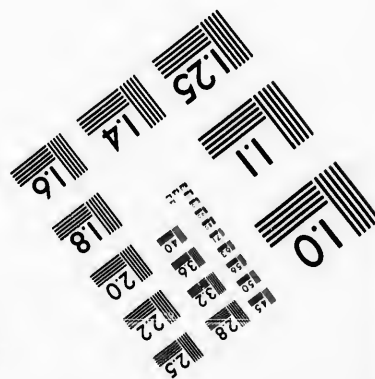
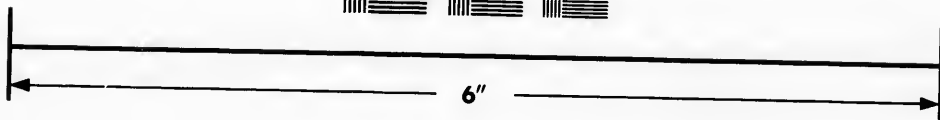
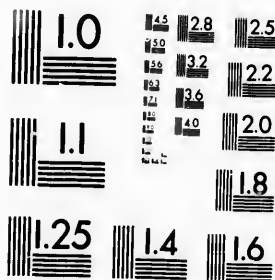


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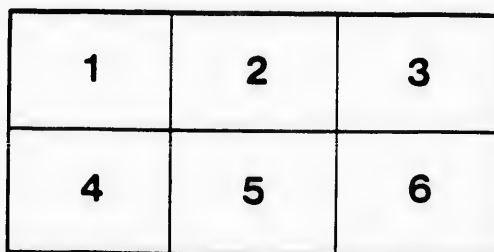
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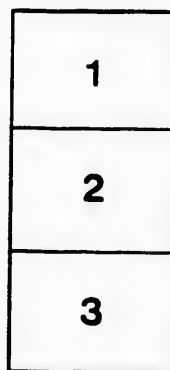
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HONEY FROM THE ROCK
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BY

REV. ALBERT SIMS

AUTHOR OF

HELPS TO BIBLE STUDY," "BIBLE SALVATION AND POPULAR RELIGION
CONTRASTED," ETC., ETC.



PUBLISHED AND FOR SALE BY THE AUTHOR
OTTERVILLE, ONT.

Entered according to Act of the Parliament of Canada, in the year one thousand eight hundred and ninety, by Rev. A. SIMS, Otterville, Ont., in the office of the Minister of Agriculture, at Ottawa.

INTRODUCTION.

THIS book is intended as a companion volume to BIBLE SALVATION AND POPULAR RELIGION CONTRASTED. We firmly believe that such truths as are herein contained need to be widely circulated in these days. This is our only apology for its publication. No doubt some portions of it will be considered unpalatable to the tastes of this Laodicean age; but we have not written to gratify itching ears, or to pamper to the modern demand for a religion made easy. We are profoundly more concerned to promote vital godliness, and to encourage those who are inquiring for the old paths, than to secure the applause of men. This, then, is the aim of the present volume, and if it shall accomplish this purpose, we shall be abundantly satisfied. Reader, will you not give these pages a prayerful and candid consideration?

ALBERT SIMS.

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MARKS OF GENUINE LOVE.

TRUE love to God is not a mere sentimental affection. It is not simply admiring the perfections and attributes of Deity. Many admire God, but their hearts are utterly averse to his love. It was said of some who excelled in religious rites and duties: "This people draweth nigh unto me with their lips, and honoreth me with their mouths, but their heart is far from me." Real love is a living, active, heavenly flame, that fires the whole soul. But it is more than a feeling—it is a principle—a divine principle, inwrought into our very nature. It comes, not by growing into it, nor yet by offering certain sacrifices for it. No; "The love of God is shed abroad in our hearts by the Holy Ghost given unto us." Bless God for ever! Before any one can love the Lord, the Lord himself must send his Spirit of love into his heart; and then it will naturally flow out of it. If you want an idea of this love, still more explicit, we refer you to Paul. He says: "Love suffereth long and is kind; love envieth not, love vaunteth not itself; is not puffed up, does not behave itself unseemly; seeketh not her own, is not provoked;" "thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth;" "beareth all things, believeth all

things, hopeth all things, endureth all things. Love never faileth." 1 Cor. 13: 4-8, R.V.

2. How may we know that we have this love? The Scriptures present a number of infallible proofs by which we can soon learn whether we have it. One is, a love for the children of God. "We know that we have passed from death unto life, because we love the brethren." The term "brethren" here not only includes those of your little class, church or denomination, but the whole family of God's saints on earth. Real love for the brethren is not circumscribed by denominational walls, national boundaries, color of skin, nor temporal circumstances.

The so-called "love for the brethren," which many have, is a very narrow, selfish and mean thing. They have a clannish fondness for those in their church; but all others, however pious, they treat with scorn and contempt. But, thank God, heavenly love knows neither bigotry nor prejudice. It insists upon only one condition: "Is thine heart right? If it is, give me thine hand." It is said to be one of the chief characteristics of a citizen of Zion, that "he honoreth them that fear the Lord." To show the reality and extent of this love, the apostle says: "We ought to lay down our lives for the brethren."

This love does not suppose that we shall have fellowship with every one who claims to be a Christian; for there are many who say they are the Lord's, but whose works plainly declare they are not.

A second test is obedience to God's commands. To

make sure that you can really stand the first test, you need to try this one, for, "By this we know that we love the children of God, when we love God and keep his commandments." As this is so all-important, we refresh your minds with some of these plain but commonly neglected commands:

"Love not the world, neither the things that are in the world." "Be not conformed to the world,"—that is, to its principles, maxims, fashions, pride or show—not to wear gold, pearls, or costly array. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." "Be ye holy," yes holy, too, in all your deportment, and not indulge in foolish talking, jesting, etc. "Be filled with the Spirit." "Be perfect." "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "Present your bodies a living sacrifice, holy, acceptable unto the Lord, which is your reasonable service." "But I say unto you, love your enemies, bless them which curse you, and pray for them which despitefully use you, and persecute you." "If thine enemy hunger, feed him, if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head." "As ye would that men should do to you, do ye even so to them; for this is the law and the prophets." "Thou shalt love thy neighbor as thyself."

Popular, worldly preachers may say, "It does not make any difference how one dresses; a fashionable lady may be just as devoted a Christian as one who dresses plainly." A lady in fashionable attire, and

sparkling jewelry, may confidently affirm that "the pursuit of pleasure does not at all interfere with her rapt communion with her dear Lord," but, remember, a million of such testimonies does not abolish the command, "*Be not conformed to this world,*" or do away with those positive words, "If any man love the world, the love of the Father is not in him."

Hence, it is not sufficient for a person to be able to say he loves the brethren, for if that love does not lead to a life of obedience to God's commandments, so far from loving God, he does not even love God's spiritual children. John emphatically says: "This is the love of God that we keep his commandments;" or, in others words, this is the way in which our love to God is shown, because it constrains us to walk in his ways. It always and everywhere bears this stamp. Glory be to God for ever. By this single mark you can easily distinguish it from all the false loves in the world. It is not a soft, flabby thing, with neither muscle nor bone. It does not evaporate in sweet words and sanctimonious looks and songs! It is a heaven-born and solid article. He who has it may suffer trials, lose property, business and friends; be tempted and buffeted; but, in face of it all, he would sooner lie down and die, than disobey God. He may be kicked, cuffed, sneered at and derided; but put him in God's scale, and he will come down full weight every time.

Thousands talk glibly of loving God, who give not the least evidence of it. In fact, many of them bitterly

oppose some of the plainest commands of the Bible. John says of such characters: "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

3. Look at the awful state of those who do not love God. "Let him be Anathema Maran-atha," that is, let him be accursed. It is evident from these words, that mere abstinence from open sin does not prove that we are not great sinners. But the person, who loves not God, is guilty of a most awful sin. God says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself." Judged by this law, you have sinned every second of your existence; so that if you have lived thirty years, you are already charged with more than 900,000,000 sins! And this does not include the countless forms of other sins, which you have committed against high heaven!

Good desires, good intentions—in short nothing can be substituted for divine love. O precious soul, if you are void of this love, the curse of God is upon you.

WHAT SORT ?

WHAT sort of morality is that which satisfies a man in the non-payment of a debt as long as his creditor refrains from "dunning?"

What sort of morality is that which satisfies itself in the non-payment of a debt because it is a small amount—a trifle?

What sort of morality is that which calls the attention of the creditor to an overcharge, but is silent about an undercharge?

What sort of morality is that which seeks to evade meeting his creditor lest he should be more plainly reminded of his indebtedness?

What sort of morality is that which satisfies itself in the non-payment of a debt, because the creditor is presumed by the debtor not to need what the debt calls for?

What sort of morality is that which satisfies itself in the non-payment of a debt, because of a failure in farming or other enterprise or undertaking?

What sort of morality is that which gets offended when asked to pay a debt, which the debtor promised to pay long before the time of dunning?

What sort of morality is that which provides for his own wife and children, by defrauding the wife and children of another man, dead or alive, to whom he is justly indebted for things which have been used by the debtor's family for their own enjoyment or profit?

What sort of morality is that which ignores moral obligation as to a debt, and pays only when the civil law compels?

What sort of morality is that which lightens the obligation to pay a just debt in proportion to the length of time since it was contracted?

In short, what sort of morality is that which disregards the command, "Thou shalt not steal?"—*Christian Neighbor.*



CAPTAIN BALL'S EXPERIENCE.

AS RELATED BY HIMSELF.

"I HAVE had a strange experience," said Captain Ball, speaking with much emotion. "It began about three weeks ago. I had lately been making some very good trades; and one night I was riding home reckoning up my gains, and feeling a pride and triumph in the start I had got in the world by my own shrewdness and exertions. It was starlight, and very still; I could hardly hear a noise but the field crickets and the tramp of my horse on the dark road, when suddenly a voice said, 'What shall it profit a man if he shall gain the whole world and lose his own soul?'"

"Was it actually a voice?" I questioned.

"No; I knew it wasn't at the time. It was, I have no doubt, my own mind; or rather, the voice of the Holy Spirit in the conscience. But the expression was just as distinct and unexpected as if it had been spoken by some person in my ear. I went to talk with my minister. I wanted to get into the church where I thought I should be safe. I had no conception of repentance and a change of heart. I supposed our pastor would commence questioning me about

doctrines, and so forth, to let me know what I would have to understand and believe before I could become a church member. But he didn't take any such course. He made me go into the house and sit down in his study, where he talked with me a long time about the blessedness of religion, and its value above all other things of this world, independently of its rewards hereafter. Then he said :

“Captain Ball, do you know the first thing to be done, if you would be a Christian ?”

“I do not know.”

“The Christian life—the life of a faithful follower of Jesus Christ,” said he, “can be founded only upon repentance. Now, it is easy to say we repent, but the only repentance that is worth anything is an active repentance—by which I mean not only sorrow for sin, and an earnest desire to avoid it in the future, but one that goes to work, and seeks, as far as it is in our power, to make amends for every wrong we have ever done. Is there a person in the world, Captain Ball, who can look you in the face, and say you have wronged him ?”

“He knew my weak point,” added the captain. “Every man has his weak point, and I suppose the lancet must be applied there first. That question was like sharp-scratching steel driven to the soul. I writhed and groaned inwardly, and struggled and perspired a long time before I could answer. I saw it was going to be dreadful hard for me to be a Christian. I meant, however, to get off as easily as I could. So I

determined to confess something which I suppose was known to everybody who knows me—my horse trade with Peter Simmons last spring.

“‘Did you wrong Peter?’ asked the minister.

“‘I shaved him a little,’ said I.

“‘How much do you think,’ said he.

“‘I let him have a ring-boned and wind-broken nag that I had physicked up to look pretty gay—worth for actual service, not over ten dollars, and got in return a steady beast worth sixty dollars, and twenty-five dollars to boot. So I honestly think,’ said I, ‘that I shaved him out of about seventy-five dollars.

“‘And with seventy-five dollars in your possession belonging to poor Peter Simmons, do you think you can commence a life of Christian purity? Do you think that Christ will hear your prayers for pardon, with stolen money in your pocket?’ said the minister.

“‘I said something about a trade is a trade, and men must look out for themselves when they swap horses—but he cut me short.

“‘Your own soul,’ he said, ‘will not admit the excuses which your selfishness invents.’

“‘But the rule you apply,’ said I, ‘will cut off the heads of church members as well as mine. There’s Deacon Rich; he trades in horses, and shaves when he can.’

“‘No matter,’ said he, ‘whose head is cut off; no matter what Deacon Rich does. You have to deal with your own soul, and with the Lord. And I will tell you, whether you are out of the church or in

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it, a single dollar which you have unjustly and knowingly taken from any man without rendering him its full value to the best of your ability—a single dollar, I say, will be like a mill-stone hung upon your neck, to sink your soul into the sea of spiritual death!

"I couldn't stand that. The Spirit of God used those words with terrible effect upon my heart. I was greatly agitated. The truth spoken by the pastor appealed to my understanding with irresistible power. I went away, but I couldn't rest. So I took seventy-five dollars and went to Peter and paid him, making him promise not to tell anybody, for I was ashamed to have it known that I was conscience-stricken and had paid back the money.

"Then I went to the minister again, and told him what I had done. He didn't praise me as I thought he would. He took it as a matter of course, and no more merit in me than it is to wash my hands before I sit down to supper. On the contrary, he seemed to suspect that my hands were not quite clean yet. He wanted to know if I had wronged anybody else besides Peter. I tried to say no, but my conscience wouldn't let me. I could have told a plumper lie than that once without flinching—yes, and flattered my own heart to believe the lie. I was discouraged. I felt bitterly disheartened. It was, indeed, so much harder being a Christian than I supposed, that I regretted going to talk with the minister at all. Like the young man who had great possessions, I was on the point of

going away sorrowful. But my heart burned within me, and I was forced to speak.

“‘In the way of business,’ said I, ‘no doubt I have taken advantage here and there—as everybody does—as church members themselves do when they can.’

“‘What everybody does is no rule for you and me, Captain Ball,’ said the minister. ‘It is to be Christians in the fullest sense—not simply church members—that we must strive with all our hearts. The fact of our being in the fold does not make the lamb; there are wolves in the fold, alas! but we are by no means justified in doing as the wolves do, even when they appear in sheep’s clothing.’

“‘I felt the rebuke. ‘Well,’ said I, ‘there is Deacon Rich—I think he paid me a note twice. The first time he paid it we were transacting other business, and by some mistake the note wasn’t destroyed. I found it among my papers afterward. I was a good deal excited, and lay awake more than one night thinking what I ought to do about it. The Deacon was a hard man, I considered, and took advantage of people when he could. He had driven more than one hard bargain with me.’”

The Deacon, who was present, and heard the allusions to himself, whined and coughed uneasily. Captain Ball went on without appearing to mind him.

“‘So,’ said I to the minister, ‘I concluded I would serve the Deacon as he would probably have served me under the same circumstances.’

“‘I kept the note by me a good while, and when I

thought the particulars of our settlement had slipped his mind, I said to him one day, may be he would like to take up that note, which had been due then a considerable time. He was surprised—looked excited and angry—said he had paid it, and held out stoutly for awhile; but there was the note. There was no proof that it had ever been paid, and finally he took out his pocket-book, and, with some pretty hard words, paid it over again with interest.

“‘And now,’ said the minister, ‘what are you going to do about it?’

“‘I suppose,’ said I, ‘the money must be paid back.’

“So I went to the Deacon the next day, told him that, on reflection, I was convinced that he was right and I was wrong about the first payment of the note, and returned the money—one hundred and thirteen dollars—a good deal to his astonishment.

“I hoped then all was right,” continued Captain Ball. I tried to satisfy my conscience that it was. But I was afraid to go back to the minister, he has such a way of stirring up the conscience and finding mud at the bottom when we flatter ourselves that because it is out of sight, there is no impurity there. And I knew, that as long as I dreaded to see the minister, something must be wrong; and on looking carefully into my heart, I found the little matter of a mortgage which I had foreclosed on a poor man, and got away his farm, when he had no suspicion but I would give him time to redeem it. By that means I had got into my possession property worth two

thousand dollars, for which I did not actually pay, and for which Isaac Dorr never actually realized more than half that amount. But the proceeding was legal, and so I tried to excuse myself. But my awakened conscience kept saying, 'You have taken a poor man's land without giving him a just return; the law of God condemns you, although the law of man sanctions the wrong. You shall have no peace of soul; your heart will burn you, until, with justice, you wipe out your own injustice to him, and to all others whom you have wronged.'

Against the decree of my conscience I rebelled a long time. It was hard for me to raise a thousand dollars together with the interest due from the time the mortgage was foreclosed; and it was like taking a portion of my life to be obliged to abstract so much money from my gains, and give it to a man who had no legal claim upon me. I groaned and mourned over it in secret, and tried to pray; but that mortgage came right between my prayer and God, and heaven looked dark and frowning through it. At last I could not resist the appeals of conscience any longer, and I went again to the minister. I told him my trouble, and asked him what I should do.

"There is a simple test," said he. "Do you love your neighbor as yourself? If you do, you will be just to him, if it takes from you the last dollar you have in the world."

"That was a terrible sentence. I went out staggering from it, as if I had received a blow. 'O God,'

I said, 'how can I be a Christian?' But I had help beyond myself, otherwise I could never have ended the struggle. I knelt before God and solemnly vowed for His sake, for the sake of His pardon and love, I would not only do justly to the poor man I had wronged, but would give up, if need be, all that I had in the world, so that I might find peace in Him. A strange, soothing influence came over my soul, and a voice seemed to say, 'Though you lose all you have, God and Christ and the blessing of a heart pure and at peace, shall be left you—the best and only true source of happiness and life.' And in the solemn night-time, after I gave up the struggle, that comfort seemed to me so great and precious that I felt willing, if it would only stay with me, to accept poverty, and to go into the world poor and despised, hugging that priceless blessing to my heart. The next day I was as light as if I had wings. Nothing could keep me from going to Isaac Dorr, with a couple of hundred dollars in my pocket and a note for the remainder of what I owed him.

"Well," said the narrator; with tears running down his cheeks, "I only wish that every person here could have seen the Dorr family when I visited them and made known my errand. Poor Isaac had grown discouraged, and had just made up his mind to quit his wife and children and go to California. His children were crying and his wife in an extremity of distress and despair. She received me a great deal better than I anticipated; I had acted according to law, she said,

and Isaac, careless and improvident, was greatly to blame.

"'Yes,' said Isaac, with the firmness of a desperate man, 'it was a savage game you played me, but I was a fool ever to get in debt as I did, and then fancy that any man would not take an advantage when the law permits it. I am ruined in consequence, and here you see this woman and babes—'

"The poor fellow broke down as he looked at them, and then cried like a child.

"'Isaac,' said I, as soon as I could speak, 'I have come to show you that a man can be honest even when the law doesn't compel him to be. I want to do right because God commands it, and I have come to tell you that you needn't leave your wife and babes yet, unless you prefer to.

"'Prefer to—go off into a strange country, and leave them here to suffer,' he cried, and caught the children in his arms, and wrung his wife's hand, and sobbed as if his heart would break.

"Then I counted out the money I had brought, and explained what I intended to do and gave him the note; and such surprise and happiness I never saw. They would have kissed my feet if I would have let them. It seemed to me as if heaven were opened then and there—and it was opened in my heart, with such a flood of light and joy as I had never experienced, or thought possible, before.

"My friends," added the captain, his once hard voice now almost as mellow as a woman's, his cheeks still

moist with tears, "I have been constrained to make this confession; I thank you for listening to it. The minister tells me a man may be a church member and not a Christian, I mean to be a Christian first, and if I fail—"

He could proceed no further, but sat down with an emotion more effective than any words.

I have nothing to add to this narrative, except that he became a church member, and that his example of thorough repentance, of childlike faith in Christ, and of vigorous, practical, every-day righteousness elevated the standard of Christianity among my people.—*The Watchword*.

Reader, it costs something to be a real Christian. To be a mere nominal Christian, say prayers and go to church, is cheap and easy work. But to follow Christ requires much self-denial. It will cost you all your sins—especially your darling sins. It will cost you your self-righteousness, your ease, your worldliness. It will cost you persecution, self-denial, and cross-bearing. "Strive to enter in at the strait gate; for many I say unto you shall seek to enter in and shall not be able."

