the waters its friendly spark is seen by the mariner. So let your action shine out your religion. Let the main sermon of your life be illustrated by your conduct, and it shall not fail to be illustrious.

—There is no grace in a benefit that sticks to the fingers.—*Seneca*.

—The happiness of your life depends upon the quality of your thoughts; therefore, guard accordingly, and take care that you entertain no notions unsuitable to virtue and unreasonable to nature.

—Do you get real pleasures from your prayers, reading, and meditations on holy things, or do you get through them to satisfy the demand of your conscience, and are secretly glad when they are over?

WATCHMAN, WHAT OF THE NIGHT?

On wall and watch-tower in ancient Zion stood the vigilant sentry. It was his duty at regular intervals to cry aloud the hour and condition of the night, and to give any peculiar circumstance affecting the public weal. His silence could only be the result of disloyalty or careless slumber. If any one became concerned for the public good, or anxious for the safety of the city, he might cry to the watchman and expect an answer to his question, "What of the night?"

So upon the walls of the spiritual Jerusalem, God says, "I have placed watchmen who shall not hold their peace, day nor night." Upon them then, under God, depends the safety of the city, and charged against their souls is its destruction, if it comes without their warning. To these watchmen the commonwealth of Israel is looking with a fond expectation of hearing the condition of Zion and the hiding places of her foes. Hence the frequent and important inquiry is made, "Watchman! what of the night?"

1. The watchman occupies an elevated post. Loop-holes and look-outs for other men may be both interesting and profitable, but the chosen man of God is placed where he can and should take in at a single glance the condition of the field, the position and strength of the enemy; where they are most strongly fortified, where lie in ambuscade, and where their weakest points. Because he is so elevated, it is reasonably expected that he will keep himself familiar with passing events, and on all moral questions tell the world "What of the night?"

2. The watchman occupies an important post. It is so, because the salvation or destruction of multitudes depend upon him. Is he faithful? Then blood and treasure are saved. Is he negligent? Then

many are swept to ruin. Is it demanded that the sixteen argand burners of Eddystone light-house be constantly lighted, watched by three men, and always stocked with not less than three months' supplies, and all this to save a few thousand storm-stricken mariners who come sweeping before the wind into the British Channel? That is well, but how much more important to save the souls of perishing millions from the fathomless sea of eternal ruin! Then let the watchman never neglect nor retire from his work, but cry out with a voice which oversweeps all time, all space, and peals like the thunders of the eternal deep into the ears of the world, slumbering around the base of his watch-tower, telling them "What of the night."

2. The watchman's work is not general, but specific. For his fidelity more than his eloquence, and his perseverance more than his natural powers, God will love him, the world revere him, and children's children rise up and call him blessed. As the seamen off Cape May ride past that dangerous coast in safety, how often they bless the skill and care of the hands that place a watchman with a blazing eye upon the sunken rocks which strew that fearful point for leagues around. During the long, dark and stormy nights that thunder on the shore, none but intelligent, God-fearing men are left in charge of the great twelve foot lantern, lest many a storm-beaten crew, trusting to its light, might go down amid the waves. So if God's watchmen, who are spending this season upon fields of toil, from which they may remove very soon, and because of unfaithfulness may let souls pass unwarned toward the enemy's ambush, those souls will confront them again at heaven's tribunal bar, with "No man cared for my soul."

Watchman, these words are to you. How goes the battle? What of the night? Are you awake? Are you awake with all the energy

and ingenuity your soul can muster? Do you feel the saving shelter of God's almighty wing? If saved to the uttermost yourself, then immediately set to work to save others. The season for special effort will soon have passed away. "Now or never," may be the decree of God, respecting some lingering soul. Oh, may God push you into this work! Nay, leap for your lives, and from house to house sow the seed which always grows, if watered with your tears. If negligent in the past, no excuse is thereby furnished for the future, but the greater the reason for faithfulness now. "The night is far spent, the day is at hand." What you do must be done soon. Let us then from every post, and from parapet of wall and watchtower, tell with no uncertain sound, "What of the night."—*American Wesleyan*.

