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DOCTRINAL SKETCHES.—No. 20.

REGENERATION.

Unspeakingly precious as is the blessing of assured pardon, it is by no means all that the penitent receives on the exercise of his faith in Christ Jesus. At the same instant, and on the same condition, he is saved from the guilt of past transgression and from the tyrannous power of indwelling sin. Being united to the Redeemer, there is now in him no condemnation; for, while the merits of Christ justify his person, the Spirit of Christ renews his heart. The mercy of God has set him free from the bondage of slavish fear, no less has the law of the spirit of life in Christ Jesus made him free from the law of sin and death. In a word, the true believer is not only adopted into the divine family, but is "born again," and is a partaker of the divine nature, and lives a new life of faith, love and holiness.

This change in the inner man is not effected before justification. The contrary is indeed, often taught. It is held that man is so absolutely controlled by his sin that there can be no right feeling within him, no desire towards God or the things which make for his own peace, until a radical and saving change is effected within him. Repentance and faith, therefore, are logically placed after regeneration, and are believed to be its fruits. But as both repentance and faith go before justification, it must follow, as a matter of course, that the last named succeeds all three. This is evidently confusing. The scriptures call all men everywhere to repent. This scheme makes it impossible for any to comply with this command "except those who already possess substantial evidence in the exercise of the Holy Spirit, that they are the children of God. It relieves the sinner of his responsibility, and allows him contentedly to slumber on in sin till, without his effort or asking, he is quickened into spiritual life. And yet viewed in a different aspect, it does not much benefit the more favoured few. If except men repent they shall all likewise perish, the regenerate soul is still in danger of eternal death, and must stand exposed to it till, through the christian graces of repentance and faith, justification be attained. Besides, this looks exceedingly like justification by works. It cannot, at least be said that "God justifieth the ungodly," if He only justifies the regenerate. Whatever, then, may be said of this arrangement,—of its adaptation to some system of theology,—it cannot be pleaded that it is clear, consistent, or scriptural. Regeneration must be identified with some other time than that which precedes pardon, and with some other influence than that which lays hold of the sinner and against his will makes him a saint.

This divine change is the concomitant of justification. Its nature it is essentially distinct from it, but in its production it is neither before nor after it. When the apostle said, "by grace are ye saved through faith," he might have referred either to the removal of condemnation or to the impartation of the spiritual life. Doubtless he referred to both. If in one place he gives prominence to the former, "Being justified by faith we have peace with God," in another place he speaks as prominently sets forth the latter. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and the renewing of the Holy Ghost." Nor will it be forgotten that St. John connects the two together as the sure effect of divine mercy to the true penitent. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." How satisfactory is this view of the case! How imperfect, and even contradictory must be every other!

But though the blessings are simultaneously bestowed, there is a relation between them which, according to the processes of reasoning, places one anterior to the other, and makes regeneration dependent upon justification. With great accuracy our venerable founder puts it thus, "We first conceive His wrath to be turned away, and then His spirit to work in our hearts." This is plain and scriptural. If the wrath of God, provoked by our manifold sins, were not turned away, how could we receive that gift of the Holy Ghost whose presence sheds abroad the divine love in our hearts? But, "then," what hindlers? God forgives sins, He delays in mercy. According to the good pleasure of His goodness He hath "predestinated" those who believe in Christ Jesus "to the adoption of children"—shall He refuse them the children's portion? "Whom He did foreknow," that is, still, all who, sensible of their own utter ungodliness, with contrite hearts believe on the Lord Jesus Christ, "He also did predestinate to be conformed to the image of His Son." He deny them the presence and power of that Agent who, by His almighty energy "changes into the same image, from glory to glory?" It cannot be; and it is not. "Because ye are sons, God hath sent forth the spirit of His son into your hearts, crying Abba Father." This is the common privilege of believers in Christ; and by means of this they are delivered from the carnal mind which is enmity against God, they are endowed with power from on high, they are renewed in the spirit of their mind, and therefore, "as obedient children," it is their inestimable privilege, not to fashion themselves according to the former lusts in their ignorance, but as lie who hath called them is holy, to be also "holy in all manner of conversation." Thus, it will be seen, the order of the events in a scriptural conversion is obvious and instructive. The sinner is called to repent and believe the gospel. By the gracious influence of the Holy Spirit, accompanying His own truth, he is enabled to do so. Some obey the call. They mourn over past sin, and grieve to find that still, when they would do good, evil is present with them. Broken in heart, and calling for the mercy of God, they submit to be saved by grace, and therefore believe on the Lord Jesus Christ. For the sake of His well-beloved son, in whom all their trust is reposed, God at once acts the Sovereign's part in pardoning their transgressions, the Judge's in justifying them, and the Father's in adopting them. That instant He also bestows upon them the gift of the Holy Ghost. The spirit immediately bears His testimony to the fact of their adoption, and by so doing He produces love