CHAFF AND WHEAT.

MANY are the changes that have taken place, in the past few years, in the Christian world. Formerly, professing Christians were a plain, humble people. Now they are, in many cases, the leaders of fashion. Then, they were despised by the world; now, they are of the world. Then, they worshipped God in spirit, and in truth; now, too frequently, they worship by proxy.

But in no one respect is the change more marked than in the confidence with which professors talk of their prospects of heaven. It would seem as if, to those who are in good standing in the church, there is hardly a possibility of being lost. The sermons, the prayers, and the sacred melodies,—all take it for granted that the salvation of those within the pale of the church is secured, almost beyond the possibility of a failure. Hymns of penitence have given way to songs of triumph. Earnest prayer and supplications; searching the Scriptures and religious meditations; self-denial and bearing the cross meekly for Jesus—means of grace that the saints of other generations considered essential to every one who laid claim to the Christian character—have been supplanted by the opera and the theatre, by balls and billiards. Everything betokens a feeling of the utmost security. Even among those who are decidedly religious, who

oppose these incursions of the world upon the church, there is, it is to be feared, a feeling of safety which the real, religious state does not warrant. The Scriptures warn us faithfully against self-deception. A searching time is coming, when every veil that hides one's true character will be torn off, and every one will appear to be what he is in reality. John said of Jesus, "His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

While there are points of resemblance between the righteous and those who appear to be righteous, there is also a marked difference in their character, and a striking contrast in their final doom.

1. The chaff and the wheat grow together in the same field and from the same root. The same soil affords nutriment to both. So one may go to heaven and another to hell from the same family, the same school, or the same church. The instructions and the discipline received, and the doctrines believed may be the same, and yet the fate be entirely dissimilar. It is no evidence that one is in a state of salvation, because he is an acceptable member of a pure church, and sustains its interests and observes its regulations with commendable fidelity. Much of the religious teaching of the day implies this, though it may not be asserted in so many words. The platform of Christianity is made so broad, that every one who is not an avowed infidel feels that if he does not already stand upon it, but very little change is necessary to place

him there. The contrast between German Pantheism and the Gospel of Jesus Christ is ably drawn. He rejects, with a shudder, the cold, cheerless, though specious Atheism, and thence concludes he must be a Christian. His moral character is good, according to the prevailing standard of morality, or he proposes to make it so; and why should he not belong to the church, and enjoy the consolation of believing that, after death, all will be well?

2. The chaff affords protection to the wheat. It shields it from the scalding sun and the blighting storm. The wheat could not grow well without it. So, one may have a deep sympathy with those who are walking in the narrow way. He may not forsake them in times of persecution, as Peter did his Master, and as so many do at the present day. He may be a companion of those who take joyfully the spoiling of their goods, and may afford them his countenance and protection. He may contribute freely of his money—not to gratify religious pride, but to promote the real cause of God. He may do all this—which so few professing Christians have the moral courage to do—and yet not be in the way of salvation. There were doubtless many who worked upon the ark for Noah, who were not saved by the vessel which their own hands had helped to construct. Sympathy for the right—laboring for the cause of God—is good as far as it goes. But this is not enough. You must be right.

3. In every field of wheat, even the very best, the chaff always makes the largest pile. That you are in the majority is no evidence that you are right.

It is in reality a suspicious circumstance. If you can assign no better reason for your conduct than that others do as you do, you had better reform. If the claims of your church to your allegiance are based upon its numbers, or wealth, or popularity, you are in a dangerous position. Jesus says, "*Narrow is the way that leadeth unto life, and few there be that find it.*" Much as the chaff and the wheat resemble each other, there is a radical difference between them.

1. Wheat is solid, chaff is light and easily driven about by the wind. There is nothing settles a man, like a genuine, religious experience. His faith rests upon a consciousness that is more reliable than a mathematical demonstration. *He knows that he has passed from death unto life.* But one who has head religion only, was reasoned into it, and may be reasoned out of it, he is driven about "by every wind of doctrine, and cunning craftiness of men, whereby they lie in wait to deceive." He generally agrees with the preacher who had his ear last, and who bestows upon him the most personal attention.

2. Wheat will bear to be crushed. Place it between the upper and nether millstone, grind it to powder, and then, instead of being destroyed, it becomes just ready for use. Some professors are very easily killed. They must be petted and caressed, or they are liable to give up. They must be treated with just so much deference, and be allowed to have their own way or they backslide. But those who are truly righteous can endure neglect and contempt. They expect persecution, and when it comes, they bear it manfully with-

out repining. Scorn and reproach for Jesus' sake, they count as honor. The Pharisee must have "greetings in the market," and "the chief seat in the synagogue," or he feels he is not appreciated, and seeks his home where honors are more abundant.

3. Wheat possesses vitality. Bury it in the ground and cover it up; it will spring forth and bear fruit some thirty and some an hundred-fold. So with a truly righteous man. He is not easily disposed of. Kill him and he comes to life again. Let calumny bury his influence, and it will be felt in coming generations. He has life from above. So he does not fear them that kill the body, but cannot kill the soul. What a wonderful contrast in the final doom of the two characters designated under the expressive terms of "chaff and wheat!" The wheat Jesus will gather into His garner! The righteous shall go into life everlasting. "They shall be Mine," says the Lord, "when I make up My jewels." Imagination cannot conceive of the glory and the happiness they shall enjoy forever at God's right hand. But the wicked shall go away into everlasting punishment. Reader, what is your true character? Are you a solid, firm, devoted follower of the Lord Jesus? Do you have that principle of integrity that makes you always reliable? Can you endure persecution, and take it joyfully for Jesus' sake? Have you the life of God in your soul? If this is your true character, thank God and press forward. But if not—if you are light and flashy and unreliable—pray to God until he fills you with all His weight of love.—*Rev. B. T. Roberts.*

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THE FOUNTAIN OF SONG.

TRUE song is the gift of God our Maker. He giveth songs even in the night; and songs have ever celebrated his glory and his grace. The creation of the world was heralded by song. "The morning stars sang together, and all the sons of God shouted for joy." The deliverance of Israel from Pharaoh and the Red Sea was celebrated in a song. The advent of Christ to our world brought all the hosts of heaven to sing a joyous strain above his lowly cradle. The renewing of the soul by the grace of God awakens thanksgiving and the voice of melody. The Psalmist, when brought up from the horrible pit and the miry clay, had a new song put in his mouth, "even praise unto our God." The last act of our Saviour's ministry, before he went out to his agony, was to sing a hymn. What music that must have been! The establishment of the Kingdom of God and the overthrow of all his enemies will be hailed and greeted with strains of rapturous melody; and the glad ages of Messiah's reign will be ages of perpetual song. Song is the language of thanksgiving, of devotion, of triumph; hence it is the legitimate expression of the emotions of those who joy in God, having become reconciled to

him, and thus prepared to show forth the praises of him who has called them to glory and virtue.

There is, probably, no one point where the difference between believers and infidels, saints and sinners saved and lost, is more manifest than in the department of sacred song. The pardon of sin brings peace and gladness, and this gladness finds expression in song. Said the Psalmist, "Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall *sing aloud of thy righteousness*" (Psa. li. 14). The fruit of the Spirit is joy; and joy perpetually breaks forth in song. But guilt and condemnation, and the dark uncertainties of a hopeless future, wake no songs within rebellious and unbelieving hearts. Backsliding and worldliness vainly strive to sing from the heart their "formal songs." Singing tells the condition of the church. World professors have very little music in their souls. Dead churches hire sinners to praise God for them. Living Christians would as soon hire sinners to eat their breakfasts for them as to sing their psalms. Nightingales and larks do not go hunting for owls and ravens to "render" their evening songs or morning carols.

Christians are a singing people. From the time when Pliny, the Roman governor of Bithynia, wrote (about A.D. 107) to the Emperor Trajan that the Christians "were wont to meet together on a stated day before it was light, and *sing* among themselves, alternately, a hymn to Christ as a god," down through all the ages of conflict and victory, of storm and sorrow,

of persecution and triumph, the voice of rejoicing has been in the tabernacles of the righteous, and sacred song has arisen from the lips of the redeemed. The themes of grace and glory have inspired the church with never-ceasing songs; and, in this respect, infidelity has never been able to imitate true Christianity. What hymns and tunes can infidelity show that have sung themselves into the hearts of sceptics on every shore? What infidel hymn can be sung, in which a vast assembly of sceptics will join, as Christians in ten thousand churches will unite in singing one of their hymns of joy and hope? Infidelity has few joys; why should it have songs? What has it to sing about? Angels sing, but when did the wildest fancy ever dream of a singing devil?

One of the mightiest forces which God has thrown into this world, is sacred song; not the mere artistic and mechanical "rendering" of certain notes and strains of music, but the spontaneous outgush of the emotions of the sanctified heart, telling the sorrows and the joys, the sympathies and the affections, of the renewed soul. Such music is not purchasable. Those who think to buy or hire it, greatly mistake its character. It has its fountain in the joy of God implanted in the Christian's soul, and meets its response in the hearts of those who know whom they have trusted, and who expect to sing His praises for evermore. Infidels can sneer and swear, but can they sing? What have they to sing about? What had the heathen world to sing? If we leave out a few

notable strains which acknowledge and honor the unseen God, what remains but amorous and bacchanalian ditties; odes which celebrated the acts of cut-throat and adulterous deities, most of whom would be hung or sent to prison in any decently civilized land; songs which embodied vile thoughts, celebrated base acts, and awoke base passions?

In the room where these lines are written there are nearly fifteen hundred volumes of sacred hymns and songs; and the writer has seen two other libraries, each of which contained nearly three thousand volumes of sacred hymns and poetry. And all there is of poetry, and melody, and harmony, about them all, is but the echo of the heavenly harmonies that have sounded down from the upper skies. When we sing of the grandeurs of creation, we but re-echo the anthem of the morning stars; when we sing of the glories of redemption, we but repeat the angels' song above the plains of Bethlehem; when we sing of struggle, of conflict, of victory, and of triumph, we rehearse the hymns of the sweet singer of Israel; and when we sing of joys to come, we only anticipate the music of the "new song" which shall at last be sung before the throne.

Thus our themes of sacred song are the grandest that earth or heaven affords. And what has infidelity or unbelief to put in the place of them? Where are the poems, the songs, the chorales, the grand anthems, that have been born of darkness, doubt, and unbelief? Infidelity has no hymns; it has nothing to sing for

—no God, no hope, no Creator, no Preserver, no Christ, no Saviour. Imagine a jubilant infidel, contemplating his glorious origin, breaking out to sing,

All hail the mighty monkey, all hail the ancient clam,
From which, through evolution, I came to be a man !

Picture an assembly of festive infidels singing heartily, to "some familiar tune," of the sublime anticipations which fill their bosoms, thus :

Between two vast eternities
Life lies, a vale of sorrow ;
So eat, and drink, and take your ease,
For we shall die to-morrow.

Ascending from our mollusk god,
A glorious path we travel ;
Our course, commencing in the mud,
Shall finish in the gravel.

We recollect once, after pointing out the barrenness of infidelity in respect to sacred song, we were assailed by a sceptic, who stoutly disputed our assertion that infidelity had no hymns, and said he had an infidel hymn-book which he would bring to show us. We were thankful for the opportunity of seeing it, and so in the course of the day he brought along a little book largely filled up with Christian hymns, out of which the name of *Christ* had been erased, and "reason," "truth," or some other word had been substituted. And this was the way infidels made a hymn-book ; much like the man who promised to show cobblers

how to make a pair of shoes in two minutes, and who, after having pocketed the admission fees of the crowd, coolly produced a pair of boots, and made them into shoes *by cutting the tops off!*

We remember the story of that captive prince who languished in a foreign dungeon, and of whom his friends could hear no tidings, until a faithful servant, eager for his release, travelled from land to land, and sang beside the walls of every dungeon the songs which were his delight in by-gone days. At length, as the strain of music rolled upward by an old castle wall, there came a response from a grated window above; the captive was discovered, and the way of deliverance was opened. So, by every dungeon wall which Satan has erected, and in the hearing of every lost sinner whom Satan has led captive at his will, we would have the songs of joy and gladness sung, in the hope that some imprisoned soul may catch the music of the strain, and know the grace of him who came to proclaim liberty to the captives, and the opening of the prison doors to them that are bound.—*H. L. Hastings.*

JOHN WESLEY'S DIRECTIONS FOR
CONGREGATIONAL SINGING.

THAT this part of divine worship may be more acceptable to God, as well as more profitable to yourself and others, be careful to observe the following directions.

1. Sing *all*. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find a blessing.

2. Sing *lustily*, and with a good courage. Beware of singing as if you were half dead or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sang the songs of Satan.

3. Sing *modestly*. Do not bawl so as to be heard above, or distinct from, the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear, melodious sound.

4. Sing in *time*. Whenever time is sung, be sure to keep with it. Do not run before, nor stay behind it; but attend closely to the leading voices and move

therewith as exactly as you can, and take care you sing not too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quickly as we did at first.

5. Above all, sing *spiritually*. Have an eye to God in every word you sing. Aim at pleasing him more than yourself or any other creature. In order to do this, attend strictly to the sense of what you sing; and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve of here, and reward when he cometh in the clouds of heaven.—*Works*, Vol. xiv., page 358.

A greater than Wesley has said: "I will sing with the Spirit, and I will sing with the understanding also." 1 Cor. 14:15.

"God is a Spirit: and they that worship him must worship him in spirit and in truth." John 4:24.

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BAND SOCIETY RULES OF THE M. E. CHURCH.

DRAWN UP DECEMBER 25TH, 1738.

THE design of these meetings is to obey that command of God, "Confess your faults one to another, and pray one for another, that ye may be healed;" to speak, each of us in order, freely, plainly, the true state of our souls with the faults we have committed, in temper, words, or actions, and the temptations we have felt since our last meeting. To desire some one of us to speak his own state first, and thus to ask the rest in order, as many and as searching questions as may be thought necessary concerning their state, sins, and temptations. The following questions are proposed before admittance among us:

1. Have you the forgiveness of your sins?
2. Have you peace with our Lord Jesus Christ?
3. Have you the witness of the Spirit that you are a child of God?
4. Is the love of God shed abroad in your heart?
5. Has no sin, inward or outward, dominion over you?
6. Do you desire to be told your faults?
7. Do you desire to be told of *all* your faults and that plainly?

8. Do you desire that every one of us should tell you from time to time whatsoever is in our heart concerning you?

9. Consider, do you desire we should tell you whatsoever we think, whatsoever we fear, whatsoever we hear concerning you?

10. Do you desire in doing this we should come as close as possible, that we should cut to the quick, and search your heart to the bottom?

11. Is it your desire and design to be on this and all other occasions entirely open, so as to speak, without disguise and without reserve?

Any of the preceding questions may be asked as often as occasion requires. The four following at every meeting:

1. What known sin have you committed since last meeting?
2. What particular temptation have you met with?
3. How were you delivered?
4. What have you thought, said, or done of which you doubt whether it be a sin or not?

Directions—1. Not to mention the faults of any behind his back, and to stop those short that do.
2. To wear no needless ornaments such as rings, earrings, necklace or ruffles.

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A PRAYER ANSWERING GOD.

BY A MINISTER'S WIFE ON THE FRONTIER.

I REMEMBER a day during one winter that stands out like a boulder in my life. The weather was unusually cold, our salary had not been regularly paid, and it did not meet our needs when it was. My husband was away, travelling from one district to another much of the time. Our boys were well, but my little Ruth was ailing, and at best none of us were decently clothed. I patched and repatched, with spirits sinking to their lowest ebb. The water gave out in the well, and the wind blew through the cracks in the floor.

The people in the parish were kind, and generous too, but the settlement was new, and each family was struggling for itself. Little by little, at the time I needed it most, my faith began to waver. Early in life I was taught to take God at his word, and I thought my lesson was well learned. I had lived upon the promises in dark times, until I knew, as David did, "who was my Fortress and Deliverer." Now a daily prayer for forgiveness was all that I could offer. My husband's overcoat was hardly thick enough for

October, and he was obliged to ride miles to attend some meeting or funeral. Many a time our breakfast was Indian cake and a cup of tea without sugar. Christmas was coming; the children always expected their presents. I remember the ice was thick and smooth, and the boys were each craving a pair of skates. Ruth, in some unaccountable way, had taken a fancy that the dolls I had made were no longer suitable; she wanted a nice, large one, and insisted in praying for it. I knew it was impossible; but oh! how I wanted to give each child its present. It seemed as if God had deserted us, but I did not tell my husband all this. He worked so earnestly and heartily. I supposed him to be as hopeful as ever. I kept the sitting-room cheerful with an open fire, and tried to serve our scanty meals as invitingly as I could.

The morning before Christmas James was called to see a sick man. I put up a piece of bread for his lunch—the best I could do—wrapped my plaid shawl around his neck, and then tried to whisper a promise, as I often had, but the words died away upon my lips. I let him go without it. That was a dark, hopeless day. I coaxed the children to bed early, for I could not bear to hear them talk. When Ruth went, I listened to her prayer; she asked for the last time most explicitly for her doll, and for skates for her brothers. Her bright face looked so lovely when she whispered to me: "You know I think they'll be here early to-morrow morning, mamma," that I thought I could move heaven and earth to save her from disap-

pointment. I sat down alone and gave way to most bitter tears.

Before long James returned, chilled and exhausted. He drew off his boots; the thin stockings slipped off with them, and his feet were red with cold. I wouldn't treat a dog that way, let alone a faithful servant. Then, as I glanced up and saw the hard lines in his face, and the look of despair, it flashed across me, James had let go too. I brought him a cup of tea, feeling sick and dizzy at the very thought. He took my hand, and we sat for an hour without a word. I wanted to die and meet God, and tell him his promise wasn't true; my soul was full of rebellious despair.

There came a sound of bells, a quick step and a loud knock at the door. James sprang up to open it. There stood Deacon White. "A box came for you by express just before dark. I brought it around as soon as I could get away. Reekon it might be for Christmas; at any rate they shall have it to-night. Here is a turkey my wife asked me to fetch along, and these other things I believe belong to you." There was a basket of potatoes and a bag of flour. Talking all the time, he hurried in the box, and then with a hearty good-night, he rode away. Still without speaking, James found a chisel and opened the box. I drew out at first, a thick red blanket, and we saw that beneath was full of clothing. It seemed at that moment as if Christ fastened upon me a look of reproach. James sat down and covered his face with his hands. "I can't

touch them," he exclaimed, "I haven't been true, just when God has been trying me to see if I could hold out." "Do you think I could not see how you were suffering, and I had no word of comfort to offer. I know now how to preach the awfulness of turning away from God." "James," I said, clinging to him, "don't take it to heart like this. I am to blame. I ought to have helped you. We will ask him together to forgive us." "Wait a moment, dear, I cannot talk now," then he went into another room. I knelt down and my heart broke; in an instant all the darkness, all the stubbornness rolled away. Jesus came again and stood before me, but now with the loving word, daughter! Sweet promises of tenderness and joy flooded my soul. I was so lost in praise and gratitude that I forgot everything else. I don't know how long it was before James came back, but I knew he too had found peace. "Now, my dear wife," said he, "let us thank God together," and then he poured out words of praise; Bible words, for nothing else could express our thanksgiving. It was eleven o'clock, the fire was low, and there was the great box, and nothing touched but the warm blanket we needed. We piled on some fresh logs, lighted two candles, and began to examine our treasures. We drew out an overcoat, I made James try it on; just the right size, and I danced awhile around him, for all my light-heartedness had returned. Then there was a cloak, and he insisted in seeing me in it. My spirits always infected him, and we both laughed like foolish children. There was a

warm suit of clothes also, and three pairs of woollen hose. There was a dress for me and yards of flannel, a pair of Arctic overshoes for each of us, and in mine was a slip of paper. I have it now, and mean to hand it down to my children. It was Jacob's blessing to Asher, "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." In the gloves, evidently for James, the same dear hand had written, "I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee." It was a wonderful box, and packed with thoughtful care. There was a suit of clothes for each of the boys, and a little red gown for Ruth. There were mittens, scarfs and hoods; down in the centre a box; we opened it, and there was a great wax doll. I burst into tears again; James wept with me for joy. It was too much, and then we both exclaimed again, for close behind it came two pairs of skates. There were books for us to read; some of them I had wished to see; stories for the children to read, aprons and underclothing, knots of ribbon, a gay little tidy, a lovely photograph, needles, buttons and thread, actually a muff, and an envelope containing a ten-dollar gold piece. At least we cried over everything we took up. It was past midnight, and we were faint and exhausted even with happiness. I made a cup of tea, cut a fresh loaf of bread, and James boiled some eggs. We drew up to the table before the fire; how we enjoyed our supper! And then we sat talking over all our life, and how sure a help God had always proved.