—To be great is to be misunderstood.

—God is immortal; goodness is immortal, and therefore his servants shall not perish; they shall shine as stars forever and ever.

—He said a sensible thing, speaking of punctuality at church, who remarked, "It is a part of my religion not to disturb other people's devotions."

—"And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God."—Rom. ii, 3.

—Gravitation is a law so delicate that philosophers fumbled around it for centuries without being able to find it; yet it is so mighty that, by it the Creator holds the universe in balance.

—To achieve the greatest results, the man must die to himself, must cease to exist in his own thoughts. Not until he has done this, does he begin to do aught that is great, or to be really great.

SABBATH-BREAKING.

BY T. F. DOLAN.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."—Is. lviii, 13-14.

Sabbath-breaking is a great sin. Railroading, street-car running, and all unnecessary work of man or beast, on the Lord's Day is very offensive in the sight of God, who commands all men to "Remember the Sabbath Day, to keep it holy;" which command Christ by no means came to destroy. Those who compel others to work, and those who allow others to persuade them to labor on the Sabbath, must give an account to a strictly just God, who can by no means wink at sin. (Hab. i, 13.) He says, "Six days shalt thou labor, and do all thy work." Surely, "Every transgression and disobedience" shall receive a just recompense of reward," for God shall "render to every man, according to his works."

The prophet's saying is true: "Ye are cursed with a curse: for ye have robbed God, even this whole nation." The Lord gives men six days in the week to do all their labor, and many of them are not willing to give God one out of the seven. Oh, eternity-bound souls, *give God his day!* "Cease to do evil, learn to do well." Oh, the fearful rebellion of man! It is true, "the heart is deceitful above all things, and desperately wicked." The most outwardly moral man in the world, who has rebellion in his heart, is altogether sinful in the sight of God.

Any Sabbath conveyancing for gain, as well as all pleasure-riding, on that day, is sinful; so also is all unnecessary cooking and other work on the Lord's Day. All this should be strictly avoided.

Many think because Christ taught the virtue of the necessary work of pulling an ass or an ox from a pit, or of leading them to watering, or of plucking corn by the hungry disciples on the Sabbath, to satisfy their hunger, that he broke down the commandments, and opened the door to antinomianism, or latitudinarianism; But such a thought is condemned by his own saying in Matt. v, 17-20: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The whole Bible teaches us to "Fear God and keep his commandments." Read Eccl. xii, 13; Lev. xxvi, all; 1 John ii, 3; iii, 22; v, 30.) Under the New Testament dispensation, men are required to "fulfill all righteousness." So, "the righteousness of the law is fulfilled in us, who walk not after the flesh, (in unbelief) but after the Spirit" (in faith). James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" because the principle of disobedience is in him. Such an one is in rebellion against the will of God. If the angels kept not their first estate because of disobedience, certainly we should "stand in awe and sin not."

—He who puts a bad construction on a good act reveals his own wickedness of heart.

—He that cannot forgive others breaks the bridge over which he must pass himself.

—In our seasons of triumph, mistake not exuberance of feeling for gratitude of heart.

—When God's flail of adversity is upon us, we should not be like the chaff which flies into the face of the thresher; but like the grain which lies at his feet.

GEMS FROM BRAMWELL.

BY REV. R. GILBERT.

It would be difficult, in the whole compass of Christian biography, to find a man more unearthly and heavenly, than Bramwell. While the Christian dispensation—in regard to spirituality—exceeds that of the Jewish and the patriarchal dispensations, the sublime spirituality, the wonderful transformation of two men, strike my mind as transcendent. The two men are St. John and William Bramwell. Bramwell breathed ethereal atmosphere upon the mount of holiness. An unholy man, who was acquainted with Bramwell's deep devotion, said that he served God as though the devil as in him." He had unyielding confidence in the words of Jesus, "The kingdom of heaven suffereth violence; and the violent take it by force."