to that God who first loved them. "And everyone that loveth is born of God and knoweth God."

Of the peculiar operations of the divine presence, not to speak. Various, beyond human calculation, are His modes of working. He suits His methods and influences, doubtless, to the ever shifting circumstances of men, as well as to their endlessly diversified tempers, proclivities, and habits. Nevertheless, of the fact of His working, and of the general principles on which He accomplishes His saving work, there need not be a difference of opinion. And we may say more. Whatever be the systematic views of professing Christians, their experience is invariably found to agree. "As many as are led by the spirit of God, they are the sons of God."

Regarding the character and amount of grace which is experienced in regeneration, but little remains to be said. Its design is to liberate the soul from the debasing servitude of sin, of inherent, innate, masterful sin. To this design it is evidently adequate. "How," asks the apostle, with holy indignation, "shall we, that are dead to sin, live any longer therein." Look at his entire argument, and at his starting appeals, as they are found in the sixth chapter of the epistle to the Romans. Nothing can be more conclusive than his statements; nothing more encouraging to the tempted, or more appalling to the trifling soul that professes to believe in Christ, but does not keep His commandments, than the words with which that chapter ends: "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "Not," says the regenerate soul, "but I have manifested that He might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil." Imperfections, then, there may be in the regenerate. Over these they may be ought to grieve. It is their vocation to be holy in heart and in life. This grace they should seek with the utmost diligence. And in order to acquire it they must mortify all remaining corruption in their nature, and sedulously cultivate all the graces of the new life which they enjoy. Still, to be brought into bondage again, is no necessity of either their nature or their circumstances. Whatever temptations come from beneath, from around, from within, may assail them, sin—transgression of the law of God—they need not commit. As it has been for others, so for them, the grace of God will prove sufficient. Only if that grace is not sought, used and improved, shall it be forfeited, and its subjects become as other men.

THE HEAVENLY DRESS.

BY REV. A. STEWART DENBIRIAK.

Consider the first promise made to him that overcometh:—"The same shall be clothed in white raiment." This beautiful figure is a great assistance to our conceptions, yet necessarily dim, of the heavenly state, especially if we remember the Jewish idea of the soul's garments. The raiment of the spirit was considered to be holiness, and every sin a stain upon that white and brilliant robe. That dress was to be assumed on this side of death, and worn alike in the closet of prayer and in the public market place. It was the robe of righteousness, the garment of praise, the ornament of a meek and quiet spirit. From these ideas of ancient Israel, and from their suggestive customs, have we transplanted into our Gentile life some of the most beautiful ceremonial of society. Twice in the history of the virtuous and lovely of our human race it is given to wear the white robe, symbolic of purity. The day of marriage and the day of death are bound together by the spotless white of the wedding garment, and of the quiet shroud. Thus also it is in the customs of grace. The day of the soul's marriage to Christ, the hour of conversion and pardon is linked by its purity, by the departure of guilt, by the putting on of white garments of holiness, with the first moment of heaven's triumph, when death ushers the ransomed spirit into the presence of God to hear his voice, "Servant of God, well done." The promise of this Scripture does not then imply that the first enrobing of the soul in white is performed after death. It rather signifies the eternal stereotyping of purity—Heaven's official and irrevocable recognition of that glorious investiture—the brilliant development of the beauty of holiness under dazzling celestial light. Never till that broad sheet of heavenly light falls upon the garments of white, may the weaker relax the vigil that he keeps lest they should become spotted. The artist, Daguerre, could produce pictures long before he could retain and fix them in perpetuity. Those portraits were continually liable to fade out and become invisible, until he discovered the one chemical that could arrest and preserve the impression. So it is only the sunlight that streams from God's throne in heaven, falling upon the garments of the saints as they stand before Him, that proclaims them eternally safe from spot and stain, and changes the anxious watchword, "Let him that thinketh he standeth take heed lest he fall," into the grand, assuring voice, "He that is holy let him be holy still."