You should have seen the children the next morn-

ing; the boys raised a shout at the sight of their skates. Ruth caught up her doll and hugged it tightly without a word, then she went into her room and knelt by her bed. When she came back, she whispered to me, "I knew it would be here, mamma, but I wanted to thank God just the same, you know." "Look here, wife, see the difference." We went to the window, and there were the boys out of the house already, and skating on the crust with all their might. My husband and I both tried to return thanks to the church in the east that sent us the box, and have tried to return thanks unto God every day since.

Hard times have come again and again, but we have trusted in him, dreading nothing so much as a doubt of his protecting care. Over and over again we have proved that "they that seek the Lord shall not want any good thing."—*Selected.*

A VALUABLE BANK NOTE.

"*My God*"—The Banker's name.

"*Shall supply*"—I promise to pay.

"*All your need*"—The amount.

"*According to his riches*"—The capital of the bank.

"*In glory*"—Location of the bank.

"*By Jesus Christ*"—The Cashier's name, without which it would be worthless.

The check-book is Philippians 4:9.

"Be careful in nothing, but in everything by prayer and supplication; with thanksgiving, let your requests be made known to God."—*Selected.*

COMMERCIAL LYING.

“THE label and description on every box of that soap is a lie from beginning to end, and Mr.—, the manufacturer, knows it as well as I do; and yet he continues to make it, and to print and affix these labels and descriptions to every box of it he makes, and to send it all over the land; and he is growing rich by it, though he knows the soap itself is a fraud, and the label on it is a downright falsehood!” Such were the words of a travelling salesman who was selling this very soap through town after town, in state after state, and who said he knew it was wrong, but he would be discharged in a moment if he told the truth about the soap he was selling. And yet the manufacturer, and employer of this and many other agents, would have said he was outrageously insulted had any one charged him with lying, or dishonesty, or want of integrity in his business.

Another travelling salesman came to his minister to ask, “What shall I do? I am sent out by my employer,” he continued, “to sell goods by the sample. If I were to tell just what I know is the truth about them, I could not sell a yard; and it is only by misrepre-

sentation and downright lying that I am able to make good sales. And yet if I don't make sales I shall be discharged at once. I feel every day that it is wrong, and that the statements I am obliged to make are falsehoods and deceptions. And yet if I don't make them I can't sell goods; and if I don't sell goods I shall lose my place, and my little family will be left without bread. What shall I do?"

Another, a clerk in a large city store, whose attention had been awakened to the subject of religion, said to a friend, who was urging him to a Christian life, "It's no use, I cannot be a Christian and keep my place in the store. To sell goods, we have to put on false marks, and tell downright falsehoods; and Mr. L." (the employer) "and every clerk in the store knows it; and no man can be a Bible Christian and do what we are all every day doing. Mr. L. is a member of the — church, and attends all their meetings, and gives to the causes of benevolence; but he seems to have no more idea of Christian principle in selling goods than if the one had no relation whatever to the other."

A well-known minister of the Gospel went, some time since, into the store of a leading merchant tailor in the city of —, and looking at some cloths, asked the cost of a suit from a piece that pleased him. When the price was stated, he replied that it seemed much too high. "It is somewhat high," said the tailor; "these fine English cloths cost us high prices; but then they wear so much better and longer to make up for it, that we think them, in the end, cheaper than

American goods." "How much less," asked the minister, "is the cost of a suit from your best American cloth?" "We do not keep American goods," said the tailor. "Most of our customers are particular, and like the best kinds of goods, and so we keep only English cloths." And as illustrating and impressing his remarks, he pointed the minister to the labels and wrappers, bearing the names of the English manufacturers and dealers, who were some of the first in Great Britain.

After some further talk, the minister ordered a suit, which in due time was sent home. Soon afterward, having it on, he called in at the counting-house of Mr. B., a large manufacturer with whom he was well acquainted, and while sitting in conversation with him, Mr. B., looking at the suit he had on, remarked pleasantly, "I'm glad to see, Mr. —, that you are patronizing our factory." "What do you refer to?" asked the minister. "To the suit of clothes you have on," said Mr. B. "I see they are from the cloth we make at our mills." "Why no!" said the minister; "I got them from Mr. C. (the tailor), and he deals only in English goods, and therefore charged me an extra price for his work." "English goods!" said Mr. B., with a smile; "why Mr. C. buys all his cloths from us. He has none other in his store. I should know them anywhere." The minister, greatly surprised, said, "You must, I'm sure, be mistaken, for Mr. C. not only told me that he kept only English goods, but I saw the wrappers and labels, with the English marks and

the manufacturers' names on them, on every piece as I looked at them." "Yes," said Mr. B., "we prepare all those wrappers and labels; we have them printed by the ream; there" (pointing with his finger) "you see a pile of them; and as I said before, Mr. C. buys all his cloths of us, and he has not a yard of English goods in his store!"

Here, then, was a leading merchant tailor, in a leading city of our land, deliberately and habitually working with a leading manufacturer to pass off American goods as English; the tailor deliberately lying to his customer, and saying the cloths were English; the manufacturer preparing the labels to help on the lie; the tailor exhibiting these labels to make his lie pass for the truth; and both doing this as an every-day business; and yet both men would feel outraged if any one had called them to their face what they really were, cheats and liars and villains. And these are but a few of scores of similar cases, in which men, in the way of business, are debauching their own consciences, and teaching their clerks and dependents to be deceivers and cheats, and undermining the morals of trade, and forfeiting the confidence of truly upright men, and laying up a fearful account for themselves against the day of judgment.

In view of such facts, we would ask one or two questions, which we commend to the thoughtful consideration of all, and especially of all business men.

1. Are there two standards of truth, of integrity, of honesty, one for the ways of business, and another for

other spheres of life? And if you are not truthful and honest in the one sphere, are you likely to be so in the other?

2. Are your example and teaching in the ways of business likely to do good to young men, or to corrupt their principles?—to keep them out of the kingdom of heaven, or to lead them to it?—to make them high-minded, honorable, truthful men of business, or cheats, and liars, and swindlers?

3. At the bar of conscience, is not a commercial lie as bad as any other kind of lying? And at the day of judgment, will not the business liar go down to death, under as deep a condemnation as any other? At that great day will it not be found true that "all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death?"
—*American Tract Society.*

Hear the word of the Lord: "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. . . . And the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isa. 28: 15-17.

THE WAY TO HEAVEN.

TH**ERE** are many professedly easy ways of going to heaven. Jesus says: "Strive to enter in at the strait gate, for many, I say unto you, shall seek to enter in (or shall desire to enter in), and shall not be able." When the Devil cannot prevent a person from seeking salvation, he will endeavor to deceive him by turning him in a wrong direction, or by inducing him to assume a profession of religion that falls infinitely short of genuine salvation. We shall point out some of these easy ways, by which thousands are deceived to their eternal undoing.

1. In the bulk of the popular revivals held to-day, genuine repentance is practically ignored. The so-called converts have no real contrition of heart, no burden of soul; they do not pray for mercy; they shed no tears; they have no such sorrow for sin and hatred of it as to induce them to forsake all their Christless ways and much-loved idols. All that is deemed necessary is simply to come forward and kneel down. In many places not even this much is required, but simply holding up the hand to be prayed for is considered sufficient. They are then encouraged to join the church and profess religion. If they dressed,

talked and acted like the world before, they can do so still; and thus the carnality of their hearts is but little disturbed. This easy method pampers to flesh and blood, and cries peace—peace, to their smothered consciences, while they are wrapt in the very slumbers of death. Of course, it is very easy to have numerous converts on this line. Simply seeking or desiring salvation, however, lands no one in heaven. The road to hell is paved with good intentions and desires.

2. Another easy method is to join the church. Thousands are taught that if they only join the church, attend the meetings, and perform a few other duties, it will be all right with them. The great effort of the bulk of preachers in this day is to induce the people to join their church, and if they can only succeed in doing this, they seem well contented. Multitudes are swept away by this delusion. To join some live, uncompromising denomination is all right, but being a member of a church never took any one to heaven, and never will. Suppose you fell into a river and was drowning, do you think it would keep you from going down to the bottom, if you had previously become a member of a society of persons who had been saved from a watery grave?

3. Others teach that if you are only baptized you are sure of heaven—that no one is converted until he has been baptized. But while baptism is a scriptural ordinance, and has its proper place, it should be remembered that it is only an outward sign of an inward grace, wrought in the heart by the power of

the Holy Ghost. The Bible teaches that one may be baptized with water, and his heart be still steeped in corruption. Simon Magus was baptized, and yet, immediately after his baptism, his conduct was of such a depraved and vile nature, that Peter said to him: "Thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8: 21-23).

4. Again, others insist that the way to heaven is merely giving up outward sin, and leading a reformed life. Hence, great stress is laid upon "doing better,"—upon making good resolutions, signing a pledge, being confirmed, partaking of the sacrament, etc., etc. All this is very good so far as it goes, but it falls infinitely short of what is required of every candidate for heaven. The Bible shows plainly that an individual can go beyond all this—can have the gift of prophecy, understand all mysteries, bestow all their goods to feed the poor, and even give their body to be burned, and yet be destitute of saving grace. See 1 Cor. 13. The young ruler had lived such a reformed life, that he could say of the commandments: "All these have I kept from my youth up." Notwithstanding this he missed heaven.

5. "Feeling better," is another very easy way. In many places, when a sinner becomes awakened and convicted of sin, he is dealt with somewhat after this

fashion: "You feel better than you did, don't you?" "Yes, I think I do." "Well, now then, praise the Lord for what he has done for you." The penitent is taught to believe that "feeling better" is conversion, and so he goes no further, but at once professes religion. It is quite possible for an awakened sinner to "feel better" without having been made better—or regenerated. The moment any one decides on turning to God he will feel better. This arises not from any change of heart, or from any consciousness of sins forgiven, but from the approval of the conscience—an emotion which always arises from a purpose to do right. The result is that such persons soon return to their old ways, and though they are reported as having fallen from grace, they are not backsliders, for they were never converted. O, how true the words of Christ: "Many, I say unto you, shall seek to enter in, and shall not be able." Reader, there is but *one* way to heaven, and that is the Bible way. Are you anxious to know that way?

1. The first thing necessary in every one who would win heaven, is a clear consciousness of his guilt and danger. Without such conviction no one can become intelligently converted to God. Every one must see his own great sinfulness and depravity before he will make any effort to "flee from the wrath to come." If this is your state of mind, begin at once to pray. Call on God with all your heart, and if you are honest in this matter, the Lord will have mercy upon you. Some say it is wrong for a person to pray before he is

saved. Peter told Simon to do the very things some evangelists say they should not do, viz., repent and pray. The publican also prayed, and found religion. Saul of Tarsus prayed. His conviction for sin was so intense that for three days he neither ate or drank. The Lord sent Ananias to him,—“for behold he prayeth.” This looks like an answer to prayer. Jesus says, “Ask and it shall be given you.” Surely sinners and backsliders are included in this promise.

2. Enter in at the “strait gate.” Bible repentance is compared to a “strait gate,” which means that it is low and narrow—hence, not very easy to enter. The lesson is, that passing through this gate of repentance is attended with great difficulty. Why? Is it because God does not want to save souls? No. Is it because there is no room in heaven for them? No. Please understand that the difficulty is not in the gate, for it is wide enough to admit every one of the right class. The difficulty lies in your unfitness to enter it. There is too much of you: you have so many sins clinging to you, so many idols, that these make it impossible for you to go through with them. Your secret lodge, your fashions, plumes and feathers, your tobacco, and your ungodly associates, can never pass through this “strait gate.” The Lord knowing how difficult it is to abandon these bosom sins says: “*Strive* to enter in at the strait gate,” *i.e.*, literally agonize to go through. Less striving would be necessary but for pride, lust, sinful pleasures, and worldly associations; but it costs us some striving before we

are willing to give them up. Whatever you can carry through this gate you will have no difficulty in taking over the narrow way. You will have a clear track—all weights gone! Says one: "O, you make religion appear a very hard thing." Not by any means. We are not showing what religion is, but simply what has to be done in order to obtain it. Remember this gate is not the entrance into heaven. It is merely the entrance into the Christian life. O precious soul, confer no longer with flesh and blood, but enter in at the strait gate. Do not be led by the multitudes who profess to become Christians without passing through this gate. Christ says: "*Few* there be that find it."

3. Having given up all your sins and idols, and presented yourself at the footstool of sovereign mercy, you must now exercise faith. The faith necessary to save you is not simply an intellectual faith, or assent to the truths of the Gospel. "Devils believe and tremble." It is "with the *heart* man believeth unto righteousness." Do not be led away with the fatally delusive teaching, "Believe you are saved, and you are saved." This is not only unreasonable, but untrue. You are not called upon to believe that you have been saved, or that you will be saved. It is your duty to trust in Jesus as your personal Saviour, and trust him to save you *now*. Throw yourself on the atoning blood, and there rest your guilty soul—staking your eternal interests upon Christ without the least reservation.

THE INFIDEL'S TEST.

THE scene was in Kentucky; the preachers, L. F. Vaneleve; Samuel Hamilton, a man full of faith and the Holy Ghost; the principal subject, Esquire W., an intelligent infidel, a gentleman of high respectability, whose wife was a devout member of the M. E. Church. Mr. Hamilton, at a protracted meeting, had preached a sermon on "The Power of Prayer," when, at its close, Esquire W. arose and respectfully asked the privilege of speaking, which was readily granted. "If the doctrine you preach is true," said Mr. W., "should your people unite in prayer for the conversion of an individual, that man would surely be converted within twenty-four hours?"

"He would," replied Mr. Hamilton.

"Then," continued Mr. W., "I would like to have the privilege of selecting a man, and should he within twenty-four hours be converted, I shall abjure infidelity and become a Christian; if he should not, you must excuse me for still remaining an infidel."

"Done," said Mr. Hamilton; "name your man."

With evident embarrassment at the prompt and

unexpected acceptance of his bold challenge, Mr. W. hesitated, and then replied :

"I believe I cannot now think of one whom I should like to name, and would prefer that you would make the selection."

"Very well, we'll take Esquire W.," immediately responded the man of God. Then, turning to the church, he earnestly exhorted them to fervent and faithful prayer, and dismissed them with the words, "To your tents, O Israel! and every man to his knees."

Esquire W. returned to his home, no doubt reflecting that they had a tough stick on their hands now ; that if they had chosen some ignorant, profane and superstitious man, there might be a chance of alarming him, but with a man of his morality and intelligence, there was no show at all. He retired, but found that he could not readily compose himself to sleep ; he turned on the other side, and succeeding no better, he turned on his back. Then, after prolonged efforts, he said to Mrs. W.:

"Mary, I am sorry I am so wakeful as to disturb you. A strange restlessness has come over me somehow ; but don't let me disturb you longer. Go to sleep, and I'll soon doze off too."

Mary turned her face to the wall, but not to sleep. After a half-hour of forced restraint, the Esquire arose and paced the floor, saying, "Mary, I am very sorry to have awakened you, but a strange nervous spell has come over me, and I think, by walking a while, my

nerves will tone down; but go to sleep and never mind me."

Mary was very quiet, but she didn't sleep, nor did her husband. Engaged with care for his stock in the morning, his mind was diverted, and he ate his breakfast with apparently his usual cheerfulness. Then, going to the timber, he cut fire-wood. His employment being merely mechanical, his mind, despite his efforts to the contrary, would revert to unwelcome reflections. Having chopped off one "cut," he soliloquized: "Now, what if, after all, the Bible is true; but I won't think about it," and he vigorously resumed his work. Another "cut" off, he rested his axe on the log, saying, "Well, if these Methodists are right, I'm in a pretty bad fix; and again he applied his axe. Another log off, he exclaimed, "Well, I wish religion was true," and striking the axe into the end of the log, he started with rapid strides to the church, threw himself at the altar of prayer, and with sincere repentance plead for pardon. But little more than twelve hours had elapsed, when Esquire Williams was rejoicing in a Saviour's love, and was ever after a pillar in the church of that community.—*R. E. O'Byrne, in The Good Way.*

SHALL WE MEET?

THE following poem was written by H. L. Hastings, in the city of New York, in the year 1858, and sent as a letter to an only brother. A part of it has been repeatedly set to music, many millions of copies of it have been printed, and it has been sung in every quarter of the globe. In this edition the words are given entire. A tune has also been composed by the wife of the author, with the original refrain,

“Shall we meet, shall we meet?
Say, Brother, shall we meet?”

for “Songs of Pilgrimage; a Hymnal for the Churches of Christ,” in which will be found a large number of new hymns from the same pen.

In its complete form the little poem has been circulated by hundreds of thousands, and we have reason to believe has proved a means of comfort to many, and of salvation to some.

Shall we meet beyond the river,
Where the surges cease to roll?
Where, in all the bright forever,
Sorrow ne'er shall press the soul?

SHALL WE MEET ?

Shall we meet with those departed,
 Who have bowed beneath death's wave ?
 Shall we meet the holy myriads,
 Who are ransomed from the grave ?

*Shall we meet ? shall we meet ?
 Say, Brother, shall we meet ?*

Shall we meet in glory's morning,
 After time's dark, gloomy night ?
 Shall we hail its radiant dawning,
 Scattering sorrow with its light ?
 Shall we meet where all time's shadows
 To oblivion flee away ?
 Shall we meet amid the brightness
 Of an everlasting day ?

Shall we meet with all the ransomed,
 When our pilgrimage is passed ?
 Shall we reach that blessed mansion
 We so long have sought, at last ?
 Shall we meet beyond the desert,
 Far beyond the weary road ?
 Shall we meet in joy immortal—
 Shall we in our flesh see God ?

Shall we meet in that blest harbor,
 When our stormy voyage is o'er ?
 Shall we meet and cast the anchor
 By the fair celestial shore ?

Shall we rest from all our labors
 'Mid the swelling of the tide ?
Shall we meet and rest forever,
 By our blessed Saviour's side ?

Shall we meet the shining angels
 Who have guarded us while here ?
Shall we listen to their welcomes,
 And return their words of cheer ?
Shall we be their bright companions,
 Far beyond this land of tears ?
Shall we share their holy raptures
 Through the lapse of endless years ?

Shall we meet in yonder city,
 Where the towers of crystal shine,
Where the walls are all of jasper,
 Built by workmanship divine ?
Where the music of the ransomed
 Rolls in harmony around,
And creation swells the chorus,
 With its sweet, melodious sound ?

Shall we meet by life's pure river,
 Where pellucid waters glide ?
Where the healing leaves and flowers
 Deck the shores on either side ?
Where salvation's blessed harpings
 Float in holy melody ?
Where the monthly fruits are ripening
 On life's fair immortal tree ?

SHALL WE MEET ?

Shall we meet, O lonely pilgrim,
When the burden we lay down ?
Shall we change our cross of anguish
For the bright, unfading crown ?
Do we love our Lord's appearing ?
Shall we gladly see his face ?
Shall it beam with smiles of welcome ?
Shall he bring us endless grace ?

Shall we meet, O weary wanderer,
Say, oh, will you meet me there,
When earth's glory shall be darkness,
And its joy shall be despair ?
When before the throne of judgment
We shall all together stand
Will you pray and strive to meet me
With the blest at Christ's right hand ?

Shall we meet in realms of glory,
With the ransomed and the blest ?
Shall we meet with all the holy,
When they enter into rest ?
Shall we meet with those whose brightness
Shall the noonday sun outshine ?
Who shall bear the Saviour's likeness
In its majesty divine ?