Bramwell's letters are a gold-mine of spirituality. I read, and read, and re-read them, as incentives to devotion; their religious power over my heart never lessens. These letters paid postage in the mails of his majesty, George the Third, like earthly, common commodities, but in essence they were too ethereal to be classified with the usual productions of the intellect and of the heart. Men of high literary attainment have labored hard to write splendid epistles, for the press to transmit to posterity as monuments of their fame; and yet, these compositions fell stillborn from the press. The letters of Bramwell are heart-effusions, composed with no idea of publication; and yet they were gladly received and perused by throbbing hearts, preserved as much loved mementoes, and in after-time they were carefully collected from the humble homes of God's spiritual children, and the press is commissioned to transmit them to future generations, as the much prized her-

itage of all who walk in the "narrow way."

Years after Bramwell had experienced entire sanctification, he wrote thus to Rev. J. Drake: "O, my brother, I am more than ever ashamed of myself. I am mourning before the Lord, longing for a depth of salvation which I have not yet received. I do assure you, I am now inwardly on full stretch for heaven. I want the prayers of all. My soul is continually engaged with God. * * * To be cleansed from sin is a preparation for growth. I want to be always among the company of angels. * * O how my soul feels for sinners. I could breathe my last in entreating them to turn to God. I often sink into love and weeping over them. * * O, may I go on much faster in this blessed road of love! It is love, all love; it is burning love to God and man! * * * O my brother! resolve to rise early; let not flesh and blood hinder; gain this point and all will fall beneath your feet. Read much; but write whenever you read—have a book on purpose."

Bramwell never slept over six hours. In this particular, I think we as Free Methodists, greatly fall behind the early Methodists. Bramwell spent an hour—from four to five o'clock—in private prayer. In 1798 Bramwell again wrote to the same: "I perceive that some preachers have not freedom with me, which makes me cautious, as I see they are in some pain in my company. The Lord knows the reason of this, and I think he has shown it to me. * * I have found but very few on this circuit who know anything of sanctification, excepting a few in Nottingham; but God will come. On this subject some of my dear brethren are more determined than ever. O great God! stand by them, and raise up a thousand to spread the flame! This C—— has been a poor one. Many were afraid of God

working—a scheme to weaken the revival, but it was not carried, nor ever can be."

Bramwell's words are cautious, but the sense is this: though less than ten years after the death of Wesley, holiness was becoming unpopular in the Wesleyan church. The unholiness preachers disliked Bramwell, and would have felt more at home in the company of our modern Masonic preachers. The Wesleyan conference attempted to pass some resolution to limit the holiness revival, but failed at this time. The conference, however, afterwards opposed special revival effort, which caused the origin of the Primitive Methodist Church; just as opposition to holiness originated the Free Methodist Church in the United States.

In 1799, Bramwell wrote to Mrs. Baiston: "My faith, my love to Jesus, my union with the saints, and my prospect for glory, increase daily. For some weeks past I have seeking to be ready, at any instant. I have received a persuasion that I shall go in a moment."

This was near twenty years before Bramwell dropped dead while walking the streets of Leeds. Either the Holy Ghost or some guardian spirit, impressed upon Bramwell's mind, that his death would be instantaneous. To the same person Bramwell wrote:

"O, I want you to live in the holy place, in the nearest union, in the greatest glory, being changed from one degree of it into another. I have thought, that if I am spared, I may receive in one month a double weight. I find all things removed that would hinder, all at work to my help; and I have confidence that I shall pursue to the utmost the great salvation."

—All God's providences are but his touches of the strings of the great instrument of the world.

MY BIBLE.

BY HANNAH PELTON.

Written on the blank leaf of my Bible are the following lines: This, my Bible, is a divinely inspired, immaculate and supremely authoritative Bible, telling what I am to believe concerning God, and what duty is required of me. In it is a Gospel unmarred by an enervating ritualism, unmutated by an impertinent rationalism, unchilled by an icy unbelief. Herein is the light that lights the sin-darkness of every land. Herein is the salt—a conservator of pure morals—that which promotes whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report. It is my chart, which if implicitly obeyed, will carry me safely through all the storms and darkness incident to this life, where powers of sin, seen and unseen, work unceasingly to destroy that principle of holiness, without which no man shall see the Lord.

