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APOSTASY AND RETRIBUTION.

A SERMON BY REV. J. G. TERRILL.

"Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light he turn it into the shadow of death, and make it gross darkness."—Jer. xiii, 16.

The history of the Jewish nation is peculiar. There is in it so much of the providential, the miraculous and religious, that it is a study of wonderful interest to the thoughtful. This history, treasured in a book of divine revelation, is evidently designed to teach the principles of the divine government, and is therefore a revelation of the will of God to the nations and people of this age.

The history of this nation had been full of miraculous deliverances and providential interferences in the fulfillment of prophecy, by which the true God had been made known to them. The foolishness and wickedness of idolatry had been demonstrated over and over again, by the discomfiture of their enemies in battle, and by their summary punishment for embracing idolatry at different times. In the day of Jere-

miah all this had gone for nothing, and the worship of the true God had given way to the worship of Baal and Moloch and Ashteroth. Alienated from the true God, the people had forfeited his favor, his care and protection. The final destruction of the ten tribes who had seceded under the leadership of Jeroboam, the son of Nebat, and who had made idolatry the corner stone of their government, and that a fulfillment of prophecy had been a warning to them. Several conquests by the Assyrians, in which portions of their own territory had been taken from them, the power of the nation broken and its splendor diminished, — and this a fulfillment of prophecy, had been another warning to them; yet infatuated by idolatry, they repented not. God in mercy sends to them his prophet with another warning and entreaty in the language of the text. But they spurn the message and persecute the messenger. The darkness comes upon them! It is in all the councils of the nation! Blunders of administration bring upon them the calamities of war. Their city and temple are destroyed, and themselves carried into captivity. Thus the idea of the text was verified, prophecy fulfilled and a great lesson

taught. That lesson is, *The doctrine of divine retribution.*

Those who object to this doctrine are wont to draw horrible caricatures of the Divine Being engaged in torturing his creatures, as though he delighted in their misery, and then to charge upon Christianity the authorship of this caricature of their own invention. But the thoughtful will observe that penalty is attached to all law in the kingdom of God, whether in the realm of matter, or mind, or morals. To break the law is to be punished. The very elements, earth, air, fire and water, if we are in harmony with them and the laws for their control, are our friends. But if we act out of harmony with them they become our enemies. Coax the soil and she will nourish us; abuse her and she will starve us. Imprison the air and it becomes a deadly poison; give her free circulation and she imparts life. Fire rightly used, warms and cheers, but wrongly used destroys. This principle holds good in mind and morals. Occupy the mind with trashy thought and the result will be a good-for-nothing in society. Occupy it with thoughts of lust, rapine and crime, and its possessor will be dragged to the level of his thoughts. One may as well associate with evil characters bodily as to associate with them mentally. In either case the result is corruption. But such is human nature, the reverse is not true. No amount of association with the good will ever raise the fallen. It takes a miracle to do that.

This also holds true of religion. Religions become corrupt. Mark

the failure of God's ancient people to conserve the truths committed to their care! Mark the decline of the Christian religion at different times since the Christian era! Mark the corruption of the pagan religions! The careful student finds that the farther back he traces the pagan religions the purer they are; that the reverse is not true in a single instance.

Originally they were not polytheistic but monotheistic. They gave no encouragement to vice and sensuality. He finds as he traces them back that they approach nearer and nearer to the religion of the Bible. At last he comes to the conclusion that they, with the Christian religion, have a common origin—a revelation from God. Then mark the condition of the pagan religions of modern times! And mark the abuses that have crept into the Christian church at times!

But how is this degeneracy to be accounted for?

St. Paul says: "Because when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened; professing to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things; therefore God also gave them up to uncleanness through the lusts of their hearts to dishonor their own bodies between themselves, who changed the truth of God into a lie and worshipped and served the creature

more than the Creator."—Rom. i, 21.

Our race is an apostate race. The tendencies are to apostasy. There are two steps in apostasy — from faith to sentiment, from sentiment to sensuality.

The first step is to lose the Spirit out of the forms of religion. It is to cease to worship the Creator. It is to drop from the contemplation of God and his will to the contemplation of self and the will of self. Not to the worst features of it at first, but to drop from faith into sentiment. In this the pure worship of God gives way to the mere poetry of religion or the sensations of religion. The first manifests itself in an effort to give expression to it in painting or sculpture, and then to worship the picture or statue itself. Now cut loose from God and true ideas of God, it will soon worship his blessings instead of himself. Thus the sun, the moon and the stars and whatever gives pleasure or pain, inspires gratitude or fear, become objects of worship and will be taken into the category of gods. Human nature is the same to-day, having the same tendencies. Men drop out of faith into sentiment now as then. Spiritual worship gives way to the poetry of religion. This finds expression in the demand for finished oratory and scholastic thought; for exquisite music and artistic singing; for fine architecture and the fine arts in general. Literary and artistic taste at last give way to the fleshly appetites and passions; and the second step in apostasy is taken, viz., from sentiment into sensuality. The dining

room is then appended to the prayer room, and is the most frequented of the two. A little more of what some call progress in religion and broad licentiousness will be the landing place. Every now and then we are startled with a demonstration of this, but it is only the premonitions of what may become general.

There is danger of this in reformers. Anti Masonic, temperance and even holiness advocates are in danger. The mind absorbed with any topic until the worship of God is forgotten, loses in moral strength and upward aspiration, and will sink at last to the worship of the sentiment with the spirit of a devil instead of the spirit of a Christian. They will become unscrupulous as to the means they use in contending for even a good cause. The tendency of the mind at this stage of its downward progress is to conform its views to the standard of its practice. Thus arise loose views of holy living. Thus the very standards of morality are broken down and cease to be a reformatory power. As the heart runs down, the thoughts and character run down, and there is no power in human nature to lift up itself. Human reason unaided cannot sustain the character nor even the sentiment of holiness. The mind works mechanically. Freedom can only be predicated of the will. The appetites, the passions, the affections and the conscience have a persuasive power upon the will. If the first are stronger than conscience they will influence the will the most, and the voluntary actions will be

more in harmony with them. They will also influence the thoughts and words. The mind, like a mill, grinds out whatever is put in it. With a depraved heart to inspire its action, it will grind out depraved thought. The mark of a corrupt religion is that it suits the tastes of depraved minds. That it is acceptable to the worldly and even drunkards and blasphemers. The principle that underlies it is, such a religion allows the worship of the creature instead of the Creator. The appetites, the passions the desires can be gratified, and self denial considered with contempt and scorn.

The result of this is "the eclipse of faith." Doubt as naturally springs up in such a mind as weeds out of the cursed earth. It banishes the peace of God. It blots out hope of heaven. Obligation is lost in the darkness of lust. The brutalized soul hopes at last for the eternity of a brute. If God but lets him alone, he lands in eternity in that state of mind. A thinking being still, his thoughts inspired by the depraving depravity of his heart, he wanders in the gloom of his own thinking, troubled by doubt and burning with the fire of insatiate lust, an eternal ruin, a fulfillment of prophecy, an illustration of the retributive justice of Almighty God. Not even the sacrifice of an incarnate Deity, nor the concentrated goodness, wisdom and power of the universe can reverse the workings of his nature. He has sown to the wind, he reaps the whirlwind.

The only hope of the soul, the only hope of the race is in a spirit-

ual religion and spiritual worship. This can only be where there are genuine experiences of the divine life. Regeneration and sanctification become practical questions. In addition to this the indwelling of the Holy Spirit as the source and the sustenance and the quality of the spiritual life, must be the theme of the pulpit, the class-room and the prayer meeting. This must become the touchstone of doctrinal and ethical preaching. Whatever will call off the mind from spiritual worship or spiritual religion, in our ideas or practice of religion, must be set aside. Whatever will call the mind toward these things, must be accepted. What consecrations this demands! What baptisms of the Spirit! What self denial! Then what rest of soul! How saved! How clean in thought, in desire, in affection we shall feel! What lives, what communion with God, what power there will be in the church! "And God will be above all and through all and in you all." Amen.

—A bad, and wicked person seeks companionship with such. A good person seeks fellowship with the good. *There is* no better test of character than companionship. It is an unfailing guide. Tell me who is *my friend*, and you have the index to myself.—*M. H. S.*

—There is something so elevating and soul satisfying in seeking to know and do God's will, that no matter where he leads, through poverty or affluence—pain of body, or of mind—the one thought that God wills it, that he loves us, and seeks our highest good bears up our spirits and makes the darkest days luminous.—*M. H. S.*

THE OVERTHROW OF MOSES.

BY REV. R. GILBERT.

Were not the idea—as Mackintosh says: “too serious even for irony,” the Christian might be disposed to smile at the silly, and abortive schemes of bad men to “upset Moses,” so expressed in their own parlance—a task so futile, and Herculean, that one can easily imagine that devils sneer, when they find men reckless enough to make the attempt. We experience a thrill of admiration when, we contemplate blind Sampson upheaving the massive pillars of the Philistine temple, dashing his enemies headlong beneath the debris of the crumbling walls. But it awakens only disgust to see infidelity, as sightless as Sampson, yet, with uprolled sleeves tugging and sweating at the invulnerable pillars of Divine Revelation, to subvert Moses.

The Bible is one homogeneous whole. It has no redundant parts. The New Testament would be inexplicable, and foundationless without the Old Testament. The God of Divine Revelation has wonderfully correlated the two Testaments, as in the vegetable kingdom the bivalves of an acorn are spoiled for vegetation, when the halves are rudely sundered, so, the Old Testament, and the New are divinely correlated, or fitted as homogeneous halves of one great heaven-born system, whose celestial mission is first to make men HOLY on earth, and consequently happy in heaven.