Shall we meet with many a loved one,
That was torn from our embrace ?
Shall we listen to their voices,
And behold them face to face ?—

All the cherished and the longed for,
Those whose graves are moist with tears?
Those whose absence made life weary
Through the dark and tedious years?

Shall we meet those buds of promise
Blighted by death's chilling hand?
Shall we see their fadeless beauty
Blooming in the goodly land?
Shall our hearts no more lie bleeding
'Neath the strokes of sorrow's rod?
Shall love's bands no more be sundered,
In the paradise of God?

Shall we meet with those invited
To the marriage of the Lamb?
Who shall then put on their glory,
And forget their earthly shame?
Shall we meet the shining myriads
Who the songs of glory sing?
Shall our voices join their praises
To the everlasting King?

Shall we meet with Christ our Saviour,
When he comes to claim his own?
Shall we know his blessed favor,
And sit down upon his throne?
Will he bid us share his glory,
Where no shame shall ever be?
Will he bid us sing his praises,
On that radiant crystal sea?

THANKSGIVING ANN.

IN the kitchen doorway, underneath its arch of swaying vines and dependent purple clusters, the old woman sat, tired and warm, vigorously fanning her face with her calico apron. It was a dark face, surmounted by a turban, and wearing, just now, a look of troubled thoughtfulness not quite in accordance with her name—a name oddly acquired from an old church melody that she used to sing somewhat on this wise—

“Thanksgivin’ an’—

“Johnny, don’t play dar in de water, chile!”

“Thanksgivin’ an’—

“Run away now, Susie, dearie!

“Thanksgivin’ an’—

“Take care o’ dat bressed baby! Here’s some ginger-bread for him.

“Thanksgivin’ an’ de voice o’ melody.”

You laugh! But looking after all these little things was her work, her duty; and she spent the intervals in singing praise. Do many of us make better use of our spare moments?

So the children called her Thanksgiving Ann: her other name was forgotten, and Thanksgiving Ann she

would be now to the end of her days. How many these days had already been, no one knew. She had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment they could scarcely tell; they only knew she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in most matters that concerned the father and mother, while in the culinary department she reigned supreme.

The early usual breakfast was over. She had bestowed unusual care upon it, because an agent of the Bible Society, visiting some of the country places for contributions, was to partake of it with them. But while she was busy with a fine batch of delicate waffles, the gentleman had pleaded an appointment, and, taking a hasty leave of his host and hostess, had departed unobserved from the kitchen window; and Thanksgiving Ann's "Bible money" was still in her pocket.

"Didn't ask me, nor give me no chance. Just 's if, 'cause a pusson's old an' colored, dey didn't owe de Lord nuffin; an' wouldn't pay it if they did," she murmured, when the state of the case became known.

However, Silas, the long-limbed, untiring, and shrewd, who regarded the old woman with a curious mixture of patronage and veneration, had volunteered to run after the vanished guest, and "catch him if he was anywhere this side of Chainy." And even while Thanksgiving sat in the doorway, the messenger returned, apparently unwearied in his chase.

"Wa-ll, I came up with him—told ye I would give him the three dollars. He seemed kind of flustered to have missed such a nugget; and he said 'twas a ginerous jonation—equal to your master's; which proves," said Silas, shutting one eye, and appearing to survey the object meditatively with the other, "that some folks can do as much good just offhand as some other folks can with no end of pinchin' and screwin' beforehand."

"Think it proves dat folks dat don't have no great 'mount can do as much in a good cause by thinkin' 'bout it a little aforehand, as other folks will that has more, and puts der hands in der pockets when de time comes. I believe in systematics 'bout such things, I does;" and with an energetic bob of her head, by way of emphasizing her words, old Thanksgiving walked into the house.

"Thanksgivin' an' de voice o' melody."

she began in her high, weird voice; but the words died on her lips—her heart was too burdened to sing.

"Only three dollars out'n all her 'bundance!" she murmured to herself. "Well, mebbly I oughtn't to judge; but then I don't judge, I *knows*. Course I knows when I'se here all de time, and sees de good clo'es, an' de carriage, an' de musics, an' de fine times—folks, an' horses, an' tables all provided fer, an' de Lord of glory lef' to take what happen when de time comes, an' no prepration at all! Sure 'nough, He don't need der help. All de world is His; and He

sends clo'es to His naked, an' bread to His hungry, an' Bibles to His heathen, if dey don't give a cent; but den dey're pinchin' an' starvin' der own dear souls. Well—'taint *my* soul! but I loves em, an' dey're missin' a great blessin'."

These friends, so beloved, paid little attention to the old woman's opinion upon what she called "systematics in givin'."

"The idea of counting up one's income, and setting aside a fixed portion of it for charity, and then calling only what remained one's own, makes our religion seem arbitrary and exacting; it is like a tax," said Mrs. Allyn, one day; "and I think such a view of it ought by all means to be avoided. I like to give freely and gladly of what I have when the time comes."

"If ye aint give so freely and gladly for Miss Susie's new necklaces an' yer own new dresses dat ye don't have much when de time comes," interposed Thanksgiving Ann.

"I think one gives with a more free and generous feeling in that way," pursued the lady, without seeming to heed the interruption. "Money laid aside beforehand has only a sense of duty and not much feeling about it; besides, what difference can it make, so long as one does give what they can when there is a call?"

"I wouldn't like to be provided for dat way," declared Thanksgiving. "Was, once, when I was a slave, 'fore I was de Lord's free woman. Ye see, I

was a young no-'count gal, not worf thinkin' much 'bout; so my ole massa he lef' me to take what happened when de time come. An' sometimes I happened to get a dress, an' sometimes a pair of old shoes, an' sometimes I didn't happen to get nuffin', and den I went barefoot; an' dat's jist the way—"

"Why, Thanksgiving, that's not reverent," exclaimed Mrs. Allyn, shocked at the comparison.

"Jist what I thought, didn't treat me with no kind of reverence," answered Thanksgiving.

"Well, to go back to the original subject, all these things are mere matters of opinion. One person likes one way best, and another person another," said the lady smilingly, as she walked from the room.

"'Pears to me it's a matter of which way de Massa likes best," observed the old woman, settling her turban. But there was no one to hear her comment, and affairs followed their accustomed routine. Meanwhile, out of her own little store, she carefully laid aside one-eighth. "'Cause if dem old Israelites was tol' to give one-tenth, I'd like to frow in a little more, for good measure. Talk 'bout it's bein' like a tax to put some away for such things! 'Clare! I get studyin' what each dollar mus' do, till I get 'em so loadened up wid prayin's and thinkin's dat I mos' believe dey weigh double when dey does go.

"O de Lamb! de lovin' Lamb!

De Lamb of Calvary!

De Lamb dat was slain, an' lives again!

An' intercedes for me."

And now another call had come.

"Came, unfortunately, at a time when we were rather short," Mrs. Allyn said, regretfully. "However, we gave all we could," she added. "I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

"'Suppose I needn't fret 'bout other folks' duty—dat ain't none o' my business; yas 'tis, too, 'cause dey's good to me, an' I loves 'em. 'Taint like's if dey didn't call darselves His, neither."

Mr. Allyn brought in a basket of beautiful peaches, the first of the season, and placed them on the table by her side.

"Aren't these fine, Thanksgiving? Let the children have a few, if you think best; but give them to us for dinner."

"Sartain, I'll give you all dar is," she responded, surveying the fruit.

Presently came the pattering of several pairs of small feet; bright eyes espied the basket, and immediately arose a cry:

"Oh, how nice! Thanksgiving Ann, may I have one?"

"And I?"

"And I, too?"

"Help yourselves, dearies," answered the old woman, composedly, never turning to see how often, or to

what extent her injunction was obeyed. She was seated in the doorway again, busily sewing on a calico apron. She still sat there when, near the dinner hour, Mrs. Allyn passed through the kitchen, and a little surprised at its coolness and quietness at that hour, asked wonderingly:

"What has happened, Thanksgiving? Haven't decided on a fast, have you?"

"No, honey; thought I'd give you what I happened to have when the time come," said Thanksgiving Ann, coolly, holding up her apron to measure its length.

"It seemed a little odd, Mrs. Allyn thought. But then old Thanksgiving needed no oversight; she liked her little surprises now and then, too; and doubtless she had something all planned and in course of preparation; so the lady went her way, more than half expecting an especially tempting board because of her cook's apparent carelessness that day. But when the dinner-hour arrived, both master and mistress scanned the table with wide-open eyes of astonishment, so plain and meagre were its contents, so unlike any dinner that had ever been served in that house.

"What has happened, my dear?" asked the gentleman, turning to his wife.

"Dat's all the col' meat there was—sorry I didn't have no more," she said, half apologetically.

"But I sent home a choice roast this morning," began Mr. Allyn, wonderingly; "and you have no potatoes, neither—nor vegetables of any kind!"

"Laws, yes! But den a body has to think about it

a good while aforehand to get a roast cooked, an' jest the same with taters; an' I thought I'd give ye what I happened to have when the time come, and I didn't happen to have much of muffin. 'Clare! I forgot de bread!' and, trotting away, she returned with a plate of cold corn cake.

"No bread!" murmured Mrs. Allyn.

"No, honey; used it all up for toast dis mornin'. Might have made biscuit or muffins, if I had planned for 'em long enough; but dat kind o' makes a body feel's if dey *had* to do it, an' I wanted to get dinner for yer all o' my warm feelin's, when de time come."

"When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble," remarked Mr. Allyn, impatiently, but still too bewildered at such an unprecedented state of affairs to be thoroughly indignant.

"Cur'us how things make a body think o' Bible verses," said Thanksgiving, musingly. "Dar's dat one 'bout 'who giveth us all things richly to enjoy;' an' 'what shall I render to the Lord for all his benefits to'ard me.' Dar! I didn't put on dem peaches."

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman, as the door closed after her.

"I suspect there is a 'method in her madness,'" replied his wife, a faint smile crossing her lips.

The old woman returned with the basket, sadly despoiled of its morning contents; but she composedly bestowed the remainder in a fruit dish.

"Dat's all! De childer eat a good many, an' dey was used up one way an' 'nother. I'se sorry dar ain't no more; but I hopes y'll 'joy what dar is, an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes; he bit his lips for a moment, and then asked quickly:

"Couldn't you have laid aside some for us, Thanksgiving?"

"Wall, dar now! s'pose I could," said the old servant, relenting at the tone; "b'lieve I will, next time. Allers kind o' thought de folks things belonged to had de best right to 'em; but I'd heard given' whatever happened to be on hand was so much freer an' lovin'er a way o' servin' dem ye love best, dat I thought I'd try it. But it does 'pear as if dey fared slim, an' I spects I'll go back to de ole plan o' systematics."

"Do you see, George?" questioned the wife, when they were again alone.

"Yes, I see. An object-lesson with a vengeance!"

"And if she should be right, and our careless giving seem anything like this?" paused Mrs. Allyn, with a troubled face.

"She is right, Fanny; it doesn't take much argument to show that. We call Christ our King and Master; believe that every blessing we have in this world is His direct gift; and all our hopes for the world to come are in Him. We profess to be not our own, but His; to be journeying towards His royal city; and that His service is our chief business here. And yet, strangely enough, we provide lavishly for our own

apparelling, entertainment and ease, and apportion nothing for the interests of His kingdom, or the forwarding of His work; but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified. It doesn't seem very like faithful or loving service," Mr. Allyn answered, gravely. "I have been thinking in that direction occasionally, lately, but have been too indolent, careless or selfish to come to a decision and make any change."

There was a long talk over that dinner-table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife examined into their expenses and income, and set apart a certain portion as sacred unto their Lord, doing it somewhat after Thanksgiving's plan of "good measure." To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of the sacrifice we make for it, and as these two scanned the various fields of labor, in deciding what to bestow here and what there, they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "sow beside all waters."

Mrs. Allyn told Thanksgiving of their new arrangement, and concluded, laughingly, though the tears stood in her eyes:

"Ann, now, I suppose, you are satisfied?"

"I's 'mazin' glad," said Thanksgiving, looking up brightly; "but *satisfied*—dat's a long, deep word; an'

de Bible says it will be when we 'awake in His likeness.'

"Well, now, I don't perless none o' these kind o' things," said Silas, standing on one foot, and swinging the other, "but I don't mind tellin' ye that I think your way's right, an' I don't b'lieve nobody ever lost nothin' by what they give to God; 'cause He's pretty certain to pay it back with compound interest to them, you see; but I don't s'pose you'd call that a right good motive; would you?"

"Not de best, Silas; not de best; but it don't make folks love de Lord any de less, 'cause He's a good pay-master, and keeps His word. People dat starts in givin' to de Lord wid dat kind o' motives soon outgrows 'em—it soon gits to be *payin'* rad'er dan givin'."

"Wa—ll, ye see, folks don't always feel right," observed Silas, dropping dexterously on the other foot.

"No, they don't. When ebery body feels right, an' does right, dat'll be de millennium. But I's glad of de faint streak of dat day dat's come to dis house!" And she went in, with her old song upon her lips:

"'Thanksgivin' an' de voice of melody."

1. God claims a portion of our substance.

And all the tithes of the land, *whether* of the seed of the land, or of the fruit of the tree, *is* the Lord's; *it is* holy unto the Lord (Lev. 27 : 30).

2. Withholding this claim is to rob God.

Will a man rob God? *ye* have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings (Mal. 3 : 8).

3. Therefore the claim should be attended to promptly.

And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine and oil, and honey, and of all the increase of the field; and the tithes of all the *things* brought they in abundance (2 Chron. 31 : 5).

4. Worldly prosperity promised to those who honor God with their substance.

Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine (Prov. 3 : 9, 10).

5. It is accepted according to what a man hath.

For if there is first a willing mind *it is* accepted according to that a man hath, *and* not according to that he hath not (2 Cor. 8 : 12).

6. It should be given willingly.

Every man according as he purposeth in his heart, *so let him give*; not grudgingly or of necessity; for God loveth a cheerful giver (2 Cor. 9 : 7).

7. Does poverty or limited means excuse any one from giving to the Lord?

They shall not appear before the Lord empty. EVERY MAN SHALL GIVE as he is able, according to the blessing of the Lord thy God which he hath given thee (Deut. 16 : 17, 18).

8. Jacob's vow.

Of all that thou shalt give me, I will surely give the tenth unto thee (Gen. 28 : 22).

Will you act on these principles? If so, sign your name to this and begin to-day.

BY A LAYMAN TO THE READER.

Will you not write *your* name on the opposite page? No matter what your income, nor from what source it comes. No matter how old you are, or how young. You receive *something*. Set aside one-tenth of it; try it for a year, any way.

"*Can't afford it!*" You *can*. You will make money by it; not only to spend for Christ, doing good, but you will have more money for your own use, if you do it. You cannot afford *not* to do it.

"*Sounds strange?*" Possibly it does; but no stranger than that you can do more work in a year, working six days in the week, than if you work seven. Thousands, tens of thousands, have tried proportionate giving—are trying it—and their testimony is uniform as to its benefits.

It pays! Pays in spiritual blessings; pays in temporal prosperity; pays in happiness; pays in *embraced* opportunities for usefulness and doing good; pays in a higher, deeper, broader, happier Christian experience; pays in every *good* sense.

"*Don't know your exact income.*" You know approximately. You know what you have *now*; tithe that. *Do it now!* You know what you receive to-day—this week. Make the start. Take the first step. Light will come as you need it. You have your Father's promises: take him at his word. They include temporal as well as spiritual blessings. Test them by saying, "I WILL."

SCRIPTURAL GIVING.

WHY SHOULD WE GIVE?

Because God commands giving. He says of his people. None shall appear before me empty (Exod. 23: 15).

Because giving is a good investment. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully (2 Cor. 9: 6).

Because it is not safe to refrain from giving. Who so stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard (Prov. 21: 13).

Because love prompts giving. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (1 John 3: 17).

Because giving is a privilege. Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive (Acts 20: 35).

Because God gave his Son for us. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3: 16).

WHAT SHALL WE GIVE?

Ourselves and our children to God, so that each of us can come to God, saying: Behold I and the children which God has given me (Heb. 2:13).

Of our property into God's treasury. Honor the Lord with thy substance, and with the first fruits of all thine increase (Prov. 3:9).

The thanks of grateful hearts to God. What shall I render unto the Lord for all his benefits toward me? I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord (Ps. 116:17).

Of service to God. And who *then* is willing to consecrate his service this day unto the Lord? (1 Chron. 29:5). Lord, what wilt Thou have me to do? (Acts 9:6).

Of food and clothing to the needy. He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise. (Luke 3:11). But rather give alms of such things as ye have; and behold, all things are clean unto you (Luke 11:41). For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not (2 Cor. 8:12).

HOW SHOULD WE GIVE?

Systematically. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him (1 Cor. 16:2).

With simplicity. He that giveth, *let him do it* with simplicity (Rom. 12 : 8).

Cheerfully. Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity; for God loveth a cheerful giver (2 Cor. 9 : 7).

Quietly. But when thou doest alms, let not thy left hand know what thy right hand doeth (Matt. 6 : 3).

In faith. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh (Heb. 11 : 4). Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee (Deut. 16 : 17).

TO WHOM SHOULD WE GIVE?

To God in his sanctuary. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not be room enough to receive it (Mal. 3 : 10).

To the followers of Jesus. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward (Matt. 10 : 42).

To our poor brethren. If there be among you a poor man of one of thy brethren within any of thy

gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth (Deut. 15:7, 8).

To our enemies. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink (Prov. 25:21).

To all whom we can help. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith (Gal. 6:10). *Give to him that asketh thee*; and from him that would borrow of thee turn thou not away (Matt. 5:42)

HOW MUCH SHOULD WE GIVE?

The liberal deviseth liberal things; and by liberal things shall he stand (Isa. 32:8). The righteous giveth and spareth not (Prov. 21:26). Freely ye have received, freely give (Matt. 10:8).

Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again (Luke 6:38).

And she went, and did according to the saying of Elijah: and she, and he, and her house did eat *many* days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah (1 Kings 17:15, 16).

And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all. For all these have of their abundance cast into the offerings of God: but she of her penny hath cast in all the living that she had (Luke 21:3, 4).

Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace (of giving) also (2 Cor. 8:7).

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be alike good* (Ecc. 2:16).

“Some people,” says *Rev. Isaiah Reid*, “treat lightly the matter of tithing, or giving a tenth, and seem to feel, if they do not say it, ‘I thank you to mind your own business and I will mind mine.’ Please bear in mind that, ‘To dedicate the tenth of whatever one has is mere *duty*; charity begins beyond it; free-will offerings and thank-offerings beyond that.’ Will you please, now, take your Bible and read up carefully and prayerfully the following references:—Gen. 14:20; Gen. 28:22; Lev. 27:30-32; Num. 18:20-21; Deut. 14:22; 2 Chron. 31:5, 6, 12; Neh. 10:37; Neh. 12:44; Neh. 13:12; Mal. 3:8-10; Matt. 23:23; Luke 11:42; 1 Cor. 16:2; Heb. 7:8.

“This searching of the Scripture will show you that tithing is no mere ceremonial arrangement, but is an

old regulation running through the Word of God, beginning, so far as we have any account, with Abraham, and reinforced by Christ himself.

“By attention to the reading in Numbers you will observe that the tenth went to pay the preachers, so that all other ceremonial expenses were in *addition* to the support of the preachers. The *tenth*, therefore, could not have been the highest amount required.

“From Deuteronomy we learn that the grain was to be tithed each year, and that a consequent blessing might be expected.

“A farmer we met this summer who had been following this plan had been signally blessed in basket and store since he first began it.

“From the reading in Chronicles, we find the tithe included ‘the corn, wine, oil, honey, and *all the increase of the field*, also oxen and sheep.’

“As we read it in Mal. 3:8-10, it is a fearful crime to withhold this portion, namely, ‘robbery of God.’ Yet how lightly many treat this matter. With all that has been said on this question, we know an instance, occurring this season, where some workers were urged by the people to go and hold a meeting, and though the work was much owned of God, yet the people sent away two of the effective workers, the one without a cent, and the other with not enough funds to pay car-fare to the next appointment. Shall we wonder that some workers backslide, or turn infidel.