The Bible! what a priceless gift to man. What treasures! what hidden stores are therein. Here is honey, concealed in a rock of truth—revealed only to those who have an indwelling Christ. Hear the testimony of Eugene Reveilland, of France, a converted Catholic: "For the first time in my life, the verses of the holy book seemed full of light, of life, of evidence irresistible." If this is the experience of one who has just entered the kingdom of grace, who can begin to tell the great unfoldings, the marvelous revealings, to him that lives a continuous life "hid in Christ." And what can be the position of those who lightly esteem the great truths of Holy Writ? Who modify the force of some vital principle of truth to please the carnal mind, so as to adapt the divine religion of Scripture to the lovers of pleasure, so

that they can live in quiet ease—being strictly of the world, with every desire of self gratified, as far as their worldly means and position will allow. Should you ask them wherein they deny themselves in the living out of their religion, they could give you no answer. Their religion is destitute of the principle of holiness—hence it is not Scriptural—it will not save them. When Scriptural truth is shed upon the soul, they often say, "I do not think so," seeming to consider that because they "differ in opinion," they are right—it matters not, if God's Word condemns them. What a perilous condition of soul! Who can think that this Word of God will adjust itself to their way of thinking, their notion of things—when they know they have not the Holy Ghost endorsement written on the soul. In the last chapter of Revelation are these words: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any many man shall take away from the words of the book of this prophecy, God shall take his part out of the book of life, and out of the holy city, and from the things which are written in this book." We have questioned if those ministers or teachers, who preach the truth only in part, thereby propagating a superficial religion, were not guilty of literally taking away or adding to the words of prophecy—if they are not responsible and under condemnation, who give their own thoughts and ideas, unsupported by Scripture and unsanctioned by the Spirit; if they do not in a certain way "add unto these things" God has revealed to us? Surely, the thoughtless indifference of God's claims on man, what he should be, and must be if he would escape the fearful consequences which sin has wrought, will sink many an one into the depths of remorse. Search the Scripture.

"FIRE ON FIRE."

BY REV. R. GILBERT.

Reader, let us a few moments see how wonderfully fire and religion are correlated to each other. Geology renders it probable that long ages before the creation week re-constructed the earth, and fitted it up for man, and the present races of animals, the entire globe was—in its primordial state—a molten mass. On every continent the gaping craters of volcanoes pour clouds of smoke, and eject streams of lava; thus demonstrating that the outer crust of the earth floats on a sea of fire. Without latent heat the whole earth would be a frozen ball, and the vertical rays of the summer sun would merely melt the surface of the ground for a limited time.

But, the mission of fire in the moral world, is the theme that just now invites our attention. "Fire on fire!" said Brother Thomas Gates, as he contemplated the divine mission of fire, from the initial kindling of its scorching power in the sinner's conscience, to the consummation of salvation, when the life-worn pilgrim drops his sandals at Jordan, and caught up by angels he is placed in the fiery chariot—the same old chariot of fire that waited on Elijah, when he received a free ticket to heaven. From Bunyan's "City of Destruction" to the heavenly Jerusalem, the entire route of salvation is a continual scene of fire! So, also, is the sinner's route to hell lined with fire. He travels the whole route of probation, running or walking, while the fire of the Spirit scorches his guilty conscience; refusing to let the fire burn up his sin and depravity, he recklessly travels on burning cinders, and closes the sequel of life by blindly falling into the crater of perdition.

As children, when burned, instinctively dread fire, so, many sinners, and formal Christians equally

sinful, shrink from the ordeal of fire as administered by the Holy Ghost. In the time of John the Baptist, many thousands of fashionable saints poured out of Jerusalem, and Judea, to test the cleansing power of Jordan. Not liking the purifying fire of the Spirit, they flocked to John, hoping that he had some patent process of water-salvation. Their fond hope was soon blasted. The heaven-appointed herald of the Messiah denounced them as "serpents," and "vipers," and with burning lips, he assured them that the Messiah had no aqueous bath—no Jordan-water baptism process, newly patented, for the removal of sin. They must submit to the time-honored fire process of the Holy Ghost—the fire-scheme of salvation that saved Abel, as he quivering fell beneath the assassin's club—lifted Enoch, soul and body, to heaven—swept over the plain of Jordan, when the fiery steeds galloped heavenward with Elijah, and, with sacred fire from heaven's altar, burned out depravity from Isaiah's consecrated lips.