Every age has seen the overthrow (?) of Moses. Somebody, as blind as Sampson, but minus his strength, has seized the heaven-planted pillars of the Mosaic temple only to crush himself, and to hurt no one besides. As they tug, and sweat at their hopeless and self-imposed task, you can approach them and ask: “What, sirs, would you do if you could?” They all reply—“We are upsetting

Moses.” The fact is, Moses has become so accustomed to this annual “upsetting,” that it ceases to disturb his sleep. Let us notice some of the overthrows to which Moses has been subjected:

1. James and Jambres, in the Egyptian court, endeavored to “upset Moses,” by diabolical power, or by sleight-of-hand; they succeeded for a while in imitating the miracles of Moses; but their career was divinely limited, their transmuted rod-serpents were devoured, and Moses heading the Israelitish march, moved deliberately out of Egypt.

2. While on the desert route to Canaan, Miriam withstood Moses, only to be divinely smitten with leprosy, and to suffer an expulsion seven days from the camp.

3. The priests, Nadab and Abihu treated with contempt the Mosaic law in regard to the use of the “sacred fire,” and their recklessness resulted in instant death.

4. Korah, Dathan, and Abiram, attempting to subvert the authority of Moses, were themselves fearfully overthrown, by the opening earth, which instantly engulfed them.

5. Maddened with diabolical rage, Antiochus decreed the annihilation of the Jewish nation. He dedicates the Temple to Jupiter, consumed swine's flesh upon the sacred altar, destroyed thousands who believe in Moses, and attempted to burn up all the copies of the Mosaic law; but heaven-doomed, he died suddenly and left Moses unsubverted.

6. Nebuchadnezzar also tried his hand in the overthrow of Moses. He captured the Jewish nation, and made idol worship and the fiery furnace tests of the fidelity of those who adhered to Moses. But God smote him with a seven-years insanity, and made him confess the supremacy of Jehovah—the defender of Moses.

7. The Jewish rulers who killed Jesus and rejected Christianity, were zealous opposers of Moses, though os-

tensibly his adherents. They shunned Christ, of whom Moses was a type, and rejected the Gospel as the legitimate outgrowth of the Mosaic dispensation. This virtual attempt to subvert Moses incurred the fearful vengeance of Heaven. Jerusalem and the entire nation was given into the hands of the Romans; and ever since, the Jews have been vagabonds in all the world—the curse, and hiss, and sneer of all nations.

8. Ten direful persecutions under Rome pagan was a real attempt to subvert Moses; because Christianity is founded upon the Mosaic pillars, Moses still lives, while the grave-stones of Rome have crumbled into dust.

9. Porphyry, and Celsus, and Julian, at the head of pagan philosophy, tried to "upset Moses," but they and their futile literature long since sank in the grave of oblivion, and left Moses untouched.

10. Contemporaneous with the French revolution, Voltaire, Diderot, D'Alembert, and Frederick II., King of Prussia, entered into a conspiracy to overthrow Moses. Their motto was: "Crush the Wretch," meaning Christ—"Him of whom Moses in the law, and the prophets did write." God "crushed" the infernal "conspiracy," and left Moses untouched.

11. The latest attempt to subvert Moses is that of Darwin & Co., whose elaborate science (?) finds no personal Deity in the universe. In the legitimate evolution of natural law—of Godless origin—man is the natural descendent, in a regular line, from insects, shell-fish, apes, etc. The philosophers (?) of this school aver that the "theistic conception of the world," as delineated by Moses, is unscientific. Hence this time number 1001, Moses, and all the so-called Divine Revelation must disappear—all swallowed up in the vortex, or maelstrom of modern science. What a wonderful thing is science (?). It turns God out of his

own universe—takes the laws of nature which are only the mere modes in which God controls matter, and defines them, and finally demonstrates that man is not the offspring of a personal, existent Deity, but evolved in slow progression from primordial life—a life of insect origin!

CITIZENS OF HEAVEN.

BY REV. THEODORE L. CUYLER.

There is no meaning at all in the first clause of the twentieth verse of the third chapter of Philippians—"for our conversation is in Heaven"—if we use the word "conversation" in its ordinary, modern sense. But if we render the sentence according to the original Greek (as it has been done in the New Revision) we have the vividly impressive truth, "Our citizenship is in Heaven." To the Christians at Philippi this expression has a peculiar point, for Philippi was a Roman colony. Augustus had made it such after his victory over Brutus. The people were proud of the fact that they belonged to imperial Rome, and received their laws from the city of the Cæsars. While living in Philippi, their citizenship was in that proud capital which ruled the world from the banks of the Tiber.

Even so is every true child of God a citizen of Heaven. Our home-stead is on high. A part of the blood-bought family are there already, and every day witnesses the home-coming of thousands more. Only a thin veil separates me from the multitudes around the throne; when death drops the veil, I am there! Here on earth I am but a pilgrim—a transient lodger, for this is not my rest. Here, we who are Christ's have no continuing city; we are seeking for and pressing towards the magnificent city that hath foundations, whose builder is the Almighty. A wondrous comfort does

this thought bring to us amid the discomforts and the sharp trials on the road. This life is only our training-school to purify us and make us more "meet" for the heavenly community among whom we expect to dwell.

If citizens of the New Jerusalem, then our laws come from thence. The phrase "higher law" used to be jeered at by compromising politicians; but no statesmanship, no party, no policy, can stand the test, which are not conformed to God's everlasting law of right. The best citizens of this Republic are those whose lives are loyal to the higher law which God has written in His Word. No statute is fit to be enacted which contravenes God's truth; and that professed Christian is a coward and a traitor to his Master who does not carry his religion into his politics as much as into the business pursuits of his household.

"If you love Me," said our loving Redeemer, "keep My commandments." The world around us has its written code of morals and of manners. It sets up its standards and fixes its fashions to suit itself. But they are no rule for you and me; Jesus has "chosen us out of the world," and given His own life to be our standard and our pattern. Every consistent Christian's motto should be—I must live for this world, and yet not be of it. Daniel did his best service for wicked Babylon by keeping his windows open towards Jerusalem, and by loyalty to its everlasting King. This world never will be converted by conformity to it; but it would be overwhelmingly impressed by the sight of a large body of people who should live and speak and act as the citizens of Heaven itself. What a salt would our influence be; what a power would our example be; what a trumpet our every word!

Every Christian, therefore, should dare to be singular. It is of little account to be judged of man's

judgment; He who judgeth is the Lord. We are members of society, and bound to contribute our very utmost to its benefit; but we do that best by remembering that our first allegiance is to that Society whose leader is Christ. We report to headquarters. The first question with me, as a Christian, is, What does my Master command? Would He approve my mode of doing business, my style of living, my amusements, my temper, my whole daily conduct? If so, that is enough. My citizenship is with Him, and I must see to it that other people recognize that fact. I am not "to be had" when sinful customs make their claims, or worldly seductions offer their bribes.

If I am Christ's servant, then I am a servant of no mean city—a member of no mean family. Let every Christian assert his high birth by his high bearing. He is never to stoop to anything low, never to be caught at contemptible tricks, never found in suspicious places. As high as the heavens are above the earth, so much higher should a Christian's ways and words and whole conduct be above the ways of sinners. He should never "apologize" to the world for daring to do right.

If we are citizens of Heaven, let us be ever setting our affections on things above, on the treasures that are laid up at His right hand. Just as surely as we set our hearts on any lower objects, our hearts are apt to be broken. But when I climb high enough to put my heart, my aims, my most treasured things in the keeping of my Saviour, then Satan himself cannot reach them. Is not this the true "higher life" after all?

The amazing grandeur and glory of this citizenship of Heaven will be fully realized when we get there. John says that once "there was silence in Heaven for the space of half an hour." Surely if you or I reach the Celestial City, and are ushered into its transcendent light

and rush of melodies, we may well be struck silent with unutterable wonder that we are there! Yet we shall be there, if we secure our title through Christ's atoning blood, and if we walk worthy of our high calling, and if we endure as seeing Him who is invisible. Then we colonists on this planet shall go home to our mother country, and be forever with our King!—*Evangelist.*

BROAD TEMPERANCE.

DESTROYED THROUGH TOBACCO.

An agent of an insurance company says: "One-half our losses come from the spark of the pipe and the cigar." One young man threw away his cigar in one of the cities, and with it he threw away three millions of dollars' worth of the property of others that blazed up from that spark. Harpers' splendid printing establishment years ago was destroyed by a plumber, who, having lighted his pipe, threw the match away and it fell into a pot of camphene. The whole building was in flames. Five blocks went down. Two thousand employes thrown out of work, and more than a million dollars' worth of property destroyed. But I am speaking of higher values to-day. Better destroy a whole city of stores than destroy one man. Oh my young friends, if you will excuse the idiom, I will say, stop before you begin. Here is a serfdom which has a shackle that it is almost impossible to break. Gigantic intellects that could overcome other bad habits, have been flung by this and kept down. Some one was seeking to persuade a man from the habit. The reply was: "Ask me to do anything under the canopy of heaven but this. This I cannot give up, and won't give up, though it takes seven years off my life." Oh my young friends! steer clear of the Dry Tortugas.—*Christian Harvester.*

RECEIVE YE!

REV. G. D. WATSON, D. D.