Let me quote to you the abbreviated words of an eloquent man—"When I would picture forth a noble conqueror, I turn from even the brave men, who with grim face and bayonets fixed, are climbing the slope slippery with blood, of whom a bare rampart will in half an hour place upon the ramparts the unconquered flag that all the world knows—I turn from even them to something more heroic, and I see it in the unsoured spirit, and the kindest heart which have gone through many a disappointment, have withstood many a mortification, and have only been made sweeter by many a taking down." Add now to this description—the soul that hath passed through the corruptious of the world, gathering only purity as it went; through the darkness of this life with a path

that only shone brighter upon the perfect day; through insult and grief which only developed a Christ-like meekness; a soul that ascends at length bearing its snowy loveliness to increase heaven's splendour, and you recognize one of those conquerors of whom the Scripture saith, "They go from strength to strength, every one of them in Zion appeareth before God!"

MEMORIAL OF CHARLES H. WOOD, A. B., LATE OF SACKVILLE, N. S.

BY PRESIDENT ALLISON.

The past few months have witnessed a strange and sad mortality in families very closely identified with our Sackville Institutions. First, through clouds of suffering the gentle and saintly spirit of their fondler's daughter ascended to the skies. Soon after the cable bore us the sorrowful tidings that across the ocean, Mr. Charles H. Wood, younger son of our estimable Treasurer, had succumbed to death, inaugurating—melancholy pre-eminence!—the nekology of our youthful College. And, thrice striking, "the Insnate Archer" has just smitten down a venerable form, acceptably familiar to our walks and halls, revered as the embodiment of wisdom, kindness and integrity, and testifying whithersoever he went, to the truth of the inspired proverb: "A gray head is a crown of honor, if it be found in the path of righteousness."

The columns of the *Wesleyan* have already been enriched with appropriate tributes to the first of these beloved dead. These were so full, so discriminating, so just, that they certainly need no supplemental eulogy from me. Yet, shall I be debarred from flinging a flower on the sepulchre which entombs that which was mortal of one of my truest and dearest friends, and from saying that to know her was itself an education in the purest and noblest principles of human character? Well qualified hands are already at work on a suitable record of the labours and useful life of the venerable minister who has so lately finished his course with joy.

My purpose and attempt are to furnish a brief, but I trust not altogether unworthy, memorial of my young friend, Mr. Charles H. Wood, A. B., younger son of Mariner Wood, Esq., of Sackville, and graduate of the Mount Allison College in the class of 1867. He was born at Sackville on the 31st of August, 1845. This usual biographic preface is, perhaps not quite so unnecessary as is sometimes supposed. The beginning of our immortal life is important enough to receive a passing notice. In that fragile form lie hidden all the possibilities of destiny. That inarticulate cry comes from a soul which will live forever. "The day of death is better than the day of one's birth" is not an inspired sentiment. It is in, but not of Scripture. Susceptible of an orthodox interpretation it certainly is; yet it is not exactly interchangeable with St. Paul's sentiment, that "to die is gain." This sprang from the brightness revealed by God. That rather, perhaps, from the dark retrospect of a wasted life. He who so lives as to achieve the true ends of living, can never be aught than an expressly grateful that life was ever given.