From the days of John the Baptist, through all the annals of time, thousands have preferred the water-scheme of salvation, to the Holy Ghost fire-test. But it will not do. No: never. Let us have the "fire on fire."

—Morality without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies.

—When death, the great reconciler has come, it is never our tenderness that we repent, but our severity.

—Ho, every one that thirsteth! God gives the blessings of salvation to the undeserving, but never to the undesiring.

EDITORIAL.

A NEW EXPERIENCE.

For the first time in our life, we have been laid up by sickness for any length of time. Soon after coming home from the Conferences, and a dedication which followed, we were taken down with a violent attack of chills and fever. In answer to prayer, the Lord speedily broke up the fever but we were left weak and almost prostrate. For four weeks we have not left the house. It seemed as if the Lord said very kindly, "My child, lie here and rest." So we are resting and gradually regaining our strength. We expect to be out and at our work in a few weeks.

We have never been idle. But for the past two years, we have been almost incessantly at work as never before. We can get along with almost any amount of work, if we get our sleep. But this last fall, we failed in some places to get our sleep. Twice the Lord seemed to say to us. "Hold up. Throw off the tension and get some rest." We tried to, but were over-persuaded by what seemed to be the urgent necessities of the case. But the event showed that it would have been as well for the work and better for us to have held up as we felt we should.

We must bear our testimony to the wonderful goodness of the Lord in this visitation. He deals with us in great tenderness. His tender mercies are continually over us, and he fills our soul with peace and joy and love. All our trust is in him and he does most graciously help. The presence of the Lord is with us and we expect he will bring us through better fitted than ever before, for his work. We see the magnitude and urgency of the work, but are kept from all restlessness and impatience.

"Salvation belongeth unto the Lord: thy blessing is upon thy people."—Ps. iii, 8.

CONSECRATED.

We must see to it not only that we are consecrated, but consecrated to God. This is the important item in the matter. The consecration really amounts to nothing as a step to bring us to God, unless it is made to Him. It may be fruitful in material, visible results, but no consecration helps to secure the salvation of the soul unless it is made really and truly to God. The oath of allegiance must be made to the supreme authority. So our consecration must be directly to God. No one, however high his position, must stand between us and God. No authority, however pretentious, must come between us and the Most High. We must be absolutely given to Him. We must be set apart exclusively and forever, to know and to do his will.

If consecrated to God, we shall carefully study to know his will. We shall not go with the multitude and call darkness light, and light darkness, simply because they do. We shall have a good conscience toward God and toward man. In every question that comes up, we shall endeavor to take the side of God. We shall seek to know what will please God. And then, if consecrated to Him, we shall seek to do what will please Him.

But here is the defect in the consecration of many consecrated persons. They are not consecrated to God. Such perfect consecration is scarcely to be found elsewhere on earth as among the Roman Catholics. It is absolute, and unwavering, and lifelong. It shrinks from no crosses or hardships, or privations or dangers. It claims neither wages nor reward. It takes whatever work is assigned it and does it in the best possible manner, without murmur or complaint. We know not where to look for such consecration among Protestants. And yet the benefit to the individual and to the cause of God, of this consecration, is well nigh lost from the fact that it is a consecration to the