There is a point to be reached in the utter yielding up of self to God, where the soul is consciously able to receive Jesus, and in Him to receive the Spirit. Jesus says, "Receive ye the Holy Ghost." It sounds like a positive command; so it is, but no one can obey this command unless he has obeyed the commandments given before it. We are commanded to repent, to trust for pardon, to present our bodies a living sacrifice to God, to reckon ourselves dead unto sin, to receive the Holy Ghost. Ah, we can't "skip lessons" in the school of Jesus and receive the fullness of cleansing till, by doing the previous things, we have reached the point and attitude of reception. But there is a point in abandonment to Jesus, when the soul feels it has the ability and the right to claim the perfect cleansing. Then the word to that soul is a supreme command, "Receive ye!" and such a soul having all barriers out of its way through consecration, can joyfully leap in response, "I do receive, I do fully rest in the cleansing blood."

In crossing the trust line of salvation we must remember:

1. It is not have received. It is very difficult to get the seeker to let go the past. If he has previous experiences of grace, he will be expecting something like what he had before; he will be lugging in something of the past as a comparative factor in the present issue. Past recollections will rush into the present critical moment of seeking, and block the way to a free, cordial, unfettered reception of Jesus. The mind is often so busy hunting for feeling and the witness, that it cannot fully embrace the Blessor.

2. It is not shall receive. If, in your thought you push the actual point of salvation a little ways ahead, till to-morrow or next day, it is just

about the same as putting it off till death. To postpone the fact of cleansing to a future hour or day implies that you are trying to purify your heart by good works, it implies that you must do or suffer something before you trust Jesus to cleanse, so that to put off your salvation to the next hour or next moment, is to seek it by works and not by faith.

3. It is not feel that ye receive, but believe that ye receive. All this anxiety and distress of mind about feeling is a proof that you do not receive Jesus for the thing you need; the attention is not fastened on the Sanctifier, but on the effects of being sanctified. This very grasping of the heart after feeling is an impediment in the way of actually grasping the Saviour. The mind overshoots the mark, and instead of aiming at a present receiving of the Blessor, it aims at certain emotions which are only the results of being blessed.

4. It does not say, think that ye receive. You cannot think yourself into salvation. What thinking we do at the point of being saved is exceeding simple, and not very much of it. There is a great deal of tangled, twisted, speculative thinking, which chokes the direct and simple process of a present reception of Jesus, of an instantaneous deliverance from sin. So it is not guessing or thinking, or reasoning that you are pure in heart.

5. But it is a cordial accepting with your whole heart, of the truth that the blood of Jesus cleanseth you from all sin. It is an intelligent simple taking Christ in the present moment, to do for you the thing which your soul needs. It is receiving Jesus just now in such a sense that you dismiss all care, all agitation, that you drop the words if, and, but, perhaps, etc., and with tranquillity leave the responsibility of your entire salvation in the custody of Jesus.

Receive ye the cleansing blood; receive the Holy Spirit.

Believe that ye receive and ye shall have it.—*Christian Standard.*

THE CIRCLE OF FIRE.

The following thrilling tale, related by Dr. Guthrie, the eloquent Scottish preacher and writer, illustrates the guidance of Providence in a most noticeable degree. May it teach us to give heed to the counsel of the still small voice, remembering that as many as are led by the Spirit of God, they are the sons of God! If we seek to know and do his will, he will guide us by his eye.

"I was in the habit of visiting an aged widow, as paralysis made it impossible for her to attend church. She was tended by a very dutiful daughter, who, working at a flax-mill in the neighborhood, toiled hard and contented herself with plain dress and simple fare, that she might help to maintain her mother. Before leaving the cottage for her work, she was in the habit of heaping up the refuse of the mill in the grate, and kindling it. She placed her mother in a chair right before the fire, and as this fuel burned slowly away the old woman was kept comfortable till her return.

"It happened one day that I left my manse, and skirting on the walls of the old churchyard, and passing the corn-mill, with its busy sound and flashing wheel, I took my way down the winding dell to the cottage of the old woman, which stood in its garden embowered among the trees. But having met a parishioner, with whom I had some subject of interest to talk about, I made a halt; and sitting down on a bank of thyme, we entered into conversation. Ere the subject was half exhausted, the widow rose to my recollection. I felt somehow I must cut it short, and hasten away on my visit. But the idea was dismissed, and the conversation went on. However, it occurred again and again, till, with a

feeling that I was neglecting a call of duty, as by an uncontrollable impulse I rose to my feet and made haste to the cottage. Opening the door, a sight met my eyes that for the moment nailed me to the spot.

"The erection of mill-refuse which had been built from the hearth some feet up the chimney, having its foundation eaten away, had fallen, and precipitating itself forward, had surrounded the helpless paralytic within a circle of fire. The accident took place some minutes before I entered. She had cried out, but no ear was there to hear, nor hand to help. Catching the loose refuse about her, on and on, nearer and nearer, the flames crept. It was a terrible sight for the two Wigtown women—martyrs, staked far out in the sands of Solway Firth, to mark the sea-foam crawl nearer and nearer them; it was more terrible still for this poor woman in her lone cottage, without any great cause to die for, to sit there and see the fire creeping closer, drawing nearer and nearer to her feet. By the time I had entered, it had almost reached her, where she sat motionless, speechless, pale as death, looking down on the fire as it was about to seize her clothing and burn her to a cinder. Ere it caught I had time, and no more, to make one bound from the door to the hearth-stone, and seizing her, chair and all in my arms, to pluck her from the jaws of a cruel, fiery death.

"By what law of nature, when I lingered on the road, was I moved, without the remotest idea of her danger, to cut short, against all my inclinations, an interesting conversation, and hurry on to the house, which I reached just in the nick of time?—one or two minutes later, the flames had caught her clothes, and I had found her in a blaze. Be it mine to live and die in the belief of a present and presiding, as well as personal God: in the faith which inspired my aged friend to

thank him for her wonderful deliverance; and the boy to explain his calm courage on the roaring deep, in these grand but simple words, "My Father is at the helm."—*Guiding Hand.*

FIRST JUSTIFIED.

A possible error to which holiness teachers are exposed, is that of urging persons to seek holiness before it is certainly known that they are justified. Of course, the time is all lost that is spent in seeking holiness when the seeker is yet in an unjustified state. It is, in the truest sense, running as uncertainly; it is beating the air.

It occurs naturally, in the line of the holiness work, that persons who are church members, and who are understood to be professing Christians, become convicted on account of their defective lives—in plain words, their sins—and hope by being made holy, to be saved from their practices of sinning. At such times the blessed Holy Spirit is softening their hearts, and in the better moods that follow the Holy Spirit's visitations, these professing Christians feel that it is unspeakably desirable to be saved from sinning. Under the gracious impulse that moves them to desire a better life, they become seekers of holiness.

All this is well, except the error of seeking holiness when, in reality, the thing to be sought is simple justification. The grace of justification, when present, will effectually restrain one from committing sin, and where persons do knowingly commit sin, the grace of justification is wanting. This is true of all persons, whether they belong to the church or not. It is as true of those who are professing Christians as of those who are not. Mere church membership, or a mere religious profession, does not determine the question of justification. One is justified who is saved

from sinning; one is not justified who is not so saved.

Holiness teachers will find it necessary to have some care about this. Through the general decline of piety in the churches, the standard of justification has been so lowered as to include almost all who, as Mr. Moody says, can manage to keep out of the state's prison. Hence, many where holiness begins to prevail will profess to be seekers of that grace. But holiness can be offered only to such as are scripturally justified. To urge a church member to seek holiness who knowingly sins as a matter of daily practice, is to violate the divine order, and is a cheapening of the whole work of salvation. In the letters to the churches, Sardis is noticed as having a name to live, but was dead. That church was not ordered at once to be holy, but to "remember how thou hast received and heard, and hold fast and repent." Ephesus, too, was called not to holiness then, but to "remember whence thou art fallen, and repent." In many cases, the work on hand, even among those who are church members and professors of religion, is the work of repentance, not holiness.

It is a hindrance, and not a help, to the cause of holiness, to encourage people who have been living in the practice of known sin, to profess holiness, after they have pretended to pray a little. Rather should they be shown that they must repent, and seek to be justified. And then, when they shall have realized clearly and satisfactorily that God has justified them, and when they shall have proven the fact of their justification by fruits corresponding unto it, they may be exhorted to holiness. The Lord does not sanctify the ungodly. He justifies the ungodly and sanctifies the righteous.—*Banner of Holiness.*

—We cannot help suffering from sorrow, but we *can* keep from murmuring.—*M. H. S.*

TO THE OVERCOMERS.

BY NEWMAN CHAMBERLIN.

"He that overcometh shall not be hurt of the second death." Exceeding great and precious promises belong to us that have been chosen and regenerated by the Holy Spirit. We have the promise of an hundred fold in this life with persecution, of course. If we have Jesus in us, the opposite spirit knows and feels it. God has promised to save us in six troubles; yea, in the seventh, and that is all there is. No evil shall touch us.—Isaiah, liv, 15, 16, and 17 verses. "Whosoever shall gather together against thee shall fall for thy sake. Behold I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and I have created the water to destroy. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord." Hallelujah to Jesus. This is for God's elect children. It were better that a millstone were hanged about the necks of their enemies and they drowned in the depths of the sea than that they should offend one of these little ones that believe in Jesus. Clear through to the pearly gates, glory to Jesus, God will not suffer the gates of Hell to prevail against any of his children. They are engraved on the palms of His hand. The just must live by faith, as they always have.

One instance in a great many. Pharaoh tried to throw Moses off the highway of holiness, but Pharaoh sank like lead beneath the waves. Korah, Dathan, and Abiram tried it, and went down so deep that they have not got back yet. Glory to God. Romans viii and 28. "We know that all things work together for

good to them who are the called according to his purpose." No man is, able to pluck us out of our Father's hands. Glory to Jesus.

