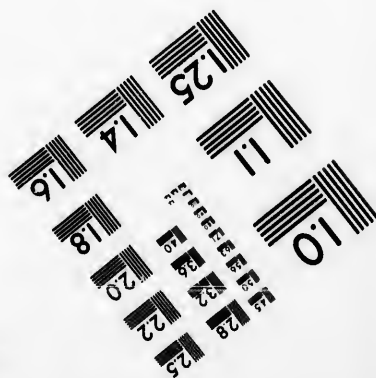
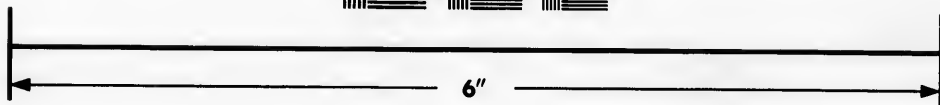
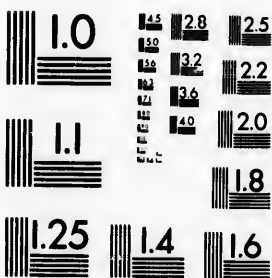


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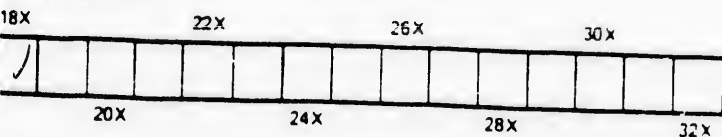
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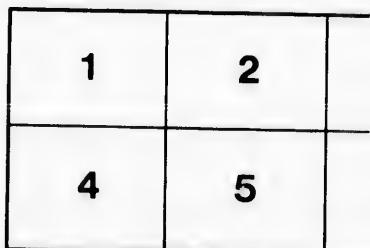
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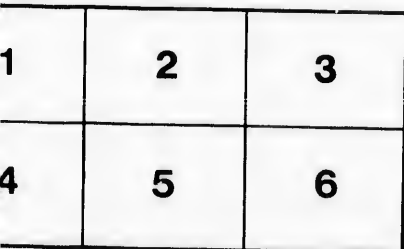
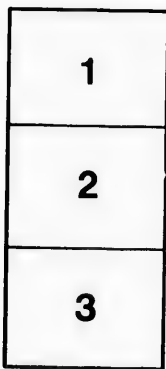
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Present from
Mrs Sarah J. 2d
To her name.

Take.

Oct 14th 1878.

If we never meet on earth
I pray we may meet
in the glory lands around
the throne of our Saviour.
Sarah J. Sellet



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BIBLE PALM-TREES;
OR,
CHRISTIAN LIFE ILLUSTRATED.

'Look now at those stately palm-trees which stand here and there on the plain like military sentinels, with feathery plumes nodding gracefully on their proud heads. The stem, tall, slender, and erect as rectitude herself, suggests to the Arab poets many a symbol for their lady-love; and Solomon, long before them, has sung, "How fair and how pleasant art thou, O Love, for delights! this thy stature is like the palm-tree."

'Yes; and Solomon's father says, "The righteous shall flourish like the palm-tree. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age." The royal poet has derived more than one figure from the customs of men and the habits of this noble tree, with which to adorn his sacred ode.'—DR. THOMSON, *The Land and the Book*.

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BIBLE
PALM-TREES;

OR,

Christian Life Illustrated.

BY

SAMUEL G. PHILLIPS,

*Author of "Sacred Names," "Modern Prodigal Son;"
or, the Lost Found," &c., &c.*

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

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P R E F A C E.



THE Author's design is, not to present to his readers a critical survey of doctrine, but to suggest thoughts for the edification and comfort of Christian hearts, and to inspire a constant effort for the *higher* life of holiness ; and if his readers are unconverted, to induce in their hearts a desire for the most valuable of all treasures—CHRISTIAN LIFE.

If this little messenger of good should be instrumental in the conversion of souls to Christ, and the sanctification of believers, its work is done.