church, rather than a consecration to God. To such persons the church is allowed to take God's place. Her voice is taken for God's voice. — It matters not, though the church be corrupt and fallen; that it has murdered its thousands by the inconceivable horrors of the Inquisition; that it still carries on its inquisitorial practices, in secret: that it enslaves whom it does not execute. These things are not inquired into. The church is arrogant in its claims and strong in its influence, and that is enough. And so, the consecration, instead of being made to God, to promote his truth, his righteousness among men, is made to promote the various secular interests of the church. This is, to a great extent true among Protestants. Many who consider themselves consecrated to God, are really consecrated to the church. They do not ask, is it true to its mission? Is it really promoting holiness? or is it sending souls to hell, deceived with baptized worldliness, instead of genuine piety? All they seem to care to know is, that it is strong, and increasing in numbers and wealth, and outward splendor. And so they devote their influence and wealth to promoting its influence, and call it consecration to God. We knew a sister who for years had professed holiness, who was persuaded by her pastor to preside at a table at a Clambake and Chowder entertainment, got up for the benefit of the church, when in her soul she doubtless abhorred the whole affair. Yet, as it was to promote the welfare of the church, it must be done.

A. B. was a professor of holiness for years. He took a decided stand in his church against secret societies, renting pews, and worldly conformity. He was considered a troubler in Israel. When a church was built in his place which met his views in every respect,—plain, seats free, and the members those in whose piety he had

full confidence, he gave towards it, one hundred dollars. When his own denomination, with whose worldly practices his conscience was at war, built a church, he strongly condemned the whole measure. He opposed the extravagance of the building, which was to cost over fifty thousand dollars. It was to have a kitchen and dining-room for church festivals, to which he was greatly opposed. But he gave for it three thousand dollars.

So we often find it. Men who profess to be wholly consecrated to God will give thirty dollars for pride, to one for principle!

Many who think they are consecrated to God are in reality consecrated to themselves. All their plans and labors centre in self. If they do anything for others, it is with the expectation that it will result favorably for themselves. Those who favor them they fellowship. Those who oppose them they say are fighting God. No matter how long and devoted may have been one's service in the cause of God, if he does not fall in with them on every point, they denounce him as an enemy of God. Those who differ from them most, they denounce most fiercely. They deceive themselves and others, because in some things they are self-denying. But their self-denial is more like the parsimony of the miser, than the economy of the saint.

Let us see to it then, that we are consecrated—not to the church, nor to ourselves, but to God. Let us have an experience which will enable us to say with Paul: "I AM CRUCIFIED WITH CHRIST, NEVERTHELESS I LIVE, YET NOT I, BUT CHRIST LIVETH IN ME."

OF AGE.

With this number THE EARNEST CHRISTIAN finishes its TWENTY-FIRST year. It is therefore of full age. It has attained its majority. Though burned out twice, it has never failed of a regular issue. It started out with well-defined, clearly-announced prin-

ciples, and to these principles it has been true in every number. There has been no toning-down, no falling in with the popular theological notions of the day. The leading advocate of holiness, when *THE EARNEST CHRISTIAN* was started, had nothing to say against slaveholding as inconsistent with holiness. In our first article in our first number we said: "We shall insist upon a conversion that makes a man willingly part with his sins—that makes the proud humble, the churl liberal, the selfish generous, the slaveholder anxious to break every burden and let the oppressed free; that changes the rum-seller into the industrious and useful citizen; that transforms the dishonest and unjust, into the righteous and upright.

The doctrine of Christian Holiness, as taught by Wesley and Fletcher being, as we conceive, plainly enforced in the Word of God, and constituting the real strength and power for good of the Church of Christ, will occupy a prominent place in our volumes." These promises have been fulfilled. Some who have read every number, think it has grown in grace, that it is more radical and outspoken than it was at the outset. God is certainly giving us increasing light, and as he gives us light, we shall let it shine.

It is a very good custom for those whom a boy has faithfully served till his majority, to give him a start in life. We would like the custom followed with *THE EARNEST CHRISTIAN*. Give it a new start. It deserves it. It needs it. You can do it as well as not. *What we ask is that each of our subscribers promptly renew and send us a new subscriber for another year.* This would relieve us from all embarrassment at once. It would afford us increased opportunities for usefulness. It would give you but little trouble; it would give us a great lift. Of course it can be done. All that is wanting is the will. If you can do it

no other way, you can send *THE EARNEST CHRISTIAN* for 1881, as a New Year's present to a friend. Perhaps no other present you can make, would do as much good.