God has set my face Zionward like a flint. He has set his mark in my forehead. I defy any power to rub the mark out. He has hid his Word in my heart. I am a sinner saved by grace divine. He has taken me out of the horrible pit and miry clay and has established my goings and put a new song in my mouth, which is the everlasting song of Moses and the lamb, that I am to sing on the sea of glass mingled with fire. Oh praise God. I frequently look to the sun and see how we are to shine. The same brightness is in my poor soul.

SALVATION MINISTERS.

A friend of Mr. Summerfield, who was often with him in his room just prior to entering the pulpit, said to the writer: "For an hour Mr Summerfield would walk the room reading in an undertone some of Charles Wesley's most rapturous hymns; then, on his knees, craved the unction from on high. In that frame of mind he would enter the pulpit, and in a few minutes the crowded assembly would be in tears. The unction was overpowering that attended his ministry. What he said was much like that of other ministers of his day, but an unusual power and unction attended it. It was that which made him so popular with the people.

A gentleman in England had heard so much of the power and excellence of Joseph Benson's preaching, that he was induced one Sabbath evening to hear him. He sat in the end gallery, fronting the pulpit. Some one opened the vestry door behind the pulpit; there he saw a man lying flat, with his face to the floor, in prayer. Soon he entered the pulpit, and opened service. His

first prayer deeply affected the stranger. He seemed to have all the congregation before the bar of God, and was pleading with God to have mercy, and bear with them a little longer. The strange hearer said: afterward he never felt so guilty before in all his life—*Ex.*

PRACTICAL RELIGION.

BY A. O. PRATT.

"Pure and undefiled religion," says an inspired writer, "is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Pure religion then manifests itself in doing good, as in acts of kindness and charity towards our fellow men. It implies an unspotted character, freed from the stains of sin and corruption, washed and made white through the blood of the Lamb. It is the love of God shed abroad in the soul diffusing a halo of light and loveliness through our entire being, and to all those around us.

Practical religion, or religion in daily life consists in doing good each day, and in active service, doing the will of the Most High God. It is living such a life of purity and holiness daily, that rejoices the saint and confounds the skeptic. It is seen not so much in flights of pulpit oratory, nor in gifted testimony and prayer, as in a daily, straight-forward, honest, consistent Christian life. Worse than vain will be our profession unless endorsed by practical daily piety. The Christian life is one continual warfare, but the great Captain of our salvation is equal to the conflict. He will bear us safely through and give us victory eternal at last. Behold the prize held out; "Be ye steadfast unmovable *always* abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Exult then in the precious promises of the

sacred Word. Make thy boast continually in the Lord. Watch and pray that the tempter enter not. Thy strength shall be made perfect in weakness. The Lord shall be thy rock and refuge, thy sure defence. Abide continually under the shadow of His wing. May the religion of thy daily life be a living witness of the power of Jesus to save, bearing thee safely through thy pilgrimage, and gaining for thee at last a ready passport to that bright world on high, where sin and sorrow never enter, and where all tears shall be wiped away.

THE SPIRIT'S DISPENSATION.

BY REV. G. D. WATSON.

It is a sad fact that the Church, in no age of the world, has ever lived up to its dispensation. The Jewish Church had God's law, and they did not live up to it. The disciples had the ministry of Jesus, and they did not live up to it; and since the Holy Ghost has come into the world as the sanctifier of believers, the Christian Church has not lived up to it, but has always lived below these privileges. The Church has always fallen below, and never measured up to the full stature in the Bible, in the apostolic church, in the pre-apostolic church, and in the past apostolic church.

Now, the Church of God, must be taught that there is a Holy Ghost—for it seems to me that the Church has forgotten that there is a Holy Ghost; and while Christians over all this world profess to believe in the Holy Ghost, the great majority of believers know nothing about his sanctifying and indwelling power, so that the creed, "I believe in God the Father, I believe in God the Son, I believe in God the Holy Ghost," is only a creed; and they know nothing of the presence of the indwelling Divine Spirit in their hearts and lives.

To be filled with the Spirit we must come up to the privileges of the Spirit's dispensation, just as to repent was to come up to the Law's dispensation; just as to receive pardon was to come up to the dispensation of reconciliation; so to be filled with the Holy Spirit is necessary in order to measure up to the Spirit's dispensation. We cannot be Bible Christians till we know by experience the power of the three dispensations, viz., repentance, pardon and holiness.

NOT ALONE.

We do not labor alone. However feeble our hands, that mighty hand is laid on them to direct their movements and to lend strength to their weakness. It is not our speech which will secure results, but His presence with our words which shall believe and turn to the Lord. There is our encouragement when we are despondent. There is our rebuke when we are self-confident. There is our stimulus when we are indolent. There is our quietness when we are impatient. If ever we are tempted to think our task heavy, let us not forget that he who set it helps us to do it, and from his throne shares in all our toils, the Lord still, as of old, working with us. If ever we feel that our strength is nothing, and that we stand solitary against foes, let us fall back upon the peace-giving thought that one man against the world, with Christ to help him, is always in the majority; and let us leave issues of our work in his hands, whose hands will guard the seed sown in weakness, whose smile will bless the springing thereof.—*A. Maclaren.*

—Since human sympathy is so precious in times of trouble, we should be as ready to impart as to receive it. By this means we may give comfort, cement friendship and win to Christ.

RIGHTS OF NON-SMOKERS.

The Hon. Neal Dow has discovered that more than one class in the community has rights. Of smokers who indulge in the presence of ladies and other non-smokers, he says: "There are men whose moral sense is dulled, if not deadened, by the tobacco habit. They do not even consider, they do not think of it, that these people have a right to the pure, fresh air, so important to their comfort and health, and they poison it with tobacco smoke. The pure air is as much their right as is the purse in their pocket; and the forcibly taking it away by the tobacco smoker is as much stealing in the moral sense, as picking the pocket; but these tobacco victims do not think of it, or do not heed."—

The Outlook.

—He submits himself to be seen through a microscope who suffers himself to be caught in a passion.

THE NAME OF CHRISTIAN signifies a man who, through the knowledge and doctrine of Christ, excelleth in modesty and righteousness, in patience of life and virtuous fortitude, and in profession of sincere piety towards the one and the only God who is above all.—*Eusebius A. D. 340.*

—It is a precious thing to be able in any degree to feel the Spirit's power. I have during divine worship—during a sermon perhaps, or a prayer—been under this delightful and elevating influence. It is indescribable, and must be understood. All worship is empty without it; no matter how eloquent the sermon or elegant the building. I have felt it most powerfully in listening to what might be called a poor sermon. I cannot account for the rapture and the deep love which has filled my soul in any other way than by a special manifestation of God's Spirit and to me.—*M. H. S.*

TRUE HEROISM.—The noble deed of engineer Joseph A. Seitz, on the Pennsylvania railroad, recently, is deserving of all honor. The heroism that sacrifices self for others, cannot be too often recalled. When nearing the Hackensack bridge, at Marion, which has a draw for the passage of vessels, the fireman opened the furnace door to put on coal. A blast from the fire, or as it is called, a "back draft," swept out, scorching the engineer, who was standing immediately in front of the furnace, and driving the fireman, who was at the tender, back over the water-tank and coal pile to the smoking car. They opened the front door of the smoking car to enter, and the flames, driven by the speed of the locomotive through the reverse flue established by the blast followed them. Seeing the danger to the train from a possible rush into an open draw of the bridge which they had nearly reached, brave engineer Seitz clambered back over the tender and through the flames, and despite the fire which surrounded him pulled back the lever to reverse the engine. The train was brought to a standstill, and Seitz was found almost insensible in the burned cab. He was terribly burned, and died on Thursday evening. But his heroic deed will live forever, and the six hundred people whose lives and safety were virtually purchased by his death, will not fail to substantially remember the now destitute widow and five fatherless children.

—It is Christlike to be patient with fellow-disciples, when they seem ungrateful and weak. "The bruised reed he will not break; the smoking flax he will not quench."

—The good seek to elevate the bad, and it is right to do so, but it needs much grace and great watchfulness to bear up so that our garments be not defiled. An angels wings may be tarnished, yet Heavens dews will cleanse them again.—*M. H. S.*

GOOD-BY.

This is supposed to be an abbreviation of the old Saxon parting exclamation, "God be with you!"

Good-by, good-by! It is the sweetest blessing.

That falls from mortal lips on mortal ear.

The weakness of our human love confessing,

The promise that a love more strong is near.

May God be with you!

Why do we say it when the tears are starting?

Why must a word so sweet bring only pain?

Our love seems all-sufficient till the parting,

And then we find it impotent and vain.

May God be with you!

O, may He guide, and bless, and keep you ever,

He who is strong to battle with your foes!

Whoever fails, his love can fail you never,

And all your need He in his wisdom knows.

May God be with you!

Better than earthly presence, e'en the dearest,

Is the great blessing that our partings bring;

For in the loneliest moments God is nearest,

And from our sorrows heavenly comforts spring.

If God be with us!

Good-by, good-by! with latest breath we say it,

A legacy of hope, and faith, and love; Parting must come, we cannot long delay it,

But one in Him, we hope to meet above;

If God be with us!

Good-by! 'tis all we have for one another,

Our love, more strong than death is helpless still;

For none can take the burden from his brother,

Or shield, except by prayer, from any ill.

May God be with you!

THE SMOKE FIEND.