His birth introduced him into a Christian family. His being was welcomed as a boon, his training was accepted as a duty. It is not for me to attempt the solution of any of the unsettled problems of philosophical theology. How far parents can control the moral destiny of their children by securing for them a preventer grace which sanctifies from the womb; by what other inexpressible conditions the conditional promise "train up a child in the way he should go; and when he is old he will not depart from it," may be modified, are certainly questions deserving consideration. But looking at the matter in the simple light of fact and freely conceding that nothing can impair, or modify, or remove the volitional responsibility of every intelligent being, I ask you can over-estimate the beneficial tendency of the influences which give atmosphere and character to a Christian home. The very first character to the Bible. The tongue first lips the notes of praise. The ear first catches the accents of prayer. Religion is presented, not as an abstraction, but as an embodied reality; it is the air which all breathe; it is the light which throws on every household form the radiance of a perpetual transfiguration. That the youthful heart can retain and augment its native corruption amid such scenes is undeniable; but it is equally true that the mere recollection of them in after years, and in distant lands, has broken down the stoutest natures, and opened up the way for the entrance of saving grace into the soul. But happily in the case of our young friend parental solicitude and prayer were not exercised in vain. Not saving in themselves, they supplied conditions of unspeakable value. Prepared by an antecedent culture to give a favourable consideration to the claims of religious truth, he at a comparatively early age honored that truth with a definite personal adhesion and acknowledgment.

I am not in command of data for furnishing an anatomical view of his religious feelings during this transition period of his life. But while the minutest processes are beyond the power of the biographer to reveal, many witnesses can testify to the genuineness of the great spiritual change which he professed to have experienced. It could have been in no other way than by "repentance toward God and faith in our Lord Jesus Christ," that he "passed from death unto life," and obtained grace to live righteously, to suffer patiently and to die peacefully. It is held by some that in the case of many who enjoy the benefits of early religious training conversion is not so much an individual fact, as a gradual growing up into the stature of Christian manhood. Facts can be adduced which certainly seem to justify such an opinion, but it is not safer and wiser to conclude that the inward and hidden experiences of souls in this eventful crisis of the spiritual life are substantially uniform, and that diversities of temperament and circumstance vary, not so much the great fact itself, as its outward manifestations? My first personal knowledge of Mr. Wood was acquired when at a very early age he was obtaining his elementary education in the junior department of the Academy. Though he was not under my immediate tuition I saw enough of him to discern that he was possessed of one

of those cheerful, transparently guileless, thoughtfully amiable natures which conform to the ideal type of childhood. When in due course he was advanced to the classical department then under my charge, I, of course had a better opportunity of forming an estimate of his abilities and character. As a student, perhaps his most prominent characteristic was the conscientious energy with which he prepared for and performed every duty. With every allotted task he seemed to connect the idea of moral obligation. All that his powers and time would allow was invariably done. I have seen students outstrip him in enthusiasm; a few perhaps, in brilliancy; but in this one noble quality of uniform devotion to every claim of duty, he has within the range of my observation, as well as scholarly excellence. The fundamental impulse was a strong, urgent sense of duty. As to the external recompenses of successful application none could be more worthy and abiding results, and their acquisition satisfied him. His eminently successful educational career ended with his graduation at Mount Allison in the class of 1867.

I have referred to the attractive cheerfulness and amiability of his disposition. He had that nameless and indefinable power of imparting an exhilaration of spirits to every circle which he entered. Sickness, and the repeated exile it made necessary, gave neither shadow to his countenance, nor gloom to his soul. The estimable qualities I record score forth with conspicuous lustre in his dying chamber, and his last audible utterance on earth, as he composed himself for that proved to be the long sleep of death, was a word of cheer to the watcher who stood by his bedside. But let it not be supposed that this feature of his character rested on a merely constitutional and inherited basis. Constitutional it certainly was, yet beautifully developed and perfected under the controlling power of religious principle.