Beloved, will you give your prompt assistance in this matter? We ask for your continued support and co-operation.

ROMISH INSTITUTIONS.

There is no other country in the world in which Roman Catholic institutions enjoy such complete exemption from all supervision of the civil power, as in these United States. In all Catholic countries they are subject to examination at any time by the civil authorities. Austria is a very decided Catholic country. But they have a law authorizing complaints to be made anonymously to a certain officer, in cases where parties fear to appear as complainants. A few years since one of these officers received in this way notice that one who had entered the convent of the place a young and beautiful girl, had been confined in a dungeon in the convent twenty-one years because she would not yield to the solicitations of a priest.

The officers at once repaired to the convent and demanded of the prioress the keys. She claimed not to have them with her but would go for them. He insisted on going with her, and would not allow her to depart an instant from his presence. She handed him the keys. He opened the dungeon, and there such a picture of horror met his eyes, as almost transfixed him to the spot. In the corner of the little, dark room on a bundle of straw, lay crouched the wreck of the beautiful lady who had been put in there twenty-one years ago. He made no delay in rescuing her, and such was the popular indignation when the news went out, that the people tore the convent down.

Recently in Erie County in this state, the Board of Supervisors ap-

pointed a committee of three to investigate the condition of the Orphan Asylums and Reformatories of this county. Two of them made a report in reference to Limestone Hill Reformatory. This is a Roman Catholic institution located a few miles out of the city of Buffalo. A part of the report of the committee is as follows :

In the course of the investigations of your committee at this institution they requested the privilege of Father Hines, who was in charge, to converse with the children, or some of them, privately. This privilege Father Hines refused to allow your committee to exercise. The committee then requested the privilege of conversing with the children and of asking them questions in his presence. This privilege Father Hines also refused to your committee. The committee repeated to Father Hines their desire to interrogate the boys, or some of them, as to the private circumstances relating to such as might be questioned, the length of time they had been in the institution, and for what, as to their labor, their treatment at the Reformatory generally, and as to such matters concerning them as might suggest itself to the committee as important, and to be at liberty to do this without the presence of Father Hines. This he again refused to allow, either without his presence or in his presence. Father Hines then said that he would allow the committee to converse with the children in the presence of all. When the children were assembled in the school-room at the usual time. Father Hines, Father Baker, and three ladies, Sisters, apparently connected with the institution, were present ; also Mr. Cornwell. The committee interrogated ten or twelve of the boys as to their education ; their work, the circumstances attending their commitment and as to some of the methods of correction or punishment of the boys.

One lad, Peter Fossett, stated that he was 18 years old ; had been there seven years and over. It was stated to the committee that the intelligence of this boy was of a low order ; but he answered all the questions put to him with apparently ordinary intelligence. He said he did not do anything to cause him to be placed there. He could not tell the name of the capital of the State or the United States. He

said, "I never studied geography or arithmetic any. I don't know the multiplication table ; 4 times 4 are 16 ; can't tell how many 7 times 8 are. I tried twice to get away. They punished me for trying to get away, they put me in a cell ; no bed in it ; can't lie down in it ; it was too small ; they did not keep me in the cell only three or four days, did not lie down any during the three or four days ; I could not ; had bread and water to eat during that three or four days ; had enough. Boys here are put in that cell very often ; there are two cells that they put the boys in. I want to get out of here. My brother tried to get me out last year. Father Hines told me that I might go, but my brother did not come after me ; they tried to learn me to read and write and I could not."