One of the signs of progress in Philadelphia is the forbidding cigar-smoking on the cars of one of the prominent lines of street railway. Some of the smoke-inclined passengers moan over this as an infringement of their personal liberty. They even go so far as to say that their wives and mothers won't let them smoke at home, and their employers and customers won't allow it in their places of business; and now they are shut off from being a nuisance on the street-cars. That does have a look of hardship; but civilization is an expensive luxury. There is no securing it without some voluntary self-denial, and some enforced constraint, of the individual for the public good.—*S. S. Times.*

—Every act of life is a stone in the formation of character.

—Life is a book of which we have but one edition. Let each day's actions, as they add their pages to the indestructible volume, be such as we shall be willing to have an assembled world to read.

—I've seen some old broken bowls planted out with the bonniest flowers and mosses, and I've thought if it had not been for their misfortune they would never have come to such honor and beauty. — *Edward Garrett.*

—A moment's reflection will enable us to see the wisdom of placing our love and thoughts upon Christ; for being "the same yesterday, to-day, and forever," he will not forsake us. We shall never be left to mourn his loss. But, on the contrary, if our thoughts and affections are centered in any of earth's children, and they are called by death away, and the soul left without anchorage, miserable indeed is our condition. It is our privilege to love our friends, but always holding them, as temporary gifts of God's love, and never supreme in our affections.—*M. H. S.*

OBEYING.

BY EDWARD SWAN.

What wilt thou have me do?

This question was asked by Paul after he was thoroughly aroused to his true condition. It was also asked on other occasions. See Acts ii, 37, iv, 30. Luke iii, 10. Zech. xii, 10. Convictions when not yielded to lead to condemnation. When condemned we are doomed to endless punishment, but for the Mediator, Christ Jesus, our Lord. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," was what brought comfort to the jailor. Conviction resolved the question with him. That brought condemnation, but unlike that of Ananias and Sapphira. The jailor sought and found. Harder dangers of infinite importance stand at the conclusion of every question appertaining to the eternal welfare of the soul. Should all the people of God do as his holy word directs, there would be no apostates. But, because of its infraction they can be counted by the thousand. The conscience of every man is educated according to the teachings of God's word, or it is not. There is one rule this side of eternity that can safely be relied upon to guide us to the skies, and that is in the Bible. The strongest arguments arising from our own nature prove this. A revelation from God is necessary. Nicodemus, a master in Israel, was incapable of solving the mystery of the new birth. It is impossible for us to know the will of God outside of the Holy Scriptures. Nicodemus, in a literary sense, was acquainted with all the law, but when questioned by our Saviour respecting the new birth, was as ignorant as a child. "Ye must be born again," are the words of Jesus; this implies a dedication of all our powers to the will of God, and an unresumed surrender of the same while we live, so that if called upon by God to meet

any requirement we will answer "here am I" send me. Glory to God.

INTENSITY OF SCRIPTURAL PRAYERS.

The scriptural examples of prayer have most of them an unutterable intensity. They are pictures of struggles in which more of suppressed desire is hinted than that which is expressed. Recall the wrestling of Jacob, "I will not let thee go except thou bless me," and the "panting" and "pouring out of the soul of David," "I cried day and night, my throat is dried!" "I wait for my God," and the importunity of the Syro-Phœnician woman with her "Yes, Lord, yet the dogs under the table eat of the children's crumbs;" and the persistency of Bartimeus crying out, the more a great deal, "Have mercy on me," and the strong crying and tears of our Lord, "If it be possible—if it be possible!" There is no easiness of desire here.—*Still Hour.*

—Some persons are capable of making great sacrifices, but few are capable of concealing how much the sacrifice has cost them; and it is this concealment that constitutes their value.

—Half a score of Christians, cordially united, will accomplish more than thousands of heterogeneous characters, possessed of mere discordant principles.—*Andrew Fuller.*

—When affliction baffles all our plans and breaks in upon the peace, we long for rest in God, and look up to Him to know what lesson of wisdom is to be learned, but rest assured that the sorrow will not pass without developing good fruit; therefore do not seek—so much—to to have the discipline removed as to have wrought in the heart, just the lesson of wisdom it is designed to impart.—*M. H. S.*

CHRISTIAN DEPARTMENT
TOWARD UNBELIEVERS.

Walk in wisdom toward them that are without.—Col. iv, 5.

The Colossians had round them, in the first place, Gentiles—that is to say, the heathen who still worshiped dumb idols, and believed, or professed to believe, in them; and also Jews, who might be God-fearing Jews, believing in the law and in the prophets, and yet not seeing the fulfilling of the law and the prophets in Christ. Well, may we not say, that now we may almost divide into two similar classes “them that are without”—without the true Christian Church? On the one hand, there are those who are openly hostile to Christ, who say by their conduct that they will have none of Him. On the other hand, there are those whom we call—good people, honest people upright people, and perhaps, after their fashion, religious people, though they are not yet believers, not yet converted, not brought to Christ.

“Toward them that are without,” whatever be their appearance, whatever be their conduct, whatever be their profession, we must walk in wisdom.” Are not our hearts often saddened at the thought of those whom we know, whom we love, with whom we live and who are yet “without.” We know it. We feel it. We clasp their hand. Our heart beats against their heart. We love them. They love us. But between them and us there is a partition wall. They are outside of Christ, as yet.

And while we feel that between us and a fellow-Christian, who was but yesterday a stranger to us, there is a tie closer and stronger than even the family tie, a bond that not even death can break; we feel that between us and others, who have with us so many interests, so many thoughts, so many affections in common, who dwell, it may be, under our roof and sit at our table, there is

a wall of separation. We meet them every day; how are we to treat them? What are they to derive from all our conferences? This is the question before us.

I need not dwell any further upon that painful contrast between their inward life and ours. It is not that we, of ourselves, are any better and more deserving than they are. But we have another life; we have other principles; we have other joys; we have other hopes. And those things which are to us so simple, so clear, so true, the first and brightest of all realities—what are they to them? Dreams—bright dreams, pious allusions and fantasies. They are a nonentity. They are to some an absurdity, and to others they are simply, on our part, a piece of imposition and hypocrisy.

And when we think of what their inner life must be—but we cannot imagine what it must be. Can you picture to yourself what you would be if you ceased to have God for your Father and Christ for your Saviour—if, when you shut your door at night, you did not know and feel that you are not alone—yea, the least lonely when you are supposed to be most alone? You have sorrows, and One to whom you may carry them. You have your difficulties, and a Counsellor ever at hand. You know all things are in your Father's hands; that He makes them ready for you, and that He makes you ready for them. But in the next room there is one just as intelligent as you are, perhaps more so, perhaps more learned; one, perhaps, of an exceedingly amiable, cheerful, kind, generous disposition, who is indeed alone—alone with troubles, difficulties, sorrows, temptations—without God, without Christ, without hope! You see their misery. You pray for them. But you know not how to deal with them. But you know not how to feel for them. You have tried one way, and you have tried another. Sometimes you fear

to say too much; sometimes you fear to say too little. What shall you do? "Walk in wisdom toward them that are without."

Of course, on such a subject, we can give no special rule that will apply to every case. We can only give great and general principles, leaving the application of them to the judgment of every one, under the guidance of the Holy Spirit.

Well, then, if you would reach their hearts—and surely it is God's desire even more than yours—in the first place, I would say, do your duty. I do not mean your special duty toward them, in the way of bringing them to God. I mean your "common duty," as we sometimes call it, though there is no duty that is common, if it is done for God. Do your daily duty. Do it in all things. Do it especially in little things. Do it faithfully. Do whatever is right for you as a man. Whatever is right for a man to do as a man, it is right for him to do as a Christian. It is to Christians that the apostle says: "Finally, brethren, 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."

And not only think on them; but he goes on to say, "Those things which ye have both learned and received, and heard and seen in me," (oh, the strength of one than can say this!) "do." Do whatever is right, whatever is upright, whatever is honest, whatever is true, whatever is lovely. Did I say that what it is right for a man to do as a man, is right for a man to do as a Christian? That is not enough. It is doubly right for him as a Christian. And he is doubly in the wrong—yea, ten times in the wrong—if he fails from his common duty as a man; if he fails from being in all things, I will not say simply

honest, but scrupulously honest; if he gives way to anything like rudeness, anything like irritableness, anything like vulgarity, anything like selfishness. These things are bad in the world, but they are twice as bad in the Church.

Love them. One reason is, that they belong to you. There is another reason that will apply, whether they are within the circle of your relatives or not—the reason that Moses gave to the children of Israel: "Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take the widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing." Be charitable, be good and loving to others, because "thou wast a bondman in Egypt and the Lord thy God redeemed thee." Ah! if we only remembered how God has dealt with us, wherefrom He has called us—from what darkness, from what misery, from what uncleanness, from what levity, from what pride—and that He has called us to Himself, that he has washed us, and forgiven us, and blessed us, how could our hearts but go out in love to those who, after all, are only where we were?

Love them, I say. And will you allow me to remark that I do not mean simply what we are apt to call "loving their souls." There is a way of loving people's souls that somehow leaves us very indifferent to them—at least, they feel it so. We must make them feel that we love them. I do not remember that it is said anywhere in the Bible that Christ loves our soul, or that God loves our souls. It says, God loves the world. It says Christ loves us, has given himself for us, has tasted death for every man. That is what is said, and I am afraid this way of talking about loving men's souls not unfrequently hides, under the garb

of spirituality, a good deal of coldness, and hardness, and selfishness. Just love them. Be human—I do not mean simply humane; I mean human. God wants you to be true men and women. God in Christ makes new men and women, but surely He does not take the manhood or womanhood out of us! Quite the reverse. What is not human, in the highest sense of the word, is not, and cannot be, divine.

