

Congregational Church in Italy. Sympathizing, as I do most heartily, with the evangelical Vaudois, and delighting in their prosperity, I feel also a sincere interest in this small and humble congregation of converted Italians in Turin,—and not the less so because they are struggling in poverty to uphold all Christian institutions, including missionaries, schools, and the relief of the destitute.

Hoping that I shall be excused for this trespass on you and your readers,

I remain, dear Sir,
Yours very truly,
EDWARD BAINES.

Leeds, Sept. 15, 1855.

From the N. Y. Evangelist.

TIME THE TEST OF TRUTH.

We are inclined to regard stability as one of the most satisfactory tests of truth. In measuring a given tract of time with this test, we cannot fail to see what are the veritable and reliable principles and doctrines. They are those which hold on their way, and though submerged now and then, come up again with unimpaired strength to do the work of God and humanity. It is interesting to notice what a variety of things, doctrines, devices, will come up at successive eras, each in its place, and for a season the whole world seems to go after it. For a few days the gaped-at wonder of the world, claims to be the sovereign panacea of the world's ills, it then passes off and is forgotten. A few years since, all the religion which was deemed worth anything by vast numbers, took the shape and raised the clamor of adventism; and half the people in some sections seemed crazed about the speedy coming of the Lord. But the Lord did not come, and so that fury passed by.

We may take any one of the prominent religious errors of the country, and follow its history fifty years; and every decade of the fifty, we shall find it has materially changed its form—it has become a different something every ten years. Such is ever the history of error. It comes up, it shifts its position in order to adapt itself to philosophy, to fashion, to depravity; grows tired at length of keeping up a profitless existence, weakens, wanes, and passes away.

How different the true gospel! Its great truths, such as the Trinity, Atonement, Depravity, Regeneration, Retribution, the truths which the pen of inspiration wrote down most clearly in the beginning, which the early church preached and professed, which the living church everywhere has embraced and lived upon—these truths have held their sublime way through the centuries. All other sorts of truth have been shifting—these have not. All other things and systems have been improving—this not: because it is God's immutable and eternal as the perfections of his own infinite nature. These identical truths are now doing the identical work they did at the beginning. Wherever there is a marked, earnest, self-denying piety, they are, as they ever have been, at the bottom of it and the nutriment of it. These are the truths, and no others, which at a hundred different points in China, India, Africa, in the hands and the heart of the Moravian, the Methodist, the Baptist, the Presbyterian, the Churchman, the Independent, are doing battle with idolatry and despotism, superstition and sin; making the most arid fields beautiful and green; causing clanking chains to fall, imprisoned souls to leap up with joy—the debased and degraded by thousands, by millions soon, to stand forth as the freemen of the Lord, heirs to more

than crowns and kingdoms. When we see these doctrines and principles indubitably written in the Book of God, and living on for ages the unchanging life of God, and doing, through all, the veritable and mighty works of God, we must accept them, and will cleave to them, and even honor them as the eternal truth of God.

ON THE STATE OF UNION WITH GOD.

BY PROFESSOR UPHAM.

A PAPER FOR REAL CHRISTIANS.

This state of mind implies the existence, in the highest degree of those two great elements of the religious life, namely, *Consecration*, which separates us from every known sin, and lays all upon the altar of God as a perpetual sacrifice, and *Faith*, which leaves all in God's hands, and which receives and accepts no wisdom, no goodness, no strength, but what comes from God as the true source of inward and everlasting life. *Consecration* renounces the ALL of the creature; *Faith* recognizes and accepts the ALL of God. *Consecration* implies rejection and hatred of all evil; faith implies the reception and love of all good. The one alienates, abhors, and tramples under foot all unsanctified natural desires, aims, and purposes; the other approves, receives, and makes a part of its own self all the desires, aims, and purposes of God; and both are implied and involved, and are carried to their highest possible exercise, in the state of divine union.

Again; the mind, in the state of union with God, is disposed to indulge in subdued and affectionate acts of contemplation, rather than in examinative and discursive or reasoning acts. The examinative or discursive state of the mind implies the presence of God to the intellect merely; the contemplative state, although not altogether excluding an intellectual view, implies his presence to the heart.

At such times the soul appears to know but one object, and that is God; and to have but one feeling, and that is love. It is drawn inwardly, and outward objects seem to have but little influence. Hence words are few. It has but little disposition to express what itself feels. In fact the conversation which is carried on at such times between the soul and God, is too high for human language; and, what is more, it is carried on with a Being that can understand the soul's meaning without the medium of human speech. The conversation is with God, and not with men; and is in God's manner, and not after the manner of men, and therefore it would be difficult to repeat it even were there a disposition to do it. The soul, in its attitude of fixed contemplation, continually but silently repeats to itself sentiments of trust and adoration, of gratitude and love. God recognizes the import of this hidden language, and returns it, by condescendingly unveiling himself in His amiableness and benevolence. There is a constant flowing and re-flowing of affection; love ascending to God, and love returning; so that there is not only a consciousness of love to God on the part of the person, but, what is yet more striking, there is a consciousness, or rather a deeply-wrought conviction that God loves him in return.

He can say, in the beautiful expressions of the Canticles, "His left hand is under my head, and his right hand doth embrace me. He brought me to the banquetting house, and His banner over me is love."

It is very obvious that this state of mind cannot be fully understood except in connection with inward experience. In the language of the author of the *Life of Sir Henry Vane*, "Divine life must have di-