Another lad, Fred. Bassett, said : "I am 14 years old ; my aunt put me here. She brought me right here from Detroit. My home is at Gouverneur, near Ogdensburgh, N. Y. ; I was sent thence to Detroit two years ago by my father to an asylum ; my mother died. I did not commit any offense or do any wrong that made them send me here. Aunt brought me down here from Detroit. I was only at my aunt's a week and then came here. We are in school an hour in the morning, an hour in the afternoon, and three hours in the evening. I study geography, arithmetic, reading, and writing and grammar and spelling. Albany is the capital ; in the State of New York are Genesee, Hudson, Niagara, Grass and Racket rivers ; don't know why my aunt sent me here to work at printing ; was put in the cell once for a week ; I was put in for answering the sister back ; could not lie down in the cell ; could not get on my knees ; could sit down on the floor by doubling up my feet ; no bed in there ; I want to get out of here. My aunt comes to see me. I set type ; I set 3,000 m's for a day's work ; 4,000 is a day's work for some of the boys. I took a knife to the sister ; I just took up the knife ; it happened in the Refectory last February ; did not curse her or call her any names ; she was going to whip me ; some of the boys threw a potato and she came over and thought it was me ; have not been punished since ; my aunt is a nurse in the Sisters of Charity Hospital ; I was put here for nothing ; I did not run away from school ; I was in the cell day and night for a week ; just let me out long enough to go to

the privy and right back : was put in for taking up the knife to the sister and for taking up a bowl to throw at her. I just picked up the knife to keep her away.

Your committee examined the two cells. They were side by side, about six feet high, two feet six inches one way by about 20 inches the other; no light or air is admitted into either except by an inch and a half auger hole in the top of one of them, also three other small holes in the top of the cell not large enough to admit of a finger, and by a hole in the top of the door to the other cell about one and a half by three or four inches in size. There is an opening between the two cells about four or five inches wide the whole distance up and down.

We believe the incarceration of boys in either of these cells, they being dark, the inmate not permitted even to lie down, with absolutely no exercise, and poor ventilation, and imprisoned there for a week, is unjust and inhuman. We think a man of nervous temperament could not be imprisoned in one of them for a week without danger of great prostration, if not loss of his life.

This lad, Fred. Bassett, is an exceptionally good appearing and bright boy. Your committee believe that he ought not to be in this reformatory. He would be much better in a home.

Father Hines stated to your committee that he would not permit the agent of the county appointed to find homes for the orphans, to place any of the boys there in a home, even if he should find a good Catholic home for him, for it was his business to find homes for the boys.

When your committee, even in present of Father Hines and the Sisters, sought to examine the boys as to the other kinds of punishment inflicted, he refused to permit any such examination to proceed, on the grounds that it would be injurious to the discipline of the institution.

C. C. TORRANCE.

Nov. 19, 1880. J. H. STONEWAY.

It is time we had a law in this State, giving the civil authorities supervision over all the public institutions of this country. But neither of the great political parties dare propose such a law, for fear that in this State losing the Roman Catholic vote, they would lose the State.

The corruption of a portion of the

political press, is seen in the fact that though Mr. Torrance, who drew up this report, is a Democrat of high standing, yet the *Buffalo Courier*, for fear of offending the priests, would not publish the report.

LITERARY NOTICE.

Life Eternal.—This sermon delivered before the Genesee Conference of the Free Methodist Church, by Rev. R. W. Hawkins, has been printed in response to numerous requests. The sermon is excellent, the points are well taken and the arguments advanced are sound. Its utterances are clear and its doctrines are scriptural. We recommend to all to obtain a copy, and give it, not one reading, but a careful study. It can but confirm and increase their faith. For sale by the author, Rev. R. W. Hawkins, Jamestown, New York, or at this office. Price five cents.

CORRESPONDENCE.

LOVE FEAST.

ALICE KEAGLE.—I am all the Lord's, saved and sanctified by the precious blood of Jesus. I have learned to rely wholly on Jesus and not look to self one moment. He saves me all the way long. Glory to his name!

MRS. E. L. SMITH.—I have salvation. I find Christ a present help in time of need, and that is every moment. I feel underneath are the everlasting arms, and realize from whence my strength cometh. Pray for us that we may be true to God and see his work prosper in this land.

P. F. GREENE.—Jesus saves me now and saves to the uttermost. I am hid in the cleft of the Rock. I am leaning on the powerful arm of my blessed Saviour, and he will bring me safely through all the trials of this life to my mansion in the skies which he has gone to prepare for me.