With such accomplishments of mind and heart, the prospect which opened before Mr. Wood on his graduation was exceedingly inviting. Adopting mercantile life as his choice, his family position gave him direct connection with a commercial house of the highest standing and extensive influence. His own character too was an independent reason, for anticipating for him a truly honorable and successful career. But, alas! even before his graduation the keen eye of watchful friends detected symptoms of pulmonary disease. Why recall those years of alternating fear and hope, of doubtful conflicts between nature and disease, the chery laugh and spring step by day belying the feverish and sickly countenance by night? Laudable efforts were made to prolong, if not save a life which had bade fair to be so useful and so happy. It will cast no discredit on that consummate spirit of resignation manifested throughout his entire indisposition, to say that Mr. Wood desired to die. One winter was spent with beloved Sackville friends, in quest of the same boon, where the oranges of Mentone are encircled in the protecting arms of the Maritime Alps; another in the crisp but equable atmosphere of the western prairie; another in the delightful mildness of Bermuda. Life was prolonged, but health was not restored. The summer season at least was for home and his friends. And never will the memory of these returning periods fade from the minds of the latter. His mind enriched by travel and observation, his grace developed by trial, his presence made dearer by the absence it succeeded, rendered each successive leave-taking the harder for his friends to bear.

Increasing weakness in length made it a question of anxious deliberation whether for the fourth time resort should be had to a milder climate than that of the winter months. The medical decision that this alone could prolong life for any considerable period, turned the scale in favour of departure, and so in the late autumn of 1870, he bade a final adieu to friends and home.

His last winter was spent in the pleasant watering place of Torquay in the south of England. A beloved aunt rendered him assiduous ministry. Experienced Physicians were in constant attendance. The winter was passed in comparative comfort. But alas! when Spring began to exert on Nature her wondrous forces of renewal, it became but too clear that one was not to share in the beneficent re-invigorating. No forms of words can picture the gradual and almost imperceptible process of decline by which his vital powers were wasted. On the 4th of April the "mortal put on immortality" without a struggle or a groan.

Mr. Wood's literary remains, though not very extensive, being chiefly limited to correspondence and some slight records of his travels, reveal a mind thoroughly appreciative of all that is pure and true. His winters, though those of an invalid, were not spent in idleness, but in storing the mind with useful knowledge, and in pleasurable communion with the monuments of art, and the still mightier works of nature. His letters too are in happy accord with the uniform testimony of his lips as to his personal relation to the gospel of Christ. Their assertions of his confidence in the Saviour and of his resignation to the Supreme Will are explicit and unhesitating, and yet without modest and seeming incidental, at the furthest possible remove from that parade of piety which is sometimes employed to cover up the absence of the vital principle itself. They bear the unmistakable stamp of genuineness.

As might be supposed, the death of his friend and relative and fellow sufferer, Miss Allison, news of which reached him towards the end of January, produced a profound impression on his mind. His first homeward letter, however, after the melancholy tidings were received contained an expression of his rejoicing anticipation of "a happy meeting in that land of eternal Spring, where we shall enjoy each other's society and that of the Lamb, without cloud, sorrow, or sickness, or separation, forever and ever." He wrote, and perhaps he so felt, as from the very border of that invisible and all peaceful land.

The Wesleyan Minister of the Torquay circuit, writing to the bereaved father, attests the edifying courage and serenity with which our dear young friend approached the mortal conflict. Even so, Lord Jesus, "doth those conquer all who trust in Thee, more than conquerors

through Thy blood! But when the end came it was unspcakably peaceful. Literally "He wrapt the drapery of his couch around him, and laid down to pleasant dreams," and woke in Paradise.

We miss and mourn him. The graduates of the College, especially those of the earlier years, weep tenderly for their gentle comrade, whose death makes in their ranks the first sad gap. The stricken household how in humble submission before the mysterious Providence which has taken from them their best-beloved. But in all this sorrow there is the light and consolation of hope. "Fates are given to sepulchres themselves;" monumental marble must decay, monumental brass corrode. But (saith He who is not "a living soul" but "a quickening Spirit,") "whosoever liveth and believeth in me shall never die."

Sackville, Oct. 10th, 1871.

CHRISTIANITY PROVING ITSELF.