“You will also note that Christ did not recall this

regulation. Yet we often hear people object to the tenth plan, that it was only "ceremonial" and is done away. By the above references you will see that it both antedates and afterdates the ceremonial dispensation. It seems to be apparent that all such objections have a foundation either in covetousness or infidelity."

The Free Methodist, of Sept. 12, 1883, says:—"Some may say that we are not under the law, but under grace. That is true. But we all believe that the command to keep the Sabbath Day holy is binding on all. Yet by searching the New Testament carefully you cannot find the commandment laid down. Looking at it from this standpoint, one seems as binding as the other, Christ himself establishing the fact.' 'Ye pay tithe of mint, and anise, and cummin, etc., these ought ye to have done,' etc., showing plainly that He sanctioned the giving of tithes."

Rev. W. F. Cowles in his sermon, "How much owest thou?" answers the objection that tithing is an Old Testament regulation as follows: "Very well; let us inquire:—

1. Is the Gospel of less value than the law? Was it more important that the Jewish worship should be maintained on Mount Moriah, than that the Gospel of the Son of God should be preached in all the world? Was the Jewish worship more positively commanded than the command of Christ, "Go ye into all the world and preach the Gospel to every creature?"
2. Was the spirit of Judaism more benevolent than

the Gospel? The Gospel originated in the Infinite Benevolence. "God so loved the world that he gave his only begotten Son," etc.; and "ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor," etc. Again, see the spirit of benevolence as manifested among the early Christians: "For as many as were possessors of lands or houses sold them, and brought the prices and laid them down at the apostles' feet.

Q. Should a Christian be less liberal than a Jew? Is the Gospel designed to confer greater benefits upon man and bring higher glory to God than the Jewish worship? If it originated in the infinite love of the Father and is revealed in infinite benevolence of Christ, can we exhibit the true spirit of Christianity and be less benevolent than the Jew?"

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all."

THE PROPER TRAINING OF CHILDREN.

“WHEN the ground is soft and gentle, it is time to sow the seed. When the branch is tender, we can train it easiest; when the stream is small, we can best turn its course.”

1. Begin to train your children from the cradle. From the earliest infancy inculcate the necessity of obedience—*instant, unhesitating obedience*. Obedience is very soon understood even by an infant. The mother of John Wesley thus wrote: “In order to form the minds of children, the first thing to be done is to conquer their will [stubbornness] and bring them to an obedient temper. To inform the understanding is a work of time, and must with children proceed by slow degrees as they are able to bear it, but the subjecting the will [stubbornness] is a thing which must be done at once, and the sooner the better. By neglecting timely correction, they will contract a stubbornness and obstinacy which is hardly ever after conquered; and never without using such severity as would be as painful to me as to the child. In the esteem of the world they pass for kind and indulgent, whom I call cruel parents; who permit their children to form habits which they know must afterwards be broken.

Whenever a child is corrected it must be conquered, and this will be no hard matter to do if it be not grown headstrong by too much indulgence. No wilful transgression ought ever to be forgiven children, without chastisement less or more as the nature and circumstances of the offence require. I insist upon conquering the will [stubbornness] of children at an early age, because this is the only strong and rational foundation of a religious education; without which both precept and example will be ineffectual. But when this is thoroughly done, then a child is capable of being governed by the reason and piety of its parents, till its own understanding comes to maturity, and the principles of religion have taken root in the mind.

“I cannot yet dismiss this subject. As self is the root of all sin and misery, so, whatever cherishes this in children, insures their after wretchedness and irreligion; whatever checks and mortifies it, promotes their future happiness and piety. This is still more evident if we further consider, that religion is nothing else than the doing the will of God, and not our own; that the one great impediment to our temporal and eternal happiness being this self-will. Heaven or hell depends on this alone. So that the parent who studies to subdue it in his child, works together with God in the renewing and saving of a soul. The parent who indulges it does the devil’s work, makes religion impracticable, salvation unattainable; and does all that in him lies to damn his child, soul and body, forever.”

Rev. John Wesley says: “A wise parent should

begin to break their will [stubbornness] *the moment it appears*. In the whole art of Christian education there is nothing more important than this. The will of a parent is to a little child in the place of the will of God. Therefore studiously teach them to submit to this while they are children, that they may be ready to submit to God when they are men. But in order to carry this point you will need incredible firmness and resolution, for after you have once begun you must hold on still in an even course; you must never intermit your intentions for one hour, otherwise you will lose all your labor. From a year old make your child do as he is bid, if you whip him ten times running. Let no one persuade you it is cruel to do this, it is cruelty not to do it. If you fear God how dare you suffer a child above a year old to say, 'I *will* do what you forbid,' or, 'I *won't* do what you bid,' and to go unpunished? Why do you not stop him at once, that he may never say so again? Have you no compassion for your child? No regard for his salvation or destruction? Would you suffer him to curse and swear in your presence and take no notice of it? Why, disobedience is as certain a way to damnation as cursing and swearing. Stop him, stop him at once, in the name of God. Do not 'spare the rod, and spoil the child.' If you have not the heart of a tiger, do not give up your child to his own will—that is, to the devil. Though it be pain to yourself yet pluck your offspring out of the lion's teeth. Break their wills [stubbornness] that you may save their souls."

2. Unite firmness with gentleness. Let your children understand that you mean exactly what you say and that your wishes are not to be trifled with. A godly mother, eminent for her success in training a large family in the right way, says: "One would think, to hear some parents talk of their relations with their children, that they did not possess an iota of *power* over them. All they dare to do seems to be to reason, to persuade, to coax. I have frequently heard mothers using all manner of persuasion instead of exerting the authority which God has given for the safeguard and guidance of their poor children. They give their commands in such a voice as leaves it optional whether the child shall obey them or not, and this he understands very well; there is no command, no firmness, no decision, no authority, and the child knows it by its instincts just as an animal would. Men are much wiser in breaking in and training their horses than their sons, hence, they generally get much better served by the former than the latter!"

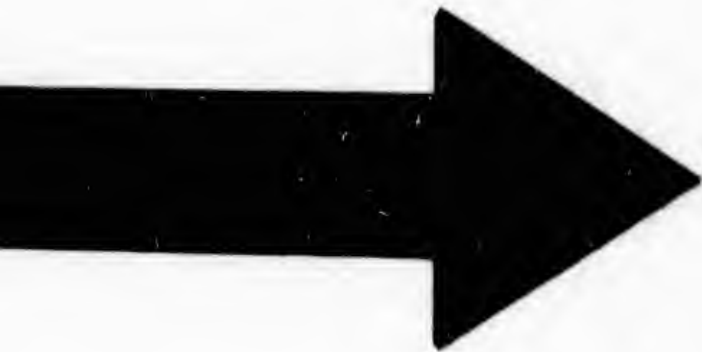
"For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19). "For I have told him that I will judge his house forever for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not" (1 Sam. 3:13). It is especially required of those who labor in the Gospel to rule well their children, "one that ruleth well his own

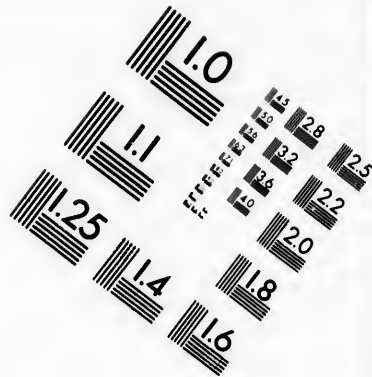
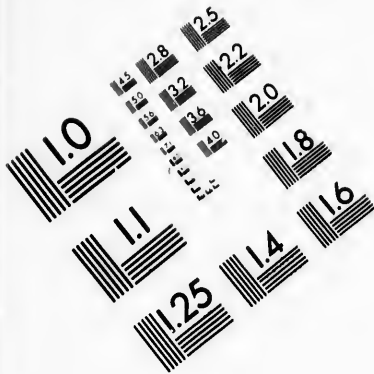
house having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the Church of God?" (1 Tim. 3:4, 5).

3. Never give them anything because they cry for it—absolutely nothing, great or small; else you undo your work. Says Wesley: "If you are not willing to lose all the labor you have been at to break the will [stubbornness] of your child, to bring his will into subjection to yours, that it may afterwards be subject to the will of God, there is one advice, which though little known, should be particularly attended to. It is of more consequence than one can easily imagine—never on any account give a child anything it cries for. For it is a true observation, if you give a child what he cries for, you pay him for crying, and then he will certainly scream again. 'But if I do not give it him when he cries, he will cry all day long.' If he does, it is your own fault; for it is in your power effectually to prevent it, for no mother need suffer a child to cry aloud after it is a year old."

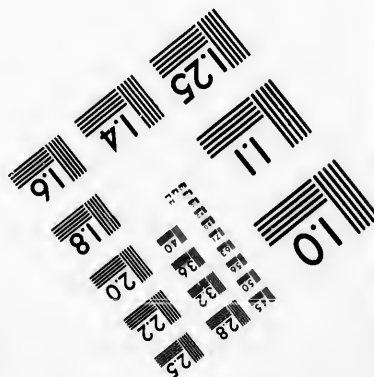
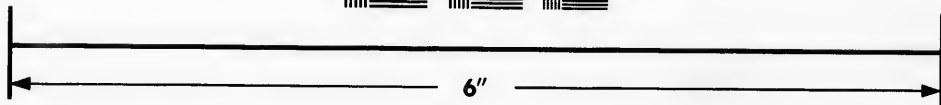
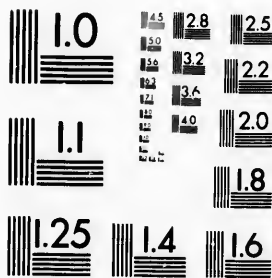
4. Seldom threaten, and be always careful to keep your word. Some parents threaten their children what they will do to them if they do not behave—but they seldom, if ever, carry out their threats. Sometimes they promise to give them certain things if they will only obey them, but they very frequently break their promises, thus teaching the children lying and deception. It is fearful to think that children should be taught to lie and deceive from the mouths of their







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own parents, but such is often the sad case. Never promise them anything unless you are quite sure you can give them what you promise and intend so to do.

5. Remember God positively declares correction is necessary, and enjoins it upon every parent. "He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes" (Prov. 12:24). "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18). "Withhold not correction from the child, for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Prov. 23:12, 13). "Correct thy son and he shall give thee rest, yea, he shall give delight unto thy soul" (Prov. 29:17). "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame" (Prov. 29:15). But do not punish in a passion. Be calm as a clock, yet decisive. "Whatever is done should be done with mildness, nay, indeed with kindness too. Otherwise your own spirit will suffer loss, and the child will reap but little advantage." Do not be always slapping the children, and never use violent or terrifying punishment unless necessary. Take the rod; let it tingle and pray God to bless it. A little boy had been guilty of lying and stealing. His father talked with him on the greatness of his sin, told him he must punish him, represented to him the consequences of sin as far worse than his present punishment, and then chastised him. These means were made a blessing to the child, and from that time he shunned

both falsehood and dishonesty. A few angry words and violent blows would have produced no such effect.

6. On no account allow them to do at one time what you have forbidden under the same circumstances at another. "My son, keep thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thine heart and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest it shall talk with thee" (Prov. 6:21, 22).

7. Teach them early to speak the truth on all occasions. If you allow them to shuffle and deceive in small matters, they will soon do it in greater, till all reverence for truth is lost. "Lying lips are an abomination to the Lord, but they that deal truly are his delight" (Prov. 12:22).

8. Be very careful what company your children keep. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed" (Prov. 13:10).

9. Make your children useful as soon as they are able, and find employment for them as far as possible. "He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich" (Prov. 10:4). "He also that is slothful in his work is brother to him that is a great waster" (Prov. 18:9). "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (2 Thess. 3:10).

10. Teach your children not to waste anything; to be clean and tidy; to sit down quietly and in good order to their meals; to take care of and to mend their clothes; to have "a place for everything, and keep everything in its place." "Let all things be done decently and in order" (1 Cor. 14: 40). "When they were filled, He said unto His disciples, gather up the fragments that remain, that nothing be lost" (John 6: 12).

11. Never suffer yourself to be amused by any immodest action; nor by a smile encourage those seeds of evil which, unless destroyed, will bring forth the fruits of vice and misery.

12. Encourage your children to do well; show them you are pleased when they do well. A word of encouragement occasionally will accomplish much. But do not flatter or praise children to their face, much less pamper to their fleshly appetites, pride and vanity.

13. Train your children at an early age to pray. Take them alone with you into some room and there pray with and especially for them. This will make a lasting impression upon them—it will have an untold influence for good upon their tender hearts. Maintain the worship of God in your family if you desire his blessing to descend on you and yours. "But as for me and my house, we will serve the Lord" (Joshua 24: 15). "I will walk within my house with a perfect heart" (Psa. 101: 1).

14. Impress upon their minds that eternity is before them, and that those only are truly wise who secure

eternal blessings. Say, "My child, what concerns you most, what I am most anxious about is, not what you are to be, or to possess here, for a little while; but what you are to be and to have forever!" As early as possible teach them the depravity of their hearts, and absolute need of a Saviour. Teach them honesty, truth and strict integrity. Show them the terrible consequences of sin. Follow up the instruction they receive in the Sabbath-school and church by catechising them at home. "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6 : 3). "And ye shall teach your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house and upon thy gates. That your days may be multiplied, and the days of your children, in the land which the Lord sware unto thy fathers to give them, as the days of heaven upon the earth" (Deut. 11 : 19-21).

The son of a certain mother had committed murder, and was in jail awaiting the execution of the dreadful sentence. The broken-hearted mother, in visiting him one day previous to his execution, remarked, "O my boy, I never taught you to do such things." "But, mother," said he, "you never taught me what I should do."

It is not enough that you do not teach them to do wrong, it is your solemn duty—a duty enjoined by

God himself—to teach them how they must live. “Train up a child in the way he should go, and when he is old he will not depart from it” (Prov. 22 : 6).

15. Do not forget, however, that children need to be *trained* as well as taught. Mrs. Booth, in her admirable tract on this subject, says: “Many parents *teach* their children in theory the right way, but, by their negligence and indifference, *train* them in just the opposite. See that mother seated at some important piece of work which she is anxious to finish; her three little children are playing around her—one with his picture book, another with his horse and cart, and baby with her doll. It is Monday afternoon, and only yesterday she was giving these children a lesson on the importance of love and good-will amongst themselves; that was the teaching, now comes the training. Presently Charlie gets tired of his pictures, and, without asking permission, takes the horse and cart from his younger brother, whereupon there is a scream, and presently a fight. Instead of laying aside her work, restoring the rightful property, explaining to Charlie that it is unkind and unjust to take his brother's toys, and to the younger one that he should rather suffer wrong than scream and fight, she goes on with her work, telling Charlie that he is a very naughty boy, and making the very common remark that she thinks there never were such troublesome children as hers! Now, who cannot see the different effect it would have had on these children if that mother had taken the trouble to make them realize

and confess their fault, and voluntarily exchange the kiss of reconciliation and brotherly affection? What if it had taken half an hour of her precious time, would not the gain be greater than that which would accrue from any other occupation, however important? Mothers, if you want your children to walk in the way they should go, you must not only teach, you must be at the trouble to TRAIN."

16. Above all, let parents be themselves what they would wish their children to be; for it is only by the power of the Gospel of Christ in our hearts that we shall be enabled to bring up our children for God. A godly example before your children is absolutely necessary. This will act as a monitor and check. It is useless to talk to your children about honesty, truthfulness, and other virtues, if you do not practise these things yourself.

Take an illustration. "A person calls to see you whose society your child knows that you neither esteem nor desire, but you are all smiles and compliments, pressing her to come again, and assuring her that her visit has given you very great pleasure. What more effectual lesson could you give your wondering little one in deception and double-dealing than this?"

"I and my house will serve the Lord,

But first, obedient to his Word

I must myself appear :

By actions, words and temper show

That I my heavenly Master know,

And serve with heart sincere.

“ I must the fair example set ;
From those that on my pleasure wait
The stumbling-block remove ;
Their duty by my life explain,
And still in all my works maintain
The dignity of love.

“ Easy to be entreated, mild,
Quickly appeased and reconciled,
A follower of my God ;
A saint indeed I long to be,
And lead my faithful family
In the celestial road.

“ Lord, if thou didst the wish infuse,
A vessel fitted for thy use
Into thy hands receive :
Work in me both to will and do ;
And show them how believers true,
And real Christians live.”

—*Charles Wesley.*

Concluding remarks. Remember it is not enough to pray for your children unless you also instruct them ; it will be in vain to instruct them if your own example contradicts your teaching, and in vain will be your prayers, instruction and example, if, like Eli, you do not correct them. You can bend a small twig, but a full-grown oak never !

A DOZEN GOOD RULES.

WE were struck lately by the orderly behaviour of a large family of children, particularly at the table. We spoke of it to their father, and he pointed out a paper pinned to the wall, on which were written some excellent rules. We begged a copy for the benefit of our readers. Here it is:

1. Shut every door after you, and without slamming it.
2. Don't make a practice of running, shouting, or jumping in the house.
3. Never call to persons upstairs or in the next room; if you wish to speak to them, go quietly to where they are.
4. Always speak kindly and politely to everybody, if you would have them do the same by you.
5. When told to do or not to do anything by either parent, never ask why you should not do it.
6. Tell your own faults and misdoings, not those of your brothers and sisters.
7. Carefully clean the mud or snow off your boots before entering the house.
8. Be prompt at every meal.
9. Never sit down at the table or in the sitting-room with dirty hands or tumbled hair.
10. Never interrupt any conversation, but wait patiently your turn to speak.
11. Never reserve your good manners for company, but be equally polite at home and abroad.
12. Let your first, last, and best confidante be your mother.—*British Juvenile.*

THE HAPPY MAN'S HISTORY.

THE happy man was born in the city of Regeneration, in the parish of Repentance unto life; he was educated at the school of Obedience, and lives now in Perseverance. He works at the trade of diligence, notwithstanding he has a large estate in the county of Christian Contentment, and many times he does jobs of self-denial. He wears the plain garments of humility, and has a white robe to put on when he goes to court. He often walks in the valley of Self-Abasement, and sometimes climbs the mountain of Spiritual-mindedness. He breakfasts every morning on spiritual prayer, and sups every evening on the same. He has meat to eat that the world knows not of, and his drink is the sincere milk of the word. Thus happy he lives, and happy he dies. Happy is he, having gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, real divinity in his mind, true humility in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the lot of such a one; in order to attain to which, pray fervently, believe firmly, wait patiently, work abundantly, live holily, die daily, watch your heart, guide your senses, redeem your time, love Christ, and long for glory.—*Old Methodist Magazine, 1816.*

LADY ANN ERSKINE.

An Incident in the Life of Rev. Rowland Hill.

Now listen a moment, dear friend,
A story I now will unfold,
A marvellous tale of a wonderful sale,
Of a notable lady of old :
How, hand and heart, at an auction mart,
Her soul and her body she sold.

'Twas in the king's highway so broad—
Time has rolled on—a century ago,
That a preacher stood, to accomplish good,
Telling the people, the high and the low
Of a Saviour's love, and a home above,
Of a heavenly peace that all may know.

A crowded throng drew eagerly near,
And they wept at the wondrous love,
That could wash away their vilest sins,
And give them a home high above ;
When lo ! through the crowd, a fair lady proud
Her beautiful chariot then drove.

"Open wide—make us room," cried the groom,

"You obstruct the king's highway ;

My lady is late, and their majesties wait,

Give way there, good people, give way !"

But the preacher heard, and his soul was stirred,

And he cried to the rider, "Nay !"

His eye, like the lightning, flashes out ;
 His voice like a trumpet rings ;
 " Your grand fete days, your fashions and ways,
 Are all only perishing things ;
 'Tis the king's highway, but I hold it to-day
 In the name of the King of kings ! "

Then he cried, as he gazed on the lady fair
 And marked her soft eye to fall :
 " Now here, in His name, a sale I proclaim,
 And bids for this fair lady call ;
 Who will purchase the whole, her body and soul,
 Her coronet, jewels and all ?