'Come, Holy Ghost, our hearts inspire,
Let us thine influence prove,
Source of the old prophetic fire,
Fountain of light and love.'



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PART I.

CHRISTIAN EMBELLISHMENTS.

'For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.'—*JER. XVII. 8.*

'How fair and how pleasant art thou, O love, for delights! This thy stature is like to a palm-tree. . . . I said, I will go up to the palm-tree, I will take hold of the boughs thereof.'—*SOLOMON'S SONG VII. 6, 7, 8.*

'I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.'—*ISA. LXI. 10.*

THE palm-tree of the Bible was beautiful, lofty, and fruitful,—life-receiving, life-retaining, life-giving; the symbol of the true, the beautiful, and the good. It was the symbol of the beautiful. The beautiful invariably inspires

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in the humane mind the sensations of pleasure and delight. Its philosophy is a most interesting study. But amidst the scenes of the beautiful, Christian life occupies an important and prominent position, and cannot be contemplated without the most pleasurable emotions. Dear reader, we invite your attention to a few CHRISTIAN EMBELLISHMENTS: faith, love, obedience, patience, meekness, courage, gratitude, truth, hope, and joyfulness. FAITH FIRST; for faith lies at the *root of all*. From the *root* of the palm-tree comes all its life and beauty, its wide-spreading boughs, its beautiful leaves and flowers, and its golden fruit. So faith lies at the *root* of all the graces of the Christian's life; it is the commencement of holy living.



F A I T H.

'STEPHEN, A MAN FULL OF FAITH.'—ACTS VI. 5.



HE faith of this first CHRISTIAN MARTYR had its nature, and its nature was trust; it had its object, Jesus was its object; it had its end, and salvation was its end. In that faith Jesus was all. Stephen trusted in Jesus; and Jesus, in whom he trusted, poured upon him all the blessings of his full salvation.

In the man full of faith there is no room for doubting; the doubting Christian is never happy, and never successful. The countenance of the man FULL OF FAITH is always *radiant* with joy; he seems to breathe a different atmosphere to the doubting sons and daughters of earth. By faith he lives loose from earth. CHRISTIAN! this world was nothing to Stephen; he lived above it, or he would not so readily have gone to the *martyr's death*. I have seen a

pictorial representation of a man STRONG IN FAITH, standing on the globe, holding in one hand the Bible, and in the other the cross. Can anything more lovely be conceived, than a man having under his feet the world, with its prosperity and adversity, health and affliction, joy and sorrow?

' Thus with the Christian filled with faith divine,
 Above the world he soars in heavenly c'ime ;
 The sacred cross his only hope and stay,
 The Book of Truth his guide from day to day.'

The man full of faith is always successful. *There's mighty power in faith*, as well as beauty. CHRISTIAN! have you many weaknesses? Do you make many failures? Do you often come short of the mark? It is because of unbelief. Jesus said unto his disciples: ' Verily I say unto you, *If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.*' Are there mountains of sins in your way to holiness? If you have faith as a grain of mustard-seed, you shall say to those mountains, Remove hence to yonder place, and they

shall remove, and nothing shall be impossible unto you. READ the 11th chapter of Hebrews, and see the faith of the elders,—of Abel, of Enoch and Noah, of Abraham and Sarah, of Isaac and Jacob, of Joseph and Moses; also of Gideon, Barak, Samson, Jephtha, Samuel, and the prophets; ‘who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.’