Some one has well said, "The best proof of Christianity is a converted heart." It is a kind of evidence from which there is no appeal, direct, obvious and conclusive. Men may deny the truth of a Christian doctrine, but the beauty of Christian life subdues prejudice and wins admiration. It compels assent to the power of a religion which yields such fruit, and the words of Jesus find fulfillment—"If ye believe not Me, believe the works." For the change of life wrought by Christianity is often sudden and immediate. It is not the fruit of a wide education, or of long and careful training. It takes place in those who have been surrounded from childhood by evil influences, who have had no moral training, whose lives have been stained by degrading vices. Nor is it the result of long and earnest struggles, of habits slowly formed by resolute efforts. It is as sudden as it is radical. The drunkard loathes his cups. The blasphemous becomes devout. The licentious man grows pure in thought as in life. The unbeliever has an unquestioning faith.

Such changes do not spring from natural causes. They are not intelligible by the common laws of life. Character is of slow growth, and gains strength by painful and protracted struggles. But Christianity claims to bring supernatural power to man's help, to supply a divine agency for immediate results. Thousands of converts were made in a single day at Pentecost. The hardened jailer of Philippi, by the experience of a few moments, becomes another man. The publican of Jericho, hard and exacting, is made just and liberal by a single visit of Jesus. Similar results are witnessed in every revival, and under the preaching of every faithful minister of Jesus. Christianity claims power to effect such changes. They are wrought by its agency, and the results demonstrate its truth and its divine origin.

It is wise for Christians in this vicinity to rely more upon such a line of argument. In the presence of skepticism, cultivated and fashionable, there is a tendency to apologetic and evasive preaching. But skepticism is rarely beaten by the soundest reasoning. It springs from the heart and must be reached through the heart. It cannot resist the testimony of lofty and pure lives, inspired by love of Jesus. It cannot answer the argument from large numbers of men suddenly and truly converted. The work of grace now going on in many churches has a sharper and more convincing logic than volumes of compact reasoning. When the Divine Spirit makes thoughtful men benevolent, and selfish men thoughtful for others, and dishonest men truthful and upright, an unbelieving world is silenced, or exclaims, Truly this is the power of God. The presence of the Spirit with converting power is the best antidote for error.

The atoning work of Christ, and the renewing work of the Spirit are the two peculiar doctrines of Christianity. The former has worth chiefly for the believer. It establishes his confidence beyond peril of overthrow. The joy that comes with pardon, the peace attending a new-born hope, the love to Jesus swelling in the heart, and the aspirations for a new life, are a proof to him of the truth of Christianity, and nothing can shake. His inward experience corresponds to the teachings of the Bible, and he knows like the Samaritans, that one was not to share in the beneficent re-invigorating. No forms of words can picture the gradual and almost imperceptible process of decline by which his vital powers were wasted. On the 4th of April the "mortal put on immortality" without a struggle or a groan.

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necessary for her salvation from it. She was simply to "go and sin no more." It is very true that there can be no salvation from sin but by repentance. But repentance is shown, according to the Gospel idea, not in suffering for it but in forsaking it. To impose suffering upon ourselves or others, on account of past sin, is enjoining penance, not repentance—and is wholly to mistake the nature of salvation through Christ, which is a mode of bringing peace and happiness to the sinner through what Christ has done and suffered—not through what the sinner can either do or suffer himself. In other words, salvation is free—it is not to be partly earned or deserved, by enduring a portion of its natural and proper penalty.—*Jacob Abbott in Congregationalist.*

JEHOIADA'S IDEA OF GIVING.