There is no opposition between humanity and holiness. There is opposition between sin and holiness. The Holy One of God was Himself a Man, a true Man, the one true Man. And, mark, He revealed Himself to sinners, first of all, as the Son of Man—as one of themselves. There was a family-feeling between Him and them that drew the multitude, and especially the suffering ones, the despised ones, the poor ones, and the lowly ones, around Him. Oh! let it be thus with us. Let us be true men and women. Let us go to others as members of one humanity, so that they may feel we do, indeed, love them as men and women. Thus may we bring them to love us as sons and daughters of the living God.

Allow me again to say, be natural. Be yourselves. Do not try to be somebody else. Do not have a Christian face occasionally masking your own face, a Christian voice taking the place of your own voice, a Christian language besides your own language. Of course, when you speak of the things of Christ, you must use certain words that belong to these things; but they are plain, simple, common words. Do not go out of the way to find others. Do not use too many of the expressions that may be very current amongst us, and that we suppose everybody understands, but that everybody does not understand. Yea, more, to many they even give offence; and in that way, at the very moment when we are doing our best to lead the soul

toward God, and toward Christ, we are putting hindrances in its way.

Be natural. Speak plainly. Christians are often charged with affectation. One says, "They seem to be walking on stilts." But that should not be laid to the account of their religion. Unnaturalness does not come from having too much religion, but from not having enough. The more we have of true faith and true life, the more natural we will be, and the more like Christ we will be. What could be more natural than the ways and words of Christ?

Need I say, be true? Be perfectly true! That does not simply mean, Do not tell lies. It means, Be transparent. Let men be able to see through you, to perceive that there is no guile, that there are no hidden motives, that while you profess to love God more than anything else, you are not loving other things more than God.

And then, be humble. Oh, be humble! Christ was so humble that He could say, without our being in the least shocked or even struck by it, "I am meek and lowly in heart." And if He was such, what ought we to be? Be humble under a sense of your sinfulness, under a sense of what you have been, under a sense of what there is in you that needs the constant cleansing of the blood of Christ and the constant power of the Spirit of God. Be humble under the weight of God's mercies to you. Then you will walk softly before others. Do not try to impress them with a sense of your superiority to them. If you do, you will miss the mark altogether, and make the contrary impression.

In one word, be holy. While I would say, let us avoid anything unnatural, I would say much more loudly, let us avoid the slightest appearance of evil, of tampering with sin. Let us avoid making light of sin, either in our lives or in our conversation. Let us be consistent.

That is true Christian eloquence and true Christian influence.

Thus let it appear, from your conduct, that your religion is not a matter of theory, of emotion, of talk, but a matter of fact. Indeed, if you please, let the word "religion" alone; it is very seldom we find it in the Bible. But let there be seen in your daily life the flowing of a stream the source of which is in heaven. Let the impression go out from your daily walk and conversation, that whatever you do is real, that it is founded and grounded on reality. I read, a few days ago, about a young man who was converted, and who was asked afterward, "Under whose preaching were you converted?" His reply was; "I was not converted under anybody's preaching; I was converted under my aunt's practicing."

Again, if you will "walk in wisdom toward them that are without"—in the wisdom that cometh from above, that is first pure, then peaceable—be happy. Is that a command? It is. The Bible is full of such commands. "Rejoice!" "Rejoice evermore!" "Rejoice in the Lord!" "These things have I spoken unto you, that My joy may remain in you, and that your joy may be full." Christ spoke thus a few hours before He said, "My soul is exceeding sorrowful, even unto death." It is a deep joy, then, not inconsistent with suffering. If there is sunshine on your countenance, others will believe that "the Lord our God is a sun and shield," and that Christ is "the Light of the world." But if we speak to them of that Sun and of that Light, and they never see anything but darkness and gloominess in us; if they observe that the clouds of earth are sufficient to obscure the light which we profess to have received from heaven, they will not believe in it.

Again: be kind. Do not simply love them, but show that you love them. Be kind in every deed. Be

thoughtful. Show your love to them in action. Not very long ago, Mr. Weyland, of the London City Mission, was speaking at a meeting in Paris. He told us an incident with which you are perhaps familiar, and which took place in this town. There was a man, quite an infidel who was dangerously ill, and a colporteur went to see him. The man would not receive him, and asked him never to come again. The colporteur, after a few words left the house, but he noticed that the man was very poor. There seemed to be none of the things necessary to health about his home. What did the colporteur do? He did not go and write an address about charity, but he went to the grocer's and he sent provisions to the man. A little time after, he went again. He was well received. The man said, "If you please, sir, was it you who sent those provision?" "Well, yes, it was; but do not let us talk about that." "It was very kind of you. I treated you with so much discourtesy, and you were so good to me! My unbelieving friends, who profess to love me, have not done anything for me, but here you have sent me these provisions. Please read me something out of your Book." He read to him, and visited him again and again. Before that man died he was brought to a knowledge of Christ. The work had been begun by an act of kindness.—*Th. Monod.*

—God is better served in resisting a temptation to evil than in many formal prayers.

—He who is lowest in his own eyes, and in those of the world, is the greatest before God.

—Every circumstance and situation has its peculiar temptations; therefore watch and pray.

—The reason the Dead Sea is dead, is said to be because it is always receiving, and never giving out anything.

STAND FAST IN THE FAITH.

Stand fast in the faith!—'tis the mandate
of God,
Once uttered in anguish; once written in
blood;
From the cross of the Lord, from his
throne in the sky,
It was breathed over earth, it was uttered
on high.

Stand fast in the faith!—'tis the warning
sublime,
Poured deeply and sternly through ages
of time,
Through the long lapse of eras and cen-
turies old,
Like the voice of a trumpet its burden
hath rolled,

Stand fast in the faith!—bold apostles
have died,
With the words 'on their lips, careless who
might deride;
Confessors and martyrs, 'mid torture and
flame,
Have drunk in its accents and welcomed
the shame.

Stand fast in the faith!—for the church of
the Lord,
Hath inscribed on her banners the glorious
word;
O'er all her bright cohorts its glories dis-
played,
And blazoned on harness, and buckler,
and blade.

Stand fast in the faith!—let the mandate
roll on
Through her girded battalions, till war-
fare is done,
Till the trumpet of Conquest sounds over
the field,
And the palm waveth proudly o'er helmet
and shield.

Stand fast in the faith!—there are sounds
on the breeze,
Like the voice of the storm when it howls
through the trees;
Or its hoarse notes of warning, low
moaning afar,
E'er the elements meet in the wild crash
of war.

Stand fast in the faith!—for the foes are
abroad,

With hearts full of lust 'gainst the armies
of God;
The wild hordes of Edom—the spearmen
of Gath,
And the troops of Philistia with weapons
of wrath.

Stand fast in the faith!—there are traitors
that creep
Through the slumbering camp, when the
nightwatch is deep;
Who smite the unwary, who wait to be-
tray
The altars of God to the idols of clay.

Stand fast in the faith!—there are those
at thy side,
Who can vanquish the foe in his ramparts
of pride;
Be royal—be valiant—thy heart to inspire,
Lo! the chariots of God and the horses
of fire.

Stand fast in the faith!—though the con-
flict be hot,
The field hath no strife where the Captain
is not;
His eye is upon thee—thou hear'st what
he saith,
“Ho! quit you like men—and stand fast
in the faith.”

Stand fast in the faith!—though the faith-
less may flee,
We will peril our all, O Redeemer for
Thee,
We will stand in the conflict, assured that
Thine arm
Shall shield every soldier from peril and
harm.

Rev. J. W. Brown.

—A good example is the best ser-
mon.

—He that won't be counseled can't
be helped.

—The greatest wealth is content-
ment with a little.

—Sabbath days are quiet islands
on the tossing sea of life.

—One pound of learning requires
ten pounds of common sense to ap-
ply it.

—There is more in one of God's
sentences than you have discovered
yet.

FRUIT FROM THE TREE EXPERIENCE.

BY CHRISTIANA.

Not long since, while looking over the EARNEST CHRISTIAN, my eye caught this short passage, "Never pray without expecting some result to follow your prayer." This advice was so reasonable and scriptural that I resolved to exercise more faith than ever before, that the Lord would give me what I asked or something better, and not refuse to give attention to my petitions.

Soon after, while praying for power and wisdom to govern and teach my Sunday School class, I thought of my resolution and began to believe for definite help, and in the believing felt much blessed and had good behaviour and attention all through the hour of school.

If we are right before God, nothing can hinder his help and blessing from flowing to us as we need. Circumstances may seem to say, "It is impossible or at the least improbable;" but the "Mighty God, the Everlasting Father and the Prince of Peace" can and will bring all peace to us.

"Pining souls! come nearer Jesus;
Come, but come not doubting thus,
Come with faith that trusts more freely
His great tenderness for us."

One of the most sweet and reassuring words God has spoken to his children is this: "Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds."—Phil. iv, 6-7.

As a true, tender parent tries to calm his frightened child and assures it there is nothing to fear, so our Father here shows us his care and consideration of our feelings, needs and wants by saying, "do not worry about anything; I know all

about it, will make it all right and will not allow any thing to harm you."

O let us who say we know and love God, cease to worry when troubles settle down around us; let us not run to tell the neighbors, hoping and looking for sympathy, but let us obey this most gracious command of our Heavenly Father, and spreading every matter minutely before him, we shall most surely prove his promise true, by receiving and realizing the "peace that passeth all understanding."

"If our faith were but more simple,
We should take him at his word;
And our lives would be all sunshine,
In the sweetness of our Lord."