' Three bidders already I see :
 See the World steps up as the first,
 ' My treasures and pleasures, my honors I give,
 For which all my votaries thirst ;
 She'll be happy and gay through life's bright day,
 With a quiet grave at the worst. ' "

Next out spoke the Devil and boldly bids,
 " The kingdoms of earth are all mine ;
 Fair lady, thy name with an envied fame,
 On the brightest fair tablets shall shine ;
 Only give me thy soul and I give thee the whole,
 Their glory and wealth to be thine. "

And what wilt thou give, O sinner's true friend,
 Thou man of deep sorrows unknown ?
 He gently said, " My blood I have shed,
 To purchase her all for Mine own ;
 To conquer the grave and her soul to save,
 I trod the red wine-press alone.

"I will give her My cross of suffering here,
My cup of deep sorrow to share ;
Then with glory and love in My home above,
Forever to dwell with Me there ;
She shall walk in light in a robe of white
And a radiant crown shall wear."

"Thou hast heard the terms, my lady fair,
Now offered by each for thee :
Which wilt thou choose and which wilt thou lose,
The life of the world, or the life to be ?
The figure is mine, but the choice is thine,
Dear lady, which now of the three ?"

Then nearer and nearer the preacher's stand,
The groom with the gilded chariot stole ;
And each head is bowed as over the crowd,
The earnest Gospel accents roll :
And every word which the lady heard
Burned deeply into her sinful soul. X

"Pardon, good people," she kindly said,
As she rose from her cushioned seat ;
As the crowd made way, you might almost say,
You could hear her pulses beat ;
And each head was bare as the lady fair,
Knelt low at the preacher's feet.

She took from her hand the jewels rare,
The coronet from her brow ;
"Lord Jesus," she said, as she bowed her head,
"The highest bidder, I'm sure, art thou,

Thou hast died for my sake, and I gratefully take
Thy offer—and will take it now.

“I know the pleasures and treasures of earth,
At best they but weary and cloy,
And the tempter is bold, but his honors of gold
Prove ever a fatal decoy;
I long for thy rest—thy bid is the best;
O Lord, I accept it with joy!

“I turn from the pride and ambitions of earth,
I welcome thy cross, now so dear;
My mission shall be, to win souls to Thee,
While life shall be spared to me here;
My hope ever found with thee to be crowned,
When thou shalt in glory appear.”

“Amen!” said the preacher, with reverent grace,
And the people all wept aloud;
Long years have rolled on, and all have gone,
Who around that dear altar then bowed:
Lady and throng have been swept along,
As on the wild wind is a morning cloud.

But soon, oh, how soon, the glory and gloom
Of the world shall pass away;
And the Lord shall come to his promised throne,
With his saints in shining array;
May we all be there with the lady fair,
On that great coronation day!

—Revised by REV. R. GILBERT.

DR. TALMAGE AND SECRET SOCIETIES.

SOME time ago Dr. Talmage preached a sermon in favor of Secret Societies. To this sermon the editor of *The Christian Cynosure*, Rev. J. Blanchard, under date of May 12, 1887, replied as follows:—

AN OPEN LETTER.

DEAR BROTHER,

When I first read your sermon on secret societies, my first impulse was to write you a private letter. Such was my confidence in your integrity and piety, I felt certain you would recall and retract leading sentiments of that discourse; and I still think you will live to deplore its effects on its thousands and ten thousands of readers.

You say, "We will, in secret, plot the ruin of all the enterprises of Satan." I need not remind you that Christ laid no secret plots, but says, "I have not spoken in secret from the beginning" (Isa. 48:16). You seem to be unconscious of the great truth which you bring out, to wit, that Freemasonry is a secret

conspiracy against the world of outsiders, and you justify the lodge in treating their fellow-citizens as enemies are treated in war. Is this the reasoning of a minister of Christ, who "in secret said nothing" (John 18:20)? To do the things ordinarily done and justified by invading armies, in time of peace, would, by common consent, cause men to be imprisoned, hung or shot.

Then you confound dividing society up into secret "orders" and "brotherhoods," pledged or sworn to life-long concealment of their proceedings, with the temporary privacies of ordinary life dictated by decency or prudence, while you are well aware that the great Romish apostasy dates from their creation of such secret "orders" and "brotherhoods" in derogation of the one open, equal brotherhood in Christ.

You tell us that you do not "belong to any of the great secret societies;" you "have only words of praise" for secret societies which have benevolent objects, as "maintenance of right against wrong," "reclamation of inebriates," "providing for widows and orphans," etc., etc. You thus, by accepting their professions as proofs, justify the whole brood of secret orders from the Freemasons and Odd Fellows to the secret bandits and brigands along the Mediterranean; as they all profess to be boards of charity and equalization, to rectify the wrongs of society and give protection to the poor against the rich. Though with a superficiality unpardonable in a minister of Christ, you give no statistics, though there are plenty within

your reach, showing their professions to be hollow and false; and that even the Odd Fellows, as shown by their official reports, pay out but one dollar in benefits while they receive three in dues and degree fees; and the Freemasons, after the burning of Chicago, published in book form the report of their Board of Relief, showing \$90,000 received, and but \$30,000 paid for relief. Cadwalader D. Colden, a former mayor of New York and member of Congress, who had taken all the degrees then known in Masonry, in a statement published by request of citizens, stated, as the result of his knowledge and experience, that not more than one dollar in a hundred received by Masonic lodges was paid for objects of real benevolence. To give a loose, unsupported, ministerial endorsement from the pulpit on the Sabbath of secret orders, which are absorbing our young men by thousands, and their money by millions, is to say to the wicked, "thou art righteous." "He that saith unto the wicked, Thou art righteous, him shall the people curse: nations shall abhor him" (Prov. 24:24).

But the manual of the Scottish Rite of thirty-three degrees, now the most widely diffused form of Freemasonry in the world, says, "*Genuine Freemasonry is a pure religion*" (*Cunningham's Manual*, p. 20). And that it is a religion, with altars, prayers, a creed and ritual, professing to save men without Christ, its burial service, nay, its fundamental writers, everywhere proclaim. Yet in your sermon on "The moral influence of Freemasonry," and other secret societies,

you wholly ignore the fact that it is a religion. This is astonishing. We cannot believe that you intentionally mislead the thousands who read and trust you. But the whole discourse seems to us to proceed from a mind under an eclipse: like the disciples on the night of the betrayal, when Christ said to the multitude at the garden of agony, where "his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44); when the brave and honest Peter, sifted by Satan, succumbed to the "great multitude" (Matt. 26:47) who came with Judas, resolved, like the Freemasons, to rid themselves and the world of Christ; and, coward-like, denied that he knew him. That was truly "an hour and power of darkness." Was it indeed true, as reported to the *New York Tribune*, that you said to the reporter you "did not know that the Chicago Congress of Churches to discuss the secret lodge system was gotten up by persons opposed to the lodge?" And did you suppose I would aid in getting up, and that Drs. McCosh and Storrs would endorse the call of a convention friendly or indifferent to the lodge system? O brother! let us hope that if you have faltered like Peter, like him you will weep bitterly over this matter.

But you "have hundreds of friends" in the old lodges who are pillars of the church, patterns of piety, etc., whom you would wish to be your executors and pall-bearers when you are dead. And do you suppose there were no kind, "personal friends" among the three thousand who fell at Sinai for submitting to be

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stripped like Freemasons and joining in a worship without a Messiah? "For Aaron had made them naked to their shame" (Ex. 32:25). Can you have informed yourself as to the spiritual nature of these lodges, of their relation to our late terrible war, and that they are now disintegrating the churches of the colored people of the South, where thousands of toil-worn mothers are boarding their husbands whose earnings are consumed by the dues of the lodges?

But the bad logic and worse morals of this discourse culminate in your condemning as "perjurers" those who having been entrapped by fraud and falsehood into Masonic lodges, have repented of the folly and blasphemy into which they have been decoyed, and have felt it their duty to God to warn others of its snares and falsehoods. July 4th, 1828, one hundred and three masons met in Leroy, N.Y., and, appealing to Almighty God for the rectitude of their motives, renounced the lodge and solemnly and unequivocally testified to the truth of Morgan's disclosures. And for you, a native of that state, before the men are dead who knew many of those men, to stand in your pulpit and call those men *perjurers*, thus endorsing the oaths of Masonry as morally binding, is simply a moral monstrosity. A Masonic oath is not an oath, but a trap; and, as the great and good Dr. Nathaniel Colver said, from his own bitter yet joyous experience, the only duty of those taken in by it is to repent of it, renounce it, and warn all others to avoid it and escape from it as the bird from the snare of the fowler.

That Christ may look on and love you as he did Peter, and that, like Peter, you may "weep bitterly" over that dreadful fall in time to save many whom your sermon will lead into the lodge, is the prayer of your brother in Christ,

J. BLANCHARD.

The editor of *The Free Methodist*, Rev. B. T. Roberts, A.M., under date of May 18, 1887, also replied as follows:—

A preacher of the Gospel assumes a grave responsibility when he gives his sanction to popular wrongs. If the strong conspire against the weak, the preacher of the Gospel should never countenance such a conspiracy against the rights of any portion of his fellow-men.

Dr. Talmage's recent defence of secret societies is an effort of which any preacher should be ashamed. Its reasoning is weak and fallacious. His first argument in their defence is based upon the social instinct. But, that man's desire for companionship may be met without joining secret societies, Dr. Talmage substantially confesses; for he says that he himself does not belong to any of the "great secret societies, about which there has been so much violent discussion." Then they are not needed to meet man's social instincts. If Dr. Talmage can get along without them, if the mass of

mankind in all ages has got along without them, then they are not needed.

As to the "violent discussion," the violence is confined to one side. We have heard the evils of secret societies set forth plainly, but always calmly and with appeals to reason and conscience alone. We have never heard of a single instance in which those who oppose secret societies resorted to violence. We wish we could say as much of their advocates. But they have made, and are making, too bloody a record for that. Morgan's exposure of Freemasonry as a dangerous institution led to his abduction and murder. Prof. Charles Blanchard was put in jeopardy of his life at Vineland, delivering a lecture against secret societies. The Rev. Mr. Rathbun has been shot at twice, and attempts have been made to poison him for daring to lecture on Masonry. Even classic Boston mobbed a convention composed of godly men, some of them preachers of Dr. Talmage's denomination, for discussing calmly the evils of secret societies. In fact, violence appears to be the weapon commonly used by secret societies to overcome their adversaries. The kind of violence varies according to circumstances, ranging from the dynamite of anarchists to the boycotts of the Knights of Labor.

Dr. Talmage makes some very extravagant assertions, which he leaves entirely unsupported. He says: "The men who want the whole earth to themselves would have got it long before this had it not been for the banding together of great secret organizations."

One would think that at least one of such great achievements would have been specified by name, but he does not mention a single instance, doubtless for the sufficient reason that he could not.

The fact is that secret societies are themselves selfish monopolies. If they do not secure to their members some advantages, which, in the natural order of things, they would not have, then they are a failure; they do not attain the object for which they were instituted. There is no despotic government on earth that exercises such tyranny over working-men as do the labor unions. The right to work when we please, and for what wages we please, is one of the fundamental rights of humanity. But this right is murderously assailed by the minions of the secret lodge; they aim to establish a monopoly of the labor market. They scruple at no means; sometimes not even at murdering the defenceless, to carry out their outrageous schemes.

Dr. Talmage apologizes for these atrocities in the following words: "They will gradually cease anything like tyranny over their members, and will forbid violent interference with any man's work, whether he belongs to their union or is outside of it, and will declare their disgust with any such rule as that passed in England by the Manchester Bricklayers' Association, which says any man found running or working beyond a certain speed shall be fined 2s.6d. for the first offence, 5s. for the second, 10s. for the third, and if still persisting shall be dealt with as the committee think proper."

How does Dr. Talmage know that they will cease from such outrages, as even he cannot defend? Have they shown any signs of reforming? It is in the very nature of tyranny to grow more exacting. Freemasonry was originally a trades union. Now, to a large extent, it controls church and state. If these secret societies cease from their outrageous violations of the natural rights of man, it will be when compelled to by public opinion and law.

His argument, drawn from the fact that success in business and in war sometimes depends upon a discreet silence as to plans and methods, is too weak to be noticed. What has that to do with secret oath-bound societies?

Again, he says: "There are old secret societies in this and other countries, some of them centuries old, which have been widely denounced as immoral and damaging in their influence, yet I have hundreds of personal friends belonging to them, friends who are consecrated to God, pillars in the church, faithful in all relations of life, examples of virtue and piety."

Does not Dr. Talmage know that men are sometimes better and sometimes worse than the institutions with which they stand connected? The leading man belonging to the largest church in a village near us owns and runs the largest liquor saloon in the place. Yet he never drinks! He lives in a palace, is all that could be asked for in his domestic and social relations, and at church appears like a saint. Does that prove rum-selling to be right? Many of the most liberal and

devout men of the last generation were slave-holders but that did not make slavery right. The noted James brothers were said to be gentlemanly and kind in private life. If a poor neighbor lost a horse, or a cow, they would give him one; and they were held in such esteem by those among whom they lived that they could not be arrested at their home. But that is no argument for robbing trains and banks. The poet describes his hero as being

“ . . . As mild a mannered man
As ever cut a throat or scuttled ship.”

But he did not adopt the logic of Dr. Talmage, and argue that, therefore, piracy and murder must, under some circumstances, be right.

Nor is there any more force in his argument to show that we should discredit the testimony of those who, for conscience' sake, have renounced and exposed the lodge. He says of his good secret society men, “I would certainly rather take their testimony in regard to such societies than the testimony of those who, having been sworn in as members, by their assaults upon the society confess themselves perjurers.”

This is simply atrocious! If a wicked man joins a wicked society, and is tied up hand and foot by horrid oaths, administered by men who have no right whatever to administer an oath, and afterwards is convicted by the Spirit of God, repents, and brings forth fruit meet for repentance, must he be stigmatized by a doctor of divinity as a *confessed perjurer*? Was

President Charles G. Finney, a man whose memory is revered by the Christian world, a "confessed perjurer?" He must be, according to Dr. Talmage. The last book he wrote was one which shows clearly that Freemasonry is an anti-Christian and a dangerous institution. We commend this book to the careful study of Dr. Talmage. Hundreds of godly men have, for Christ's sake, renounced and "assaulted" Freemasonry. But the fact is, there is no conflict of testimony, as Dr. Talmage assumes that there is. Elder David Bernard, a godly Baptist preacher, in his "Light on Freemasonry," has given the oaths of Freemasonry as he took them. Among all the preachers who belong to the lodge, have any testified that Bernard and Finney have not truly set forth the nature and character of Freemasonry? Ministerial eulogies of the order are abundant, but all that we have ever seen or heard evade the issue made with the order as adroitly as Dr. Talmage does. We have never seen a flat, square denial that the oaths administered are substantially as given by Morgan, Bernard, Finney, Ronayne, and others. There is no conflicting testimony.

Dr. Talmage divides secret societies into good and bad. He gives, as one text, "their influence on home;" but instead of showing how any home can be made happier by the husband's consenting to receive secrets which he must not impart to the wife of his bosom, under the "no less penalty of having his throat cut from ear to ear," he proceeds to read a lecture to wives, because they complain of the absence of their husbands

in the evenings. He says, "That wife soon loses her influence over her husband who nervously and foolishly looks upon all evening absence as an assault on domesticity. . . . That wife who becomes jealous of her husband's attention to art, or literature, or religion, or charity, is breaking her own sceptre of conjugal power." Why not allow her to share in such "attention to art, or literature, or religion, or charity?" There are, of course, some good things in this sermon, but they are found in bad company. "*Dead flies cause the ointment of the apothecary to send forth a stinking savour.*"

D. L. Moody, eminent divines everywhere, twenty-one entire religious denominations, and parts of others, the best part of the religious press, and nearly the entire "holiness movement" unite in saying, "Come out from the lodges. No Christian can consistently belong to them. Be separate."

For further information on this subject the reader is referred to our tract on *Secret Societies*, 25c. per 100; to Chap. X. of *Bible Salvation and Popular Religion Contrasted*, paper covers, 30c., cloth, 50c.; and to *Ronayne's Hand Book of Freemasonry*, price 50c.

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SELLING DEAD HORSES.

PAYING for a dead horse is usually regarded as a very depressing occupation, but buying a dead horse would seem to be still less inspiring.

Suppose, for example, a man says, "What will you give me for my horse?"

"Which horse?"

"Why, my black one; the one which cost me three hundred dollars."

"Do you wish to sell him?"

"Yes, I would be willing to."

"What is your price?"

"Well, that depends. If you will pledge me your word of honor that you will never under any circumstances divulge the particulars of the trade to any person, but will always conceal and never reveal anything pertaining to it, I will sell you that horse for one hundred and fifty dollars and take your note payable one year from date with interest."

The man considers the matter; he has seen the horse, knows it to be a stylish, high-stepping nag, and thinking the bargain a good one he makes the purchase, writes the note and hands it over, and is told:

"You will find the horse in the field back of the barn; go and get him whenever you please."

He goes, and to his astonishment finds the horse has been dead a week, and is frozen stiff as a rail. He comes back in great wrath and disgust, and reproaches the sharper who has thus wronged him, but is met with an emphatic—

"Hush! Did you not promise me most solemnly, upon your word of honor, that you would not under any circumstances divulge the particulars of this bargain to any person?"

"But you are a swindler and a cheat, and I will never pay you the money."

"Be quiet, my friend," is the reply, "some one may hear you. You *promised* never under any circumstances to mention this trade, but always to conceal and never reveal the facts in the case. I hold your note for the hundred and fifty dollars; I regard *your note as good*; I believe you to be a man of honor; I expect you will *pay the note* at maturity and make no fuss about it. Remember I have your pledge never to mention this matter to any person under *any circumstances*; and if you violate your promise in this respect, who will believe you in any statement which you may make? You will confess yourself a *liar* and a wretch destitute of honor and integrity, and thus will impeach your own character and discredit your own assertions."

A man who had been thus overreached would probably consider himself in rather a disagreeable

predicament. Whether he would pay the note and avoid trouble, or refuse to pay it and defy his adversary, would depend partly on how much courage he had, and partly on his estimate of the power his adversary possessed. If he found that the man who had overreached him had sold the same horse to a hundred other persons, and had bullied them in the same way, he might perhaps make common cause with some of them, and they together might resist the swindle. If, on the other hand, he found that nine-tenths of the men who had bought the horse had paid their notes to save disgrace and had concluded to reimburse themselves by the same trick, and had been selling dead horses to their neighbors in the community, so that nearly every one of them had got his money back by swindling some other simpleton, and that they had bound and banded themselves together under the most solemn obligations, and decided by every possible means to misuse and abuse those who divulged the particulars of their craftiness, it is possible if he was a timid man that he would deem it his safest course to get his hand out of the lion's mouth as easily as he could; pay his note, pocket the loss, and go about his business.

But no man looking at such a swindle in its legal aspects would counsel submission to it. Any lawyer would advise a man to refuse the payment of such a note as that if it remained in the hands of the person to whom it was given, and, if the claim was carried into court, to plead a want of consideration; and,

furthermore, to prosecute the man for swindling and fraud, and send him to the State's prison.

The business of selling dead horses sounds a little strange, but something remarkably like it prevails to a large extent. There are societies of men which profess to sell to their fellow-men great secrets, hidden depths of wisdom, honors, titles, and dignities which are of great value. The bargain is always made in secret. The purchaser is bound never to disclose the terms of the transaction; he must never tell what he purchased, nor the price he paid; the most solemn obligations are imposed, and the most fearful penalties are appended in case those obligations should be violated; and thus a man having paid his money and given his note, his pledge, or his promise, receives in return, what? A dead horse? No, but certain secrets, grips, passwords, and similar useless flummery, concerning which, on examination, he finds that the secrets have been published to the world for years; that the terms of the bargain have been disclosed a hundred times; that the grips and passwords are thus known by multitudes outside of the association, and that the whole thing, so far as wisdom, knowledge, or value is concerned, is a deceptive swindle, compared with which the sale of dead horses may be regarded as an honorable transaction.