Faith has ever been the SUFFERER'S AND THE MARTYR'S shield, and has added lustre to his brow; so that he appeared beautiful in torture and in death. One of the beauties of faith is, that all can possess it,—the king or the peasant; and the more simple, it is the more beautiful. I have read of a king of Sweden, who some time before his death was impressed with the importance of SPIRITUAL RELIGION. He asked to see a peasant whom he knew to be a person of singular piety; and the peasant being admitted to

the king's bedside, the king asked him what he thought to be the nature of *saving faith*? He, answering simply, exemplified its nature, by speaking the language of the believing soul; and thus spoke much to the king's comfort and satisfaction. As the king neared death his doubts returned, and he frequently expressed those doubts to those around him. His attendants advised him to send for the Archbishop of Upsal, who, coming to the king, gave a very learned and logical disquisition and scholastic definition of faith, lasting one hour. When he had done, the king with much energy exclaimed, 'All this is ingenious, but not comfortable; it is not what I want. Nothing, after all, but the farmer's faith will do for me.'

CHRISTIAN! be not content without living faith. If your faith die, all your graces languish; with faith they live, and without it they die. The faith of the timorous Peter gave way when he attempted to walk to his Master on the sea, and he began to sink. Lose thy faith, Christian, and thou art in instant *danger*; the gulf of dark damnation lies beneath thy feet. Let your prayer be,

'Lord, increase my faith ;' 'Lord, I believe,
help Thou my unbelief.'

FELLOW-CHRISTIAN! spread thy wings
of faith, soar upward in thy grandeur : thou
art the loved child of Jesus, who is the
'fairest among ten thousand, and the alto-
gether lovely.' Soar upward daily to thy
Father ; until thou art permitted to dwell
with Him, and see Him as He is.

'The thing surpasses all my thought :
But faithful is my Lord ;
Through unbelief I stagger not,
For God hath spoke the word.

Faith, mighty faith, the promise sees,
And looks to that alone ;
Laughs at impossibilities,
And cries, "It shall be done."

Obedient faith, that waits on Thee,
Thou never wilt reprove ;
But Thou wilt form thy Son in me,
And perfect me in love.'

'Lo ! on the eastern summit, clad in gray,
Morn, like a horseman girt for travel, comes,
And from his tower of mist
Night's watchman hurries down.

The pious man

In this bad world, where mists and couchant
storms

Hide heaven's fine circlet, springs aloft in faith
Above the clouds that threat him, to the fields
Of ether, where the day is never veiled
With intervening vapours ; and looks down
Serene upon the troublous sea that hides
The earth's fair breast, that sea whose nether face
To grovelling mortals frowns and darkens all ;
But on whose billowy back, from man concealed,
The glaring sunbeam plays.'

HENRY KIRKE WHITE.

TS.

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E WHITE.



LOVE.

'And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. — DEUT. VI. 5.

'But thou shalt love thy neighbour as thyself: I am the Lord.'—LEV. XIX. 18.

'Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.'—1 COR. XIII. 1-3.

'Love is a clear stream which flows with gentle murmurs over the surface of other passions. Allow it to keep its own channel, and its glassy bosom holds a heaven in view. Subvert its course, and it steals through muddy grounds, and soon becomes in every sense distasteful.'—*Universal Mag.*

'AND NOW ABIDETH FAITH, HOPE, CHARITY, THESE THREE; BUT THE GREATEST OF THESE IS CHARITY.'—1 COR. XIII. 13.



RELIGION IS A TREE, of which
faith is the root, love is the body,
and obedience, truth, hope, pa-
tience, and peace are the branches.

WITHIN the Christian's bosom there is a voice ; it bids him hear the helpless in their hour of woe : it is the voice of pure Christian charity.

FAITHFUL CHRISTIAN FRIEND ! allow me to present before you this adornment, not to excite pride, for *pride is unholy* ; but rather to induce thankfulness to the Giver of all good, that He has seen fit so delightfully to EMBELLISH CHRISTIAN CHARACTER. Christian perfection is said to be perfect love ; and perfect love is love to God.

IT IS SINCERE.—CHRISTIAN ! if thy love is that of mere pretension—hypocritical—it is not perfect. '*Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind*' (Matt. xxii. 37).

IT IS PROGRESSIVE.—It admits of being stronger and purer. The more you know of God, the more you will love Him ; the more you enjoy of his heavenly presence, the more you will love Him ; the more and brighter are the manifestations of his love to you, the more will your love glow towards Him.

IT IS CONSTANT.—It is not transferable to others. Such is unsanctified love, and not the perfect love.

IT IS SUPERLATIVE.—Love in the highest degree. He who thus loves is beautiful, and all beauty has its special lines of demarcation. The beauty of the stately palm-tree is seen in its height, the form of its boughs, the colour of its leaves and flowers, and the richness of its fruit.

READER, we here present to you a few of the marks of perfect love:—*1st*, A desire to be like God. It is natural to imitate and to resemble, as far as possible, the Being we love. This is the reason why thou art called godly, godlike, which means like God.

2dly, Delighting in communion with God. The Church in Solomon's Song is represented as saying, '*He brought me into his banqueting-house, and his banner over me was love.*' The gospel is a feast of communion and love; and one of its chief inducements to fallen men to come to Christ, is the promise of communion with Christ: 'Behold, I stand at the door, and knock: if any man hear my voice, and open the

door. I will come in to him, and will sup with him, and he with me.'

DEAR READER, art thou unconverted? Jesus is now knocking at your heart. Open unto Him, and He has promised to feast with you; and the feast shall be everlasting love.

EARNEST CHRISTIAN FRIEND! how sweet is communion with God here! But this is only the earnest money—the foretaste, of the more blessed communion of heaven.

'And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round his throne we meet!'

3dly, Perfect love is manifested in a sacred regard for the house, ordinances, and worship of God. It says, 'A day spent in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.'

CHRISTIAN! if you have no *longings* for the Sabbath, no special delight in the ordinances of religion; if you carelessly disregard those wellsprings of life and salvation; if your pew is often vacant in the sanctuary,

and your place in the social and prayer circle empty ; if family and private prayer is neglected day after day,—then you DO NOT POSSESS this perfect love.

4thly, It is manifested in a sense of grief when Jesus *hides* his face. There are hours of darkness as well as sunshine in the Christian's life ; then, like his Master, he exclaims, ' MY GOD, MY GOD, why hast Thou forsaken me ? ' ' O that I could find Him whom my soul loveth ! ' As you peruse these pages, is your heart desolate and sad ? If sin has not brought the cloud, Jesus stands behind it, and smiles still, and says to you, ' Cheer up, tempted CHILD OF HEAVEN ; darkness endureth but for a night, and joy cometh in the morning. ' Then we might add to this confidence in his promises, obedience to his will, and love for his truth and people.

The Christian's love is love to man : ' Thou shalt love thy neighbour as thyself. ' The angel of love looks up to God with gratitude and adoring wonder for the heavenly blessings dropping upon her pathway ; and, with smiling benevolence, gathers them,

and bestows those blessings upon the needy on every hand. TO THE POOR, drinking the dregs of the cup of poverty ; to the afflicted, lying on beds of languishing ; to the sin-stained and sin-cursed, drawing them out of the mire, and setting their feet upon the 'Rock of Ages,' snatching them from hell, and raising them to heaven. Perfect love must be manifested toward foe as well as friend. Said the beneficent Jesus : ' I say unto you, Love your enemies.' Is there any religion in the world that can make man SO GLORIOUS ? Not any. This religion is distinguished above all others as a religion of pure, uncorrupted, disinterested, and self-sacrificing LOVE.

CHARITY is the very climax of all Christian graces. It 'suffereth long, and is kind ;' it is not over-sensitive, is not easily offended, 'is not' easily provoked.' Some people are so sensitive, that a look, a gesture, a word spoken without being intended, will make them enemies for life. There can be no stronger proof of that soul being totally destitute of Christian love or charity ; for 'charity thinketh no evil,' and will not take

offence without the most positive evidence that offence was intended. 'Charity envieth not,'—is not jealous. Jealousy is cruel as the grave; but charity is kind, and loves to see another's good. Envy is selfish: 'charity seeketh not her