DO RIGHT.

Do right, be the consequences what they will. Do right, and you will make an everlasting gain, whatever may be your present loss. Do right, and although your neighbors may scorn and avoid you to-day, in the end you will find the whole world, nature, and God, on your side. Truth is the central sun of the universe. Be truth yourself and you shall see all things revolve harmoniously around you, according to immutable laws.—*Ironthorpe.*

—The contemplation of vice is a vice.

—To see what is right and not do it, shows a lack of courage.—*Confucius.*

—Hearken to the warnings of conscience if you would not feel its wounds.

—The perils of the large majority of educated preachers lie not in the direction of fanaticism, but in that of a servile fear of fanaticism.

—Firmness of purpose is one of the most necessary sinews of character and one of the best instruments of success. Without it genius wastes its efforts in a maze of inconsistencies.

EDITORIAL.

THE MORGAN MYSTERY.

Fifty-six years ago this country was deeply agitated over the alleged abduction and murder of Capt. William Morgan by Freemasons, for revealing the secrets of the order. Trials were had before the courts but, through the influence of Masonic Judges, Sheriffs, and juries, no one was convicted.

But the lodges were broken up and Free Masonry, to all appearances, died. It has since been revived and has obtained a controlling influence in State and Church. It is quite becoming the fashion to deny the Morgan abduction and murder. But the facts may now be considered as established as fully as anything can be established by human testimony.

Thurlow Weed was born in Green Co., N. Y., Nov. 15th, 1797. He died in New York Nov. 22d, 1882:

For nearly half a century he was one of the leading and most influential politicians of this State. He was the editor of several different papers. He was the principal founder of the *Albany Evening Journal*, and was its editor for thirty-three years.

Thurlow Weed left a statement to be published at his death, *to which he made a solemn oath*. Many of the papers have published this statement. Some seek to evade its force, but so far as we know, the facts are unquestioned. This statement has been published in pamphlet form by "The National Christian Association," No. 221 West Madison St., Chicago, Ills. It should be carefully read by every American citizen. We give a few extracts.

In reference to the identity of Mr. Morgan's body, Mr. Weed says:

"In the autumn of 1827, the discovery of the body of an unknown man on the shore of Lake Ontario, near the mouth of Oak Orchard Creek, gave a new and absorbing aspect to the question. The de-

scription of that body, as published by the Coroner who held an inquest over it, induced the belief that it was the body of William Morgan. Our committee decided to hold another inquest. Impressed with the importance and responsibility of the question, I gave public notice of our intention, and personally invited several citizens who had known Morgan to be present. One of our committee went to Batavia to secure the attendance of Mrs. Morgan, and as many others who knew him as would attend. The body had been interred where it was found. The rude coffin was opened in the presence of between forty and fifty persons. When it was reached, and before removing the lid, I received from Mrs. Morgan, and others who knew him well, descriptions of his person. Mrs. Morgan described the color of his hair, a scar upon his foot, and that his teeth were double all round. Dr. Strong confirmed Mrs. Morgan's statement about double teeth, one of which he had extracted, while another was broken indicating the position of the extracted and broken teeth. When the coffin was opened the body disclosed the peculiarities described by Mrs. Morgan and Dr. Strong.

This second inquest, and the examinations of the body proceeded in open day, and in the presence of Masons and Anti-Masons, not one of whom dissented from the Coroner's jury, by which the body was unanimously declared to be that of William Morgan. Mrs. Morgan, in her testimony, failed to recognize the clothes. The body was taken to Batavia, where it was re-interred, no one as yet expressing any doubt of its identity.

Subsequently, however, we were surprised by a statement that the body supposed to be that of Morgan was alleged to be the body of Timothy Monroe, who had been drowned in the Niagara River several weeks before holding the first inquest. This awakened general and intense feeling. Notice was given that a third inquest would be held at Batavia, where the widow and son of Timothy Monroe appeared as witnesses. Mrs. Monroe swore to a body essentially different from that found at Oak Orchard Creek. Her husband, she said, had black hair that had recently been cut and stood erect. Her testimony made her husband from three to four inches taller than that of the body in question. She testified that her husband had double

teeth all round, and described an extracted tooth from the wrong jaw, and knew nothing of the broken tooth. The hair upon the head of the drowned man was long, silky and of a chestnut color, while that of Monroe, according to the testimony of Mrs. Monroe and her son, was short, black and close cut. While Mrs. Monroe failed in describing the body, her description of the clothing was minutely accurate. The heel of his stocking was described as having been darned with yarn different in color. Her cross-examination was very rigid, and her answers throughout were found to be correct. The clothing thus described had been in possession of the Coroner, who testified that it had not been seen either by Mrs. Monroe or any stranger from whom she could have obtained information. On the other hand, Mrs. Morgan's description of the body, before she had seen it, was quite as satisfactory as Monroe's description of the clothes.

Our committee took no part in the third inquest, and the body, as is known, was declared to be that of Timothy Monroe. * * *

Col. Simeon B. Jewett of Clarkson, Major Samuel Barton of Lewiston, and John Whitney of Rochester passed that evening at my house. Jewett was prepared to testify that he furnished a carriage for those who were conveying Morgan secretly from Canandaigua to Niagara. John Whitney was one of the party. Major Barton would have testified that he furnished the carriage which conveyed the party from Lewiston to Fort Niagara, John Whitney being one of that party. Whitney would have sworn that Gould supplied money to enable him to "escape from justice." In the course of the evening, the Morgan affair being the principal topic of conversation, Col. Jewett turned to Whitney with emphasis and said: "John, what if you make a clean breast of it." Whitney looked inquiringly at Barton, who added: "Go ahead."

Whitney then related in detail the history of Morgan's abduction and fate. The idea of suppressing Morgan's intended exposure of the secrets of Masonry was first suggested by a man by the name of Johns. It was discussed in lodges at Batavia, Le Roy, and Rochester. Johns suggested that Morgan should be separated from Miller and placed on a farm in Canada West. For this purpose he was taken to Niagara, and placed in the magazine of the fort until arrangements for

settling him in Canada were completed, but the Canadian Masons disappointed them. After several meetings of the lodge in Canada, opposite Fort Niagara, a refusal to have anything to do with Morgan left his "kidnappers" greatly perplexed. Opportunely a Royal Arch chapter was installed at Lewiston. The occasion brought a large number of enthusiastic Masons together. "After labor," in Masonic language, "they retired to refreshment." Under the exhilaration of champagne and other viands, the Chaplain (the Rev. F. H. Cummings of Rochester) was called on for a toast. He responded with peculiar emphasis and in the language of their ritual: "The enemies of our order—May they find a grave six feet deep, six feet long, and six feet due east and west." Immediately after that toast, which was received with great enthusiasm, Col. William King, an officer in our war of 1812, and then a member of Assembly from Niagara county, called Whitney of Rochester, Howard of Buffalo, Chubbuck of Lewiston, and Garside of Canada out of the room and into a carriage furnished by Major Barton. They were driven to Fort Niagara, repaired to the magazine, and informed Morgan that the arrangements for sending him to Canada were completed, and that his family would soon follow him. Morgan received the information cheerfully, and walked with supposed friends to the boat, which was rowed to the mouth of the river, where a rope was wound around his body, to each end of which a sinker was attached. Morgan was then thrown overboard. He grasped the gunwale of the boat convulsively. Garside, in forcing Morgan to relinquish his hold, was severely bitten.

Whitney, in concluding his narrative, said he was now relieved from a heavy load; that for four years he had not heard the window rustle or any other noise at night without thinking the Sheriff was after him. Col. Jewett, looking fixedly at Whitney, said: "Weed can hang you now," "But he won't," was Whitney's prompt reply. Of course a secret thus confided to me was inviolably kept, and twenty-nine years afterward, while attending a National Republican Convention at Chicago, John Whitney, who then resided there, called to say that he wanted me to write out what he once told me about Morgan's fate, to be sealed up and published after his death. I promised to do so before leaving Chicago. There was

no leisure, however, during the sitting of the Convention, and even before its final adjournment, forgetting what I told Whitney, I hurried to Iowa, returning by way of Springfield to visit Mr. Lincoln. In the excitement of the canvass which followed, and the secession of the Southern States upon Mr. Lincoln's election, I neglected the important duty of securing the confession Whitney was so anxious to make. In 1861 I went to Europe, and while in London wrote a letter to Whitney asking him to get Alex. B. Williams, then a resident of Chicago, to do what I had so unpardonably neglected. That letter reached Chicago one week after Whitney's death, closing the last and only chance for the revelation of that important event.

Whitney was a mason by trade, honest, industrious, sober, but excitable. In all the early stages of the Morgan affair he believed he was doing his duty. The final crime was committed under the circumstances I have related.

I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

It is in vain for Masonic writers to endeavor to palliate the terrible crime thus fastened upon the institution, by saying that it was the work of fanatics,—and that they can be found in any organization;—and that Catholics have persecuted Protestants, and Protestants Catholics. There is this difference, and it is fundamental. CHRISTIANITY FORBIDS persecution. Christ says: "*I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.*—Mat. v. 44. The persecutor then DISOBEYS CHRIST. He is not a Christian.

But Freemasonry makes its members swear to take life under given circumstances. We give an extract from the oath of an Entered Apprentice. "Furthermore, do I promise and swear that I will not write, print, stamp, stain, hew, cut, carve, indent, paint or engrave it on any-

thing, movable or immovable under the whole canopy of Heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow or resemblance may become legible or intelligible to myself or to any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness."