But under these circumstances the man finds himself bound by the most tremendous pledges, and under the sanction of the most awful penalties, never, on any account, or under any circumstances, to divulge the

secrets of the transaction, or the particulars of the obligations imposed upon him. He must abide by the bargain which he has made. He cannot fail in the performance of one jot or one tittle thereof; and he must furthermore see others hoodwinked and swindled in the same manner that he has been, and as he values his life, must lift no warning voice, and impose no obstacle to prevent the wrong that is being done. And if his conscience will not allow him to do this, then he must be branded as a false and perjured traitor, and no terms of reproach or infamy are too severe to express the detestation in which he is held by those who, having swindled him, are determined to swindle others in the same way.

Of course, a judicial review of the matter would at once liberate him from all obligations; he has but to plead a lack of consideration; he bought a *horse*, not a dead carcass; he paid for *wisdom*, not folly and tomfoolery; he purchased secrets, and not open and well-known matters which have been blazed and published from Dan to Beersheba. When he bound himself to keep the secrets it was with the understanding that there *were* secrets to keep. Said a Masonic minister to the writer:

"You cannot reveal the secrets of Masonry, no man can reveal them; how can you reveal that which has already been revealed and published to the world a dozen times?"

Twenty-five cents judiciously invested in anti-Masonic publications, will give more real knowledge

of Freemasonry than twenty-five dollars invested in dead horses in the shape of initiation to Masonic degrees; only let purchasers be sure that they obtain *genuine* anti-Masonic publications instead of the spurious Morgan books issued by Masons themselves for the purpose of misleading and deceiving the public. The dead horse flourishes. Whoever dares to expose the swindle is denounced as a "perjured villain," and if he does not imperil his life, everything which can be done covertly for his injury and embarrassment will not fail to be done. Let sensible men take warning; let young men look, before they leap; let them make no secret bargains, and buy no horses till they can first see for themselves whether they are dead or alive.

—*Bostonian*.



THE CHRISTIAN SOLDIER.

“Stand fast in the faith, quit you like men, be strong.”—1 Cor. xvi. 13.

THE language of the apostle is military. The qualifications and duties, to which he refers, are those required by every soldier of an earthly king; and especially when engaged in battle. Surrounded by lurking foes, he needs to watch. Beset by temptations to give up his difficult work, he requires to be firm and steadfast. His enemies being great and numerous, it is necessary for him to be courageous. Having very arduous and long-continued labor to perform, it behoves him to be strong. The qualifications required by every follower of Christ are pre-eminently those of a soldier. His position is no more free from assault, from hard fighting, and fatiguing labor, than is that of the military man on the field of battle.

“Stand fast in the faith.” As ye have exercised saving faith in the Gospel of Jesus—as ye have received the doctrines of Christianity, and believe them as the truth of God, cling to them with a tenacious grasp. Let not the false, plausible teachings of men lead you to renounce these truths. Let impostors and deceivers promulgate their fascinating heresies, but stand ye in the faith of the old Gospel. If infidels and sceptics ridicule and despise its teachings,

maintain them with greater firmness than ever. If fierce and bad men persecute you for your adherence to these principles, do not be moved. Let your name be cast out as evil; let your property be taken from you; let your person be imprisoned; let your life be threatened, and death at the stake be your portion, but flinch not. Remember the noble martyrs who stood firm when the flames kindled around them, and be encouraged by their great example, to endure all things, rather than give up the truth.

Though we have no such fiery opposition to face as the Christians of the dark ages had, yet there are influences at work to-day far more dangerous than the intimidation of bloody persecution. There is as much need now as ever for men and women of God earnestly to contend for the faith once delivered to the saints. On every hand corrupt systems of doctrine are being taught in the most beguiling manner. Seducers—having “a form of godliness, but denying its power”—are propagating abominable heresies, overthrowing the faith of some, and making havoc in the Church of God. The land to-day teems with tracts, and other publications of the most delusive and anti-scriptural ideas. Men, calling themselves Christians, are writing works to disprove, if possible, some of the most fundamental doctrines of Christianity. Others are endeavoring by specious, plausible arguments, to ensnare the uninformed, and—under the guise of truth, instil into their minds the most fatal errors. “Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the

wicked, fall from your own steadfastness." "Quit you like men." One of the most essential qualifications for the Christian warfare is courage. What could a lot of timid soldiers accomplish on a field of battle? No matter how well armed and trained, they will stand but a poor chance, if they are not brave. Just so in the battle against sin. If we would gain glorious conquests over the powers of darkness, we must "quit ourselves like men"—not cowards. Every Christian has giants to fight. Worldly conformity, unbelief, pride, secret societies, rum and tobacco are popular giants. To conquer them, we need a great deal of moral bravery—a bravery implanted by the Holy Ghost. If in this conflict we can prevail on none to join us, but have to fight alone, never mind,

"Stand like the brave,
With your face to the foe."

"Be strong." It is the privilege of every Christian to become a mighty giant in grace—to possess such an abundant measure of divine power in his soul, as will make him strong in prayer, strong in faith, strong in love, strong in meekness, patience, long-suffering, and in all other graces. There are too many dwarfs in Christendom to-day, and worse still, they seem contented with their weakness. Hence all this stumbling and humiliating defeat of which we hear. It is well to be conscious of our own inherent weakness. But we can be so filled with the power of God, as to be able to say with Paul, "I can do all things through Christ, which strengtheneth me." Amen.

JACOB SCHOONERHAVEN ON SANCTIFICATION.

“IT is forty years since my brother Theodore and myself experienced religion. Soon after our conversion, he professed sanctification and urged me to seek for it. I considered the subject. Theodore, after being sanctified, was more forward, more confident, but no more disinterested. He was greedy of gain, and shrewd in speculation, taking advantage of his keen perception to amass wealth, having his constitutional selfishness still strong, still blinding his judgment, and causing him to think he ought to receive higher wages than others for public services or mechanical labor. What he sells ought to bring a higher price; what he buys ought to be got for little. My brother has never scrupled to buy property at a low price, which he knew was about to rise in value, and to sell at a high price that which was about to fall. He has not scrupled to buy, as cheap as possible, young animals of great promise from men who knew not their value, and to shift off young animals of no promise to men who knew not their worthlessness. All this, he said, was according to laws upheld by public sentiment, and agreeable to his conscience.

I considered the subject of sanctification in the

light of loving God with all my heart and loving my neighbor as myself—not so much a work of the emotions as of the judgment—a lifetime union and harmony with God; self lost in humanity; self lost in God; living for the honor of God and for human welfare, at all times, seven days in the week, three hundred and sixty-five days in the year; in all places, at home and abroad; in the sanctuary, at the mill or at the market; in all places of business, laboring, buying or selling. I went into the woods and prayed for sanctification, and the Lord said, "Jacob, dost thou love my will, my law, and my government, with all thy heart?" I said, "I do, Lord." And the Lord said, "Dost thou love thy neighbor as thyself?" I answered, "I do, Lord." And the Lord said, "Very well; and now, Jacob, prove thy word in thy life."

A week after this I took a work down on military science, and was reading, having a great ambition for military fame. The Lord said, "Jacob, remember thy word." I saw my ambition was self. I dropped the book, and never took it up again. I had made an arrangement to join a lodge of Masons, and was on my way riding fast, when the Lord said, "Jacob, remember thy word." I saw that my desire to be a Mason was self. I turned and rode home.

I had coveted two colts, which I knew would become horses of great value. They were rough and lean, and the owner, not knowing their value, would sell them low. I was on my way to buy them. The Lord said, "Jacob, remember thy word." I saw I was

not loving my neighbor as myself. I went on and said, "Peter, keep thy colts; they will make the most valuable horses among all I know." Peter said, "I did not think them valuable, but I believe you, for you and your brother know more about horses than any men I ever saw. I would give a thousand dollars for your knowledge. But now Schoonerhaven, the fact is, I must sell them to save my house and land, which is mortgaged." "I will lend you the money," I said, "to save your house; keep your colts." He did keep them, and finally sold them for five hundred dollars. A man came to me to buy some city lots. I was about to take the price he offered, when the Lord said, "Jacob, remember thy word." I said, "Broderick, I cannot, for conscience' sake, sell you those lots; that part of the city must fail in few years." It did fail, and I turned those lots into a farm.

Thus my sanctification continued. These lessons were never forgotten. Self was banished from my buying and selling. The quick discernment of the value of property, and the foresight of coming changes that the Creator had given me, I no more used for my own increase in wealth. It was evident to me that *no man could gain wealth by speculation, and yet love his neighbor as himself.*

I have instructed hundreds of honest, industrious poor, and kept them from the sins of speculators. My eye was single; only light increased, and my knowledge of right and wrong, of justice and hu-

manity; my perception became keen to understand what was consistent with loving my neighbor; to understand what it was to do to others as I would be done by.

One morning I was awakened by the Lord—"Jacob, arise, and be sanctified. Remember thy word." I arose and coming from my lodging-room, I met a committee of three, informing me that, for the part I had taken in an anti-slavery meeting, I must recant or come to trial. I remembered my word, stood by my trial, and was excluded. To be separated from the church of my choice tore my heart. The Lord said, "Jacob, lovest thou me more than these?" I answered, "Yea, Lord, I love thee more than all." The cause of temperance long before cost me a similar trial.

I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the most clear impression that a sore trial was coming. At evening I stopped in my barn and cried: "Speak, Lord, for thy servant heareth." The Lord said, "Jacob, art thou ready to be sanctified in the loss of all?" I said, "Yea, Lord, take all. Thou gavest, and if thou takest away, blessed be thy name." I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters were there. The mother mournfully said, "Will you send us back?" And the Lord said, "Jacob, wilt thou obey my laws, or the laws of man?"

I answered, "I will obey thy laws, Lord"—come in, I said. I landed them in Canada. I went to jail and lost all—house, land, herd and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled; my peace is like a river, and my treasure is in heaven.

The word sanctification has become a term of reproach. Selfish, wilful, proud men make high professions of sanctification. My brother Theodore is often referred to as a model sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation; has always sought popular favor and civil office; has ever remained pro-slavery; opposed to the Maine law, and has gone with the most profane and debauched political party. The judge by whom I was stripped of my possessions professed sanctification. We should, however, be sanctified every day in all our volitions, motives, purposes and designs; in our affections, temper and spirit, and in all our business transactions. All other sanctification is mere emotional excitement or enthusiasm, and is consistent with selfishness, cruel oppression and grinding the poor.—*Sel.*

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WORLDLY CONFORMITY IN DRESS.

The statements contained in the following pages on this subject —with the exception of a few original remarks—are compiled from the writings of Revs. C. G. Finney (*Congregationalist*), John Wesley (*Episcopalian and Methodist*), B. T. Roberts (*Free*), Dr. Judson (*Baptist*), Mrs. Amelia Barr, and some others.

WHY is it wrong for Christians to follow the fashions of the world ?

1. Because the Word of God plainly and positively forbids it. "I will that women (and by parity of reason, men too) adorn themselves in modest apparel, with shamefacedness and sobriety, not with brodered (curled) hair, or gold or pearls (one kind of precious stones, which was then most in use, put for all), or costly apparel ; but, which becometh women professing godliness, with good works " (1 Tim. 2 : 9, 10). Again, " Whose adorning, let it not be that outward adorning of plaiting (curling) the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price " (1 Peter 3 : 3, 4).

The following articles are condemned by the above Scriptures: (1) The wearing of gold ; (2) precious

stones ; (3) costly apparel—that is, apparel worn for its costliness—to present an appearance of superiority or show ; (4) broidered (or curled) hair ; (5) “ putting on of apparel.” Putting on of apparel for adorning is just as plainly forbidden as gold or costly apparel. It undoubtedly means the use of superfluous ornaments, or those parts of dress worn under the name of trimmings, such as lace, fringes, embroidery, braid, strips of velvet, etc. J. Wesley says : “ Buy no velvets, no silks, no fine linen, no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any kind gay, glistening or showy ; nothing made in the very height of the fashion, nothing to attract the attention of bystanders. I do not advise women to wear rings, earrings, necklaces, lace—of whatever kind or color—or ruffles, which by little and little may easily shoot out from one to twelve inches deep. Neither do I advise men to wear glittering or costly buckles or buttons, either on their coats or on their sleeves. It is true these are little, very little things, which are not worth defending ; therefore give them up, let them drop, throw them away, without another word ; else a little needle may cause much pain in the flesh, a little self-indulgence much hurt to your soul.”

“ But can not the force of these two passages be evaded ? Yes, and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely too, if we set about it in

good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts, in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noonday. Shall we, then, bow to the authority of an inspired apostle, or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground."—*Judson*.

2. Because it is directly at war with the *spirit* of the Gospel, and it is minding earthly things. What is minding earthly things, if it is not to follow the fashions of the world, that like a tide are continually setting to and fro, and fluctuating in their forms, and keeping the world continually changing? There are many men of large business in the world, and men of wealth, who think they care nothing for the fashions. They are occupied with something else, and they trust the fashions altogether with their tailor, taking it for granted that he will make all right. But mind, if he should make a garment unfashionable, you would see that they do care about the fashions, and they never would employ that tailor again. And they think it beneath the dignity of a minister to preach about fashions. They overlook the fact that, with the greater part of mankind, fashion is everything. The greater part of the community are not rich, and never expect to be; but they look to the world to

enable them to make a "respectable" appearance, and to bring up their families in a "respectable" manner; that is, to "follow the fashions." Nine-tenths of the people seldom look at any thing higher than to do as the world does, or to follow the fashions. For this they strain every nerve. And this is what their hearts are set on, and what they live for. A man deceives himself, therefore, if he supposes that fashion is a little thing. The great body of the people mind this, their minds are set upon it, the thing which they look for in life is to have their dress, equipage, furniture, and so on, like other people, in the fashion, or "respectable," as they call it.—*Finney*.

3. To conform to the world is contrary to their profession. When people join the church, they profess to give up the spirit that gives rise to the fashions. They profess to renounce the pomp and vanity of the world, to repent of their pride, to follow the meek and lowly Saviour—to live for God. And now, what do they do? You often see professors of religion go to the extreme of fashion. Nothing will satisfy them that is not in the height of fashion. A Christian female dress-maker—who is conscientiously opposed to following fashions—cannot get her bread. She cannot get employment, even among professedly Christian ladies, unless she follows the fashions in all their countless changes. God knows it is so, and they must give up their business, if their conscience will not permit them to follow the changes of fashion.—*Ibid.*

The "General Rules" of the Methodist Church—after stating a great variety of sins, including the putting on of gold and costly apparel, which the candidate for membership is required to avoid, says: "And all these we know his Spirit writes upon truly awakened hearts." According to these "General Rules," thousands now in the Methodist churches who wear gold, jewellery, feathers, flowers, etc., including many who profess holiness, are not so much as "truly awakened."

4. This conformity is a broad and complete approval of the spirit of the world. What is it that lies at the bottom of all this shifting scenery? What is the cause that produces all this gaudy show, and dash, and display? It is the love of applause. And when Christians follow the changes of fashion, they pronounce all this innocent. All this waste of money and time and thought, all this feeding and cherishing of vanity and the love of applause, the church sets her seal to when she conforms to the world. "*Be not conformed to this world*" (Rom. 12 : 2).—*Finney*.

5. "Nay, further, another reason is, that in following the fashions of the world, professing Christians show that they do in fact love the world. They show it by their conduct, just as the ungodly show it by the same conduct. As they act alike, they give evidence that they are actuated by one principle—the love of fashion. 'Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him' (John 2 : 15)."—*Ibid.*

6. "When Christian professors do this, they show most clearly that they love the praise of men. It is evident that they love admiration and flattery, just as sinners do. Is not this inconsistent with Christian principle, to go right into the very things that are set up by the pride, and fashion, and lust of the ungodly?"

7. "By conforming to the world in fashion, you show that you do not hold yourself accountable to God for the manner in which you lay out your money. You practically disown your stewardship of the money in your possession. By laying out money to gratify your own vanity and lust, you take off the keen edge of that truth, which ought to cut that sinner in two, who is living to himself. It is practically denying that the earth is the Lord's, with the cattle on a thousand hills, and all to be employed for his glory."
—*Finney*.

8. "You show that reputation is your idol. When the cry comes to your ears on every wind, from the ignorant and the lost of all nations, 'Come over and help us,' and every week brings some call to send the Gospel, to send tracts, and Bibles, and missionaries, to those who are perishing for lack of knowledge, if you choose to expend money in following the fashions, it is a demonstration that reputation is your idol. Suppose now, for the sake of argument, it is not prohibited in the Word of God to follow the fashions, and that professing Christians, if they will, may innocently follow the fashions (I deny that it is innocent, but suppose it were), does not the fact that they do follow

them—when there are such calls for money, and time, and thought, and labor to save souls—prove conclusively that they do not love God, nor the souls of men? Take the case of the woman whose husband is in slavery, and she is trying to raise money enough for his redemption. There she is, toiling and saving, rising up early, and sitting up late, and eating the bread of carefulness, because her husband—the father of her children, the friend of her youth—is in slavery. Now go to that woman, and tell her that it is innocent for her to follow the fashions, and dress, and display like her neighbors—will she do it? Why not? She does not desire to do it. She will scarcely buy her a pair of shoes for her feet; she grudges almost the bread she eats—so intent is she on her object.”

“Now suppose a person loves God, and the souls of men, and the kingdom of Christ, does he need an express prohibition from God to prevent him from spending his money and his life in following the fashions? No, indeed, he will rather need a positive injunction to take what is needful for his own comfort, and the support of his own life. Do not ask me why Abraham, and David, and Solomon, who were so rich, did not lay out their money in spreading the kingdom of God? Ah, tell me, did they enjoy the light that professors now enjoy? But suppose it were as allowable in you as it was in Abraham or David to be rich, and to lay out the property you possess in display, and pomp, and fashion—suppose it were perfectly innocent; who, that loves the Lord Jesus Christ,

would wish to lay out money in fashion, when they could lay it out to gratify the *all-absorbing* passion to do good to the souls of men? How many precious souls have gone down to death with a lie in their right hand, having never heard of the true God and the only Saviour! Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow's heart been made to sing for joy; some helpless orphan have been taught in the Sabbath-school, and trained up for a happy life here and hereafter. The Holy Bible and valuable tracts might have been far more extensively circulated in heathen lands, had you not been afraid of being thought unfashionable, and not 'like other folks;' had you not preferred adorning your persons, and cherishing the sweet seductive feelings of vanity and pride."
—*Judson*.

9. "By conforming to the world in fashion, you show that you do not differ from ungodly sinners. Ungodly persons say, 'I don't see but that these Christian men and women love to follow the fashions as well as we do.' Who does not know that this leads many to infidelity."

10. "By following the fashions you are tempting God to give you up to a worldly spirit. There are many now that have followed the world and followed the fashions, till God seems to have given them over to the devil for the destruction of the flesh. They have little or no religious feeling, no spirit of prayer, no zeal for the glory of God, or the conversion of sinners ;

the Holy Spirit seems to have withdrawn from them.

11. "You tempt the church to follow the fashions. Where the principal members—the elders and leaders in the church—their wives and families, are fashionable professors of religion, they drag the whole church along with them into the train of fashion; and every one apes them, as far as they can, down to the lowest servant. Only let a rich professing Christian lady come out to the house of God in full fashion, and the whole church are set agog to follow as far as they can, and it is a chance if they do not run in debt to do it. Especially is this true of fashionable missionaries to heathen lands. By their example they teach and encourage the heathen to wear what God has forbidden, and thus they give them a false representation of the Christian religion."

12. "You tempt yourself to pride and folly and a worldly spirit. Suppose a man who has been intemperate, but is reformed, should go and surround himself with wine and brandy, and every seductive liquor, keeping the provocatives of appetite always under his eye, and from time to time tasting a little; does he not tempt himself? Now, see that woman that has been brought up in the spirit of pride and show—that has been reformed, and has professed to abandon them all; let her keep these trappings, and continue to follow the fashions, and pride will drag her backwards as sure as she lives. She tempts herself to sin and folly."

13. "You are tempting the world. You are setting the world into a more fierce and hot pursuit of these things. The very things that the world love, and that they are sure to have scruples about their being right, professing Christians fall in with and follow, and thus tempt the world to continue in the pursuit of what will destroy their souls in hell."