In collecting money for the repairs of the temple, which Athaliah and her sons had displaced, the good priest did a thing worth noting. He had a chest placed right alongside the brazen altar in front of the temple, and in the lid of the chest was a hole bored, and into the hole the priests, selected for the purpose, dropped the coins which the people brought, either as their half shekel tax or as the offerings for vows, or as the free will offering to the Corinthians. "Upon the first day of the week, [the Lord's day mind you] let every one of you lay by him in store, as God hath prospered him," I cannot help thinking that giving is a part of worship! Close alongside the great altar where the type of the Lamb of God was offered up was the money-chest. How exalted giving to the Lord's cause is in this light! And Paul calls it Sunday work, puts it with prayer, and praise and Bible instruction, and all that is improving to the soul. I take that it all Christians in our land would entertain the notion of Jehoiada and Paul about giving to the Lord (and it is not their notion but the Holy Ghost's), our spiritual temple would not be so delapidated—thousands would flow forth from willing hearts, where now hundreds are squeezed out. Take the idea, my brother with the long purse, yes, and my brother with the short purse too. Make your giving a part of your worship, and then thank Jehoiada and Paul, but above all the Lord, for making your Christian life the happier.—*Rev. Dr. Crosby.*

CHRISTIAN CHARACTER A GROWTH.

It matters not if you cannot tell just how you became a Christian. If we see a hand full of wheat in your garden, we could not tell, though we watched it ever so narrowly, the exact moment when it germinated. But when we see the waving grain in the autumn we know it did germinate, and that is all we care for. The young disciple should not expect too much light at once. It will grow brighter with every Christian duty he performs. The Christian life is a sort of mountain path; and the higher one climbs the clearer the atmosphere, and the sooner he will see the morning sun. To the adventurous traveller who has ascended to the summit of Mount Blanc, the sun rises earlier and sets later, and the night is therefore shorter, than to the peasant who lives down in the valley at its base. So it is in the Christian life. Clearness of vision and firmness of foot, and beauty of prospects come only to those who have struggled up to the heights—to the heavenly places in Christ Jesus. Conversion may be the work of a moment, but a saint is not made in an hour. Character, Christian character, is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient care and unweary cultivation.

FROM THE CHRISTIAN UNION.

CHRISTIANITY IN TURKEY.

CONSTANTINOPLE, August 30, 1871.

It is forty years this summer since the Rev. William Goodell came to this city and commenced the Mission of the American Board to Northern Turkey. What are the results of this Mission? In some respects quite different from what its founders sought to accomplish. Their purpose and desire, as often declared, were to bring about an internal reformation of the nominally Christian Churches (the Armenian and the Greek) existing here, and through them reach the Mussulman population. It was not at all their plan to supplant those old churches by any new organization. Thus, during the first fifty years of the Mission, though the number of converts to the doctrines preached by the missionaries was very considerable, nothing was done to gather these converts into a church organization. And it was only when the ecclesiastical authorities of the Armenian Church cast the Gospel readers (as the friends of the new doctrine were then called) out of their communion, and followed them when out with fierce persecutions, that the missionaries took any steps towards church organization. And what they at last did at the earnest solicitation of those suffering Gospel readers themselves. The first church was formed in this city in 1846. Twenty-five years have passed and this one church has become seventy-three. Of these only five are in European Turkey, the remainder are scattered over all the northern part of Asiatic Turkey. About one-third of these have already become self-supporting, and other two-thirds receive more or less pecuniary aid from Missionary funds, but the whole seventy three are entirely self-governing, the missionaries neither exercising nor claiming any authority over them beyond that of fatherly counsel and fraternal cooperation.

For mutual counsel and aid those churches have formed among themselves four "Evangelical Unions," as they are called. The largest is that which centers at Harpoot in Mesopotamia. It embraces twenty-six churches, and not only diligently cultivates its own field, but has undertaken a foreign missionary work among the wilds of Koordistan in the regions beyond. In the southern part of Asia Minor, in the region of Aleppo, Aintab and Marash is another Union called the "Cilicia Union," from the ancient province of that name. In

there are twenty three churches, some of them strong in numbers, and in the matured Christian character of their members. In this region during the last fifteen years the Lord's work has moved on quietly but with great power. Fifteen years ago there were then only seven churches with 312 members; now 23 churches and 1,842 members; then there were only six native pastors or preachers, now 17; then 11 schools, now 40; then only two or three Sunday-schools, now 30; then an average attendance of 1,518, now 5,475. The number of persons professing to be Protestants has risen from 2,415 to 8,088; the amount of their yearly benevolent contributions from 145 dollars to more than 6,900. The third Union bears the name of Central, and embraces the central portions of Asia Minor, including the cities Marash, Tocat, Siras, &c. In this are eight churches. The Bithynia Union (so called from the ancient province of this name) has 11 churches those in this city, and in the adjacent parts of Asia Minor. There are five churches, which from their remote and isolated position are not connected with any of these Unions. The whole number of members in these 73 churches is 3,303; the average attendance upon preaching 13,041, while the whole number of native Protestants is more than 18,000. These statistics do not, however, show all the results of these forty years of Missionary labor. The Bible has been translated into the Armenian, Bulgarian and Turkish languages, and widely circulated through the country, and thousands of families outside the ranks of Protestants, reading its every word with intelligence and correct sentiments in regard to religious questions, even where it has not converted the soul. The schools established by the missionaries have given an impetus to the cause of education that is filling the land with schools. The great battle of religious liberty has been fought and mainly won. Forty years ago it was certain death for a Moslem to become a Christian. To-day, numerous Moslem converts, well known as such, walk our streets, and no man presumes to harm or insult them. Forty years ago the ecclesiastical anathema was a terrible power in the Christian communities here, backed up as it was by all the force of the civil government, Turkish though this was. Any man incurring that anathema would at the word of the priest be imprisoned, fined, lashed, or sent into hopeless exile. This is no longer the case. I have said that the battle is mainly won. The civil authorities in the different communities recognize and respect for the most part the right of private judgment in religious matters. Still there remain local conquests in out of the way places, and with officials who as yet but faintly comprehend what it implied in religious liberty, or from personal panic or for private ends allow themselves to be made the tools of the enemies of the truth.

Thus, recently, the Governor of Smyrna having been constrained by the law and the evidence to punish with eight days' imprisonment certain offenders against the rights of Protestants, conceived the brilliant idea, or accepted and acted upon it when suggested to him, that to maintain equality and make things agreeable to all parties he should punish the Protestants also, and actually imprisoned the same number from their ranks and for the same period, upon a charge which was never proved, and if proved, could not be regarded as punishable by imprisonment.

Forty years have accomplished much, but a good many years of labor yet remain before the Kingdom of Heaven will be won in Turkey. What remains to be done will develop to us as we go on. These native churches and it is a hopeful sign that they are girding themselves so cheerfully and so resolutely for the work before them.

Newspapers in this country very often make the mistake of representing the offering of a resolution in your Congress at Washington as the enactment of a law, never passing to inquire whether the resolution was accepted, nor understanding that even if accepted it may have amounted to no more than the blowing of a ram's horn. So, American newspapers sometimes report contemplated reforms in Turkey as accomplished facts long before those reforms emerge into actual being. The period of contemplation is one of uncertain duration in Turkey, but it is always a long one. The Turkish government, or rather the Minister of War is contemplating a great innovation upon the ancient policy of the Empire in respect to military service.

Hitherto Christian subjects have been exempt from that service. The Turk did not care to put arms into the hands of the subject races. They outnumbered him, and armed they might make him change places. But the burdens of the service falling upon him exclusively exhausts his powers, and is bringing him more and more into the minority. Hence he is contemplating a change, and has been contemplating it ever since the Crimean war. But the change has not yet been made, as has been announced on your side the water; and may not be for years to come. The Turks groan under their burdens, but the thought of an army one-half or two thirds Christian is not at all to their mind. They are not sure on which side it would fight in some coming battle. The Christians on their part are utterly unwilling to take upon themselves this portion of a citizen's duty. Their eyes are not open at all to the influence the change would have to give them a higher position in the State. They much prefer to pay their "exemption tax" and keep themselves away from the haze of war. They will therefore oppose the change as far and as long as they can.

The news so reported in American papers, that Turkish italians has given in under the teaching of our numerous confederations, and that we are to have a Fire Department and fire engines in Constantinople, is true only to the extent that measures of this sort are under contemplation, and have been ever since the terrible conflagration more than a year ago. So far as it is known, not a single step has actually been taken to give us any better protection against these terrible devastations than those which have so often been proved utterly useless.—E. E. B.