"To all of which I do most solemnly and sincerely promise and swear without the least equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours. So help me God, and keep me steadfast in the due performance of the same."

Further, Freemasonry makes its adherents swear to persecute. In the oath of the "Thrice Illustrious order of the Cross, the candidate swears as follows: "You further swear, that, should you know another to violate any essential point of this obligation, you will use your most decided endeavors, *by the blessing of God* to bring such person to the *strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity*; and this, by pointing him out to the world as an unworthy vagabond, by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity, and of the world during his whole natural life."

Freemasonry has many other oaths, equally horrible and murderous.

So then Masons, in murdering Morgan were not fanatical. They were simply loyal to Masonry. They were doing what their oaths exacted. Then Freemasonry is itself a crime. It ranks high up among the crimes against God and humanity.

To all this it is no answer to say that

good men belong to it. There are many men who, in other respects, are honorable and upright but who are guilty of forgery or of counterfeiting. In the main, the polygamists of Utah will compare favorably with the people who punish polygamy as a crime. The "James Brothers," in the community where they resided, were considered kind, generous-hearted men with the simple exception of robbing banks, and trains, and killing those who imperiled their safety. Many engaged in the liquor traffic pass as respectable. But all this does not prove that forgery, and polygamy, and robbing, and liquor selling is right. We submit that it is not an answer to an indictment for murder, to say that the accused is polite, well-educated and of good standing in the community.

Freemasonry stands impeached from its oaths, from its acknowledged standard writers, from its history, of being a conspiracy against the Christian religion, against domestic happiness, against civil authority. We demand some better answer than the ready response that there are preachers who belong to it. Let such preachers exonerate themselves.

SECTS.

Our article on Sects appears to have seriously disturbed the serenity of the anti-sect sect. Several replies have been sent us, only one or two of which treat the subject with any show of candor. One of the chief organs of the Anti-Sect Sect answers every point we make by calling it hypocrisy and lying. Those choice epithets are repeated many times. These people go to work to extirpate sects—"heresies" they call them—as nearly in the way that Papal Rome did in the days of her power, as the spirit and the laws of the age will permit. They would make the Church of Christ harmonious by extirpating all who disagree with their notions. They would produce unity by severing from the body of Christ all who

do not manifest towards them a more than papal submission. They use bitter denunciations, and call it, preaching the Gospel of love; and to their own unsupported assertions they require the same deference as to a plain "Thus saith the Lord."

Why do not these people who would sacrifice everything to unity, emigrate to Spain or Austria? Have they never heard that sects are not tolerated in those lands? The largest cities contain churches of but a single denomination! The support which the villages give to the church is not divided up among rival sects. Let them go to those peaceful lands, and after they have lived there sufficiently long to learn their religious condition, give us reports as to the effect produced by the total abolition of sects.

1. In these countries, is there more of true Christian experience? Are a larger proportion of the members of the Church truly born of the Spirit? Is it more common among them for people to profess to be saved from all sin? Do greater numbers "Follow peace with all men and holiness, without which no man shall see the Lord?"

2. Is the standard of practical piety higher? Is there more of business integrity among the members of the Church? Among them is drunkenness and licentiousness more rare? Are there fewer slaves to tobacco?

3. Is their voluntary benevolence greater? Do they, of their own free will, give more according to their ability for the relief of the suffering? Do they give more for missions in heathen lands?

Experience is the test of theory. There has been a large experience in the Christian Church of outward unity. Have the results generally been such as to seem to render it desirable that all professed Christians should be contained in one visible body? Do they justify the assumption that the sin of all sins is belonging to a sect?

OBITUARY.

CAPT. BENJAMIN SOOY, died at New Gretna, New Jersey, July 9th, 1882, in the 69th year of his age. His parents were careful to bring up their children "in the nurture and admonition of the Lord," yet in this instance they must have realized that such labor was as 'bread cast upon the waters, to be gathered after many days,' for Benjamin was not converted to God until January, 1872, when the (now) sainted John Pratt was Pastor of the New Gretna M. E. Church. Brother Sooy's conversion was very clear. He at once joined the above named church, where he remained faithful until death. He was a great Bible reader and an earnest Christian. The writer visited him many times during his brief illness, and always found him peaceful, trusting in the Lord. Just before his departure his physician noticed that his eyes were fixed upon some object above him, when he said "Capt., are you thinking of Heaven," he said, "Yes, I shall soon be there." He then passed peacefully away. We mourn the loss of so good a man, but believe that "our loss is his infinite gain." The funeral service was largely attended (on the 12th) at the church, where his pastor preached from "The memory of the just is blessed."

EMERETTA FILE rests from her labor, and her works do follow her.

The funeral was attended Aug. 24, 1882, at the Evangelical Lutheran church in Brunswick, N. Y., by A. B. Burdick, assisted by the pastor and Rev. Wm. Smith of the M. E. church.

The text, which was eminently appropriate to the occasion, is in Rev. xiv. 13. "Blessed are the dead which die in the Lord."

The text assumes that Christians labor. They work out their own salvation with fear and trembling. They begin this great work in sorrow for sin, but they obtain joy and gladness, and sorrow and sighing flee away.

Such was the experience of Sister File.

Her religion was a life work. Since our first acquaintance with her, we never saw one in whom seriousness and cheerfulness more perfectly blended. She was serious without moroseness; cheerful without levity. After returning from Chili Seminary, her single aim was to do good in teaching the young, and in acts of charitable kindness as she had opportunity.

Some thought her too scrupulous in self-denial, and over-generous, but she lost nothing by it; as it is said during her protracted illness: "She neither lacked a comfort nor a friend." Her disease was pulmonary consumption, probably contracted while teaching school. As it became developed, she desired Sister M. A. Roberts of Lansingburgh to finish the term. Her mother having previously died, Emeretta made her home with her only sister who tenderly cared for her. She expired in her brother's arms, and we trust her spirit went to the embrace of her elder brother in Paradise.

May the lonely and bereaved ones find comfort in the grace which sustained and gave her victory to the last. Let her former class-mates at the Seminary mark her testimony as recently given to Sister J. Abbott. "I am so glad that I took the narrow way."

After the funeral, Elder Smith said: "She bore the best Christian character of anyone with whom I am acquainted in Brunswick."

Truly those who die in the Lord are blessed, in that they rest from their labor. Not merely in cessation from toil, but in conscious bliss. Labor prepares them for rest.

A man who by hard toil and self-denial gains a competency, may retire from business and live in luxury. Christians gain a competency; but they inherit more than they earn. "Heirs of God and joint heirs with Christ can sing, I'm a child of the King."

In addition to the reward of the faithful there is an "incorruptible inheritance."

Their works do follow them for reward, and their influence lives after them.

The place where they lived, labored, worshiped, died and were buried, brings sweetly solemn and sacred thought and feeling.

The grave of Emeretta reminds one of the "sepulcher hewn out of the rock." It is in the quiet church yard at Raymer-town, N. Y. In a two-fold sense, she is hid "in the cleft of the Rock."

The last time we saw her, I remarked to my wife; "The Lord has need of such Christians in this world, but it would seem a pity to ask for her to stay." Her countenance appeared celestial, and death was swallowed up of victory; so that at the funeral service there was not a cloud of gloom.

A. B. BURDICK.

LOVE FEAST.

ADDIE L. NEWTON.—For four years I prayed the Lord to open the way for me to come to Chili to school. I have now been here six weeks, and they have been the richest, happiest weeks of my life, thus far. I know it is better on before, for the way continually brightens.

Jesus led me to take Him for my Great Physician; and now He healeth all my diseases. Praise His name! I have been afflicted with diseases from my youth, until I stopped taking medicine, and trusted entirely in Jesus. Now, I can endure hardness, Glory to God! He supplies *all* my need, spiritually, physically, and temporally. He makes me to gloriously triumph in *all* things. He has taught me to praise Him when tempted. The Devil cannot bind anyone who *will* praise the Lord. If we'll open our hearts, He will bless us at work, studying our lessons, and in every place. He does this for me, unworthy as I am, and He is no respecter of persons. Bless His great name! There is nothing hard, His yoke is easy and burden light.

"The blessing of the Lord maketh rich, and addeth no sorrow,"

MRS. CELESTIA DRAKE.—I find I need trials. It is a temptation from the enemy when I think of giving up my helps, for I need as much help now, as ever in my life. As my husband is helping me and all is going well in the family, I thought my strongest trials were passed; but not so.

When all was going well, I caught a heavy cold, and it has settled on my lungs, and all we can do I can't get rid of it. I have been laid aside for twenty months, and this is why I need more grace and help now than ever in my life. But I can say that I find this grace is sufficient in every time of need. I am young in years; it seems as if I ought to live some time yet and do some good in life, but the will of the Lord be done.

I have much to praise the Lord for; I have gained strength some this summer, and am able to go to Sunday School and meeting once a week when it is fair weather, and this is a great help to me. I am saved from a sour, unhappy spirit, and can stay all alone and do not feel afraid but can have a good time alone with the Lord. This is all of grace, not a bit like myself. I praise the Lord for all this.

MARIA F. STEARNS.—My present experience is that of being consciously forgiven and saved from all sin through faith in the cleansing blood of Jesus. This consciousness is present every time I make an analysis of my Christian experience. The way of holiness looked unspeakably bright and desirable when I first saw it to be my duty and privilege to walk therein, and the lapse of six years has not dimmed its brightness, but my pleasure in the service of God and relish for the things of his great salvation increases as time passes away. My faith in God is being strengthened and increased by the drilling to which he subjects it. I am in the hands of the Lord and entirely consecrated to him.