14. "By following the fashions, you are tempting the devil to tempt you. When you follow the fashions, you open your heart to him. You keep it for him, empty, swept, and garnished. Every woman that suffers herself to follow the fashions may rely upon it she is helping Satan to tempt her to pride and sin. She thus creates and fosters a flame of lust, leading to the worst crimes. In this way many women have been damned."

15. "You lay a great stumbling-block before the greatest part of mankind. There are a few persons who are pursuing greater objects than fashion. They are engaged in the scramble for political power, or they are eager for literary distinction, or they are striving for wealth. And they do not know that their hearts are set on fashion at all. They are following selfishness on a larger scale. But the great mass of the community are influenced mostly by these fluctuating fashions. To this class of persons it is a great and sore stumbling-block, when they see professing Christians just as prompt and as eager to follow the changing of fashions as themselves. They see, and say, 'What does their profession amount to, when they

follow the fashions as much as anybody?' or 'Certainly it is right to follow the fashions, for see the professing Christians do it as much as we.'

16. "Another reason why professing Christians are not to be conformed to the world in fashion is the great influence their disregarding fashion would have on the world. If professing Christians would show their contempt for these things, and not pretend to follow them or regard them, how it would shame the world, and convince the world that they are living for eternity! How irresistible it would be! What an overwhelming testimony in favor of our religion! Even the apparent renunciation of the world, by many orders of monks, has doubtless done more than anything else to put down the opposition to their religion, and give it currency and influence in the world. Now, suppose all this were hearty and sincere, coupled with all that is consistent and lovely in Christian character, and all that is zealous and bold in labors for the conversion of the world from sin to holiness. What an influence it would have! What thunders it would pour into the ears of the world, to wake them up to follow after God."—*Finney*.

17. The foregoing remarks also apply to the wearing of mourning fashions.

"Why do we wear black garments and call them 'mourning?' Black is by no means now the special livery of grief. If it ever had any significance in this respect the sacredness of the idea is quite lost. So universal is now the assumption of black raiment, that

no wardrobe is complete without a suit of it. Therefore the adoption of it as an every-day costume has broken the exclusiveness of its claim as a mourning habit; since it is as likely to be a sign of vanity as of grief.

“ Besides, if we believe that our beloved have gone to that land where there is no shadow of death, no tears, and no night, why should we wear a color which, denoting privation of life, also declares loss of life? The Mohammedan chooses blue, because it is the visible emblem of heaven. The ancient Greeks and Romans chose white, as typical of purity, and during the days of their mourning consecrated the flowers and garlands of their festivals to the graves of their beloved. Even pagan China favors the same color of light and purity. It is our modern Christianity which chooses for itself the shadow and the dolefulness of black.

“ Yet Christ handselled the grave in spotless linen, and the early Christians carried their dead to the grave with hymns of joy. St. Jerome commends those who omit a mourning habit. Cyprian goes much further, and says he was ‘ordered by divine revelation to preach that Christians should not lament their brethren delivered from the world, nor wear any mourning dress for them, seeing they were gone to put on white raiment, lest they gave occasion for the scorn of unbelievers by lamenting those as lost, whom we affirm to be with God.’

“ But supposing that ‘mourning’ is really worn as

an emblem of grief, why, then, make it of the most costly materials, and in the most fashionable styles? Why call in the aids and extravagances of crape and heavy silk and dull jet? That this is habitually done defeats all that can be said in favor of the custom, and makes it the thinnest of mockeries.

“Black garments for the dead are part of the priestly machinery of an age which delighted in making ‘transition’ horrible; which originated the skull and cross-bones as an emblem and set a skeleton at every grave’s mouth. It is a vulgar and sensational sentiment, the growth of a superstitious and ignorant age, and it naturally developed itself further in long strings of crawling black carriages, in black hearses and awful funereal plumes, in the ghastly shroud and black pall and crape ‘weepers.’

“The early English divines, the Nonconformists, and especially the Quakers, protested vigorously against such a misrepresentation of the highest and holiest of our hopes; and their arguments are worth recalling for our own consideration.

1. “They contend that the mourning habit had its origin in semi-barbarism, and before the revelation of eternal life through Jesus Christ.

2. “That the trappings of grief are childish where the grief is genuine, and mockery where it is not genuine.

3. “That if mourning garments are intended to remind the mourner of his loss, he ought not—if his sorrow is true—to need any such memento; and if they

are designed to point out his grief to others, their object is unnecessary and immoral; while if they are designed as a consolation to the mourner, they must miss the intention by constantly reminding him of a past forever gone.

4. "Their inconvenience. Into the solemnity of the house of death, and perhaps into the very presence of overwhelming sorrow, must come dealers in mourning wares, and the makers of them; hired strangers may be sewing in the hushed rooms, and the household work is increased instead of lessened.

5. "Their bad moral influence. It is impossible but that the wearers of mourning must occupy themselves about the materials, fit and style, and thus the lesson God would teach by the bereavement, is much weakened, if not lost, in the consideration of veils and bonnets and mantles.

6. "The expense of such a habit. Often the necessity comes after long depleting sickness, the purse is low, the heart anxious and heavy with many cares, and for the robing of the body, the soul is kept so troubled about debts and obligations that it misses altogether the lesson it ought to have learnt. The dead are not justly dealt with in such cases, their very memory becomes an anxiety, all the sweetness of their love and life is forgotten in the straits with which their death is mostly remembered.

"Scarce anything in our whole social economy needs such thorough reformation as the rites surrounding death and burial. If we believe that Christ died and

rose again, and that through him we also shall have eternal life, why then wear the garments of despair? It is pagan, not Christian, to assume even the appearance of those who sorrow as having no hope. Nothing, not even death, ought to prevail against us, or disturb our cheerful faith in the assurance 'it is well with the dead who die in the Lord.'—*Mrs. A. T. Barr.*

Hence it will be seen that Christian parents are bound to refrain from putting ornaments on the dress of their children as much as on their own clothing. Those who indulge their children in superfluous ornaments, commit the double sin of doing wrong themselves and teaching their children to do what God has positively forbidden. Do not try to satisfy your conscience by merely being plain yourselves. God requires that you should "train up a child in the way he should go," and you will be held responsible at the Judgment for the performance of this duty.

OBJECTIONS.

1. Other professors of religion wear these fashions. "What is that to thee, follow thou me." "Thou shalt not follow a multitude to do evil." Christians should set, not follow the fashions.
2. Our ministers say there is no harm in adorning the body. "If any man preach any other Gospel unto you than that you have (already) received, let him be accursed." We have already proved from the Word of God that conformity to the world is sinful. Whoever,

therefore says, "There is no harm in these things," may as well say, "There is no harm in stealing or adultery."

3. I love God, and my heart is not set on these things. You may think so; but if all your ornaments were stripped off you would soon find the contrary. "This is the love of God, that we keep his commandments." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

4. One might as well be out of the world as out of fashion. "Ye are not of the world; but I have chosen you out of the world." A dead bird has no use for feathers.

5. I can afford to wear these things. "Ye are not your own; for ye are bought with a price; therefore, glorify God in your body and spirit which are God's." "So, then, every one of us shall give account of himself to God."

6. I never had the light. "Thy Word is a lamp unto my feet, and a light unto my path."

7. Why, I never think of these little ornaments. Well, if you never think of them, why do you remember always to put them on? "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." "When I was a child I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things."

8. Did not the Israelites wear ornaments, and was

not Rebecca presented with a set of jewellery? Admitting the fact does not prove that it was right. The Bible is a faithful history. It records the failings as well as the virtues of those of whom it speaks. Some who were good in the main, did some very foolish and wicked things. Some, when young, made mistakes of which they afterwards repented. The unholy women, as they do now, adopted a fashionable and worldly attire. They were known by their appearance. Please read very carefully Gen. 35: 1-4, and Ex. 33: 4-6. "They had golden earrings because they were Ishmaelites." If they had been true Israelites they would not have worn those useless ornaments. In the third chapter of Isaiah, the various modes that fashionable women adopted to render themselves attractive, are specially mentioned and unsparingly condemned. On the other hand, we have positive proof that the *holy* women of old abstained from the use of superfluous ornaments. "For, after this manner (that is without gold or superfluous ornaments), in the old time, the holy women also, who trusted in God, adorned themselves."

9. What is the standard of dress? I do not see the use of all your preaching and laying down rules about plain dress, unless you give us a standard. This is a great stumbling-block with many. The matter is extremely simple. 1. Be sure, in all your equipage and dress, and furniture, to show that you have no fellowship with the designs and principles of those who are aiming to adorn themselves, and to gain the applause of

men. Aim directly at pleasing God. 2. Let economy be first consulted, and then convenience. Follow Christian economy—that is, save all you can for Christ's service; and then, let things be as convenient as Christian economy will admit. 3. Aim at promoting the health of the body; it is God's temple. Dress on sanitary principles. 4. Let your dress be made so as to promote neatness, tidiness, simplicity and good taste—not slouchily or repulsively. 5. Dress so that a sound reason can be given for the wearing of every article. 6. Let your dress be a rebuke to unreasonable fashion and extravagance, and a model worthy of imitation. 7. Do not be afraid to profess religion by your dress. Do not shrink from the singularity of being right in this particular.

10. "If God has given us plentiful fortunes, if we are placed in the higher ranks of life, we must act suitably to our fortune. We ought then to dress according to our rank, that is, in gold and costly apparel." Where is this written? Our Saviour, on one occasion, said, "Behold they who wear gorgeous (splendid) apparel are in kings' courts;" but he does not say they ought to be even there; he neither enjoins nor countenances it. And where is this either enjoined or allowed by him, or any of his apostles? Bring forth plain scriptural proof for your assertion, or it cannot be allowed.

11. "But did not God give express command by Moses that some even among his chosen people should be adorned in the most exquisite manner with gold,

and precious stones, and costly array?" Indeed he did; he expressly commanded this with regard to Aaron and his successors in the high priesthood. But to this we answer: (1) This direction, which God gave with regard to the Jewish high priest, can certainly affect no person here. (2) The Jews and we are under different dispensations. The glory of the whole Mosaic dispensation was chiefly visible and external; whereas the glory of the Christian dispensation is of an invisible and spiritual nature.

12. "But what then are gold and precious stones for? Why have they a place in the creation?" "What if we say we cannot tell? There are abundance of things in the creation which we do not know the use of. What are crocodiles, lions, tigers, and scorpions for? Why have so many poisons a place in the creation? Some of them are for medicine; but whatever they are for, in whatever manner they may be useful, they are certainly not to be used in such a manner as God has expressly forbidden."

13. "But if all men were to dress plain, how would tradesmen live?" To this *Wesley* replies: "(1) God certainly considered this, when he gave these commands. And he would never have given them had he not seen that, if they were universally observed, men in general would live better than they otherwise could; better in this world, as well as that to come. But (2), there is no danger at all that they should be universally observed. Only a little flock in any civilized nation will observe them till the knowledge

of God covers the earth. (3) If those who do observe them employ the money they thus save in the most excellent manner, that part of what before only served to fit a few rich tradesmen for hell, will suffice to feed, and clothe, and employ many poor that seek the kingdom of heaven. (4) But it is not this, it is not a regard to trade, or the good of the nation, that makes you disobey God. No, it is pride, vanity, or some other sinful temper, which is the real cause of these sinful actions."

14. "But we cannot carry on our own trade without dressing like other people." "If you mean only conformity to those customs of your country that are neither gay nor costly, why should you not 'dress like other people?' But if you mean conformity to them in what God has forbidden, the answer is ready at hand. If you cannot carry on your trade without breaking God's command, you must not carry it on. But I know no trade which may not be carried on by one who uses plain and modest apparel. I fear you love these things, and therefore think them necessary. Your heart carries away your judgment. If you were not fond of them you would never dream of their necessity."

15. "Is it best for Christians to be singular?" Certainly; Christians are bound to be singular. They are called to be a peculiar people, that is, a singular people, essentially different from the rest of mankind. To maintain that we are not to be singular, is the same as to maintain that we are to be conformed to

the world. "Be not singular," that is, be like the world. In other words, "Be ye conformed to the world." It is your duty to dress so plainly as to show to the world, that you place no sort of reliance on the things of fashion, and set no value at all upon them, but despise and neglect them altogether. But unless you are singular—unless you separate yourselves from the fashions of the world—you show that you do value them. There is no way in which you can bear a proper testimony by your lives against the fashions of the world, but by dressing plainly. We do not mean that you should *study singularity*, but that you should consult convenience, economy and the glory of God, although it may be singular.—*Finney*.

16. "But if we dress plain, people will notice it." "The reason of it is this; so few do it that it is a novelty; and everybody stares when they see a professing Christian so strict as to disregard the fashions. Let them all do it, and the only thing you show by it is, that you are a Christian, and do not wish to be confounded with the ungodly. Would it not tell on the pride of the world, if all the Christians in it were united in bearing a practical testimony against its vain show?"

17. "But in this way you carry religion too far away from the multitude. Is it not better not to set up an artificial distinction between the church and the world?" The direct reverse of this is true. The nearer you bring the church to the world, the more you annihilate the reason that ought to stand out in

view of the world, for their changing sides and coming over to the church. Unless you go right out from them, and show that you are not of them in any respect, and carry the church so far as to have a broad interval between saints and sinners, how can you make the ungodly feel that so great a change is necessary?—*Finney*.

18. "You will throw obstacles in the way of persons becoming Christians. Many respectable people will become disgusted with religion. If they cannot be allowed to dress as they choose and be Christians, they will take to the world altogether." This is just about as reasonable as it would be for a temperance man to think he must become drunk now and then, to avoid disgusting the intemperate, and to retain his influence over them. The truth is, that persons ought to know, and ought to see in the lives of professing Christians, that if they embrace religion, they must be weaned from the world, and its pride, and show, and folly, and live a holy life, in watchfulness and self-denial, and active benevolence.—*Ibid.*

19. "Is it not better for us to disregard this altogether, and not pay any attention to such little things; and let them take their course; let the milliner and mantua maker do as they please, and follow the usages of society in which we live, and the circle in which we move?" Is this the way to show contempt for the fashions of the world? Do people ordinarily take this course of showing contempt for a thing, to practise it? Why, the way to show your abhorrence of the world,

is to follow along in the customs and the fashions of the world! Precious reasoning, this! The fact is, it is wrong to dress as the carnal mind pleases, whether this fact is believed or not.—*Ibid.* “If we believe not, he abideth faithful; he cannot deny himself.” “We ought not to please ourselves, . . . for even Christ pleased not himself.”

20. “No matter how we dress, if our hearts are right.” Your heart right! Then your heart may be right when your conduct is all wrong. Just as well might the profane swearer say, “No matter what words I speak, if my heart is right.” No, your heart is not right, unless your conduct is right. What is outward conduct, but acting out the heart? If your heart were right, you would not wish to follow the fashions of the world.—*Ibid.*

21. “Would you have us all turn Quakers, and put on plain dress?” Who does not know that the plain dress of the Quakers has won for them the respect of all the thinking part of the ungodly in the community? Now, if they had coupled with this a zeal for God, and the weanedness from the world, and the contempt for riches, and the self-denying labor for the conversion of sinners to Christ, which the Gospel enjoins, and the clear views of the plan of salvation which the Gospel inculcates, they would long since have converted the world.—*Ibid.*

22. “Would you have us become Methodists.” Who does not know that the Methodists, when they were noted for their plain dress, and for renouncing the

fashion and show of the world, used to have power with God in prayer, and that they had the universal respect of the world as sincere Christians? And who does not know that since they have laid aside this peculiarity, and conformed to the world in dress and other things, and seemed to be trying to fit themselves up as a denomination and gain influence with the world, they are losing the power of prayer? O, that they had never thrown down this wall! It was one of the leading excellences of Wesley's system to have his followers distinguished from others by a plain dress.—*Ibid.*

23. "We may be proud of a plain dress, as well as of a fashionable dress. The Quakers are as proud as we are." So may any good thing be abused. But that is no reason why it should not be used, if it can be shown to be good. We put it back to the objector; is that any reason why a Christian female—who fears God and loves the souls of men—should neglect the means which may make an impression that she is separated from the world, and pour contempt on the fashions of the ungodly, in which they are dancing their way to hell?—*Ibid.*

24. "This is a small thing, and it ought not to take up so much of a minister's time in the pulpit." This is an objection often heard from worldly professors. But the minister that fears God will not be deterred by it. He will pursue the subject until such professing Christians are cut off from their conformity to the world, or cut off from the church. It is not merely

the dress, as dress, but it is the conformity to the world in dress and fashion that is the great stumbling-block in the way of sinners. How can the world be converted while professing Christians are conformed to the world? What good will it do to give money to send the Gospel to the heathen when professing Christians live so at home? Well might the heathen ask, "What profit is it to become Christians, when those who profess to be Christians are pursuing the world with all the hot haste of the ungodly?" The great thing necessary for the church is to break off from conformity to the world, and then they will have power with God in prayer, and the world will be converted.—*Ibid.*

25. "But if we dress so, we shall be called fanatics." Whatever the ungodly call you—fanatics, Methodists, or anything else—you will be known as Christians, and in the secret consciences of men will be acknowledged as such. It is not in the power of unbelievers successfully to pour contempt on the holy church, separated from the world. How was it with the early Christians? They lived separate from the world, and it made such an impression that even infidel writers say of them, "These men win the hearts of the mass of the people, because they give themselves up to deeds of charity, and pour contempt on the world." Depend upon it, if professing Christians would live so now, the last effort of hell would soon be expended in vain to defeat the spread of the Gospel. Wave after wave would flow abroad, till the highest mountain tops were covered with the waters of life.—*Ibid.*

REMARKS.

1. "By non-conformity to the world, you may save much money for doing good. In one year a greater fund may be saved by the church than has ever been raised for the spread of the Gospel.

2. "By non-conformity to the world, a great deal of time might be saved for doing good that is now consumed and wasted in following the fashions, and obeying the maxims and joining in the pursuits of the world.

3. "At the same time, Christians in this way would preserve their peace of conscience, would enjoy communion with God, would have the spirit of prayer, and would possess far greater usefulness. You profess that you want to have sinners converted. But what avails it, if they sink right back again into conformity with the world? Of what use is it to try to convert sinners, and to make them feel there is something in religion, and yet, when they go to trade with you, or meet you in the street, you contradict it all, and tell them, by your conformity to the world, there is nothing in it?"—*Finney*.

As Dr. Judson has truly remarked: "Great things depend on small; and in that case, things which appear small to short-sighted man are great in the sight of God. Many there are who praise the principle of self-denial in general, and condemn it in all its particular applications as too minute, scrupulous, and severe. The enemy is well aware that if he can secure

the minute units, the sum total will be his own. Think not anything small which may have a bearing upon the kingdom of Christ and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady's divesting herself of a necklace for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time—yea, stretch away into a boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are buried up.

“Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe that he who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that he will kindly permit such occasions of mortification and shame as will preserve you from the evil threatened. *The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends.* All who enter the straight and narrow path in good earnest, soon find themselves in a climate extremely un congenial to the growth of pride.

“The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion by appoint-

ing them leaders in his cause. Fix it in your hearts that in this warfare *the Lord Jesus Christ expects every woman to do her duty*. There is probably not one in the humblest walks of life but would, on strict examination, find some article which *might* be dispensed with for purposes of charity, and *ought* to be dispensed with in compliance with the apostolic command. Wait not, therefore, for the fashionable to set an example; wait not for one another; listen not to the news from the next town; but *let every individual go forward*, regardless of reproach, fearless of consequences. The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust.

"We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before that awful bar, in the presence of that Being whose eyes are as a flame of fire, and whose irrevocable fiat will fix you forever in heaven or in hell, and mete out the measure of your everlasting pleasures and pains, what course will you wish you had then taken? Will you then wish that, in defiance of his authority, you had adorned your mortal bodies with gold and precious stones, and costly attire, cherishing self-love, vanity and pride? Or, will you wish that you had chosen a life of self-denial, renounced the world, taken up the cross *daily* and followed him? *And as you will then wish you had done, DO NOW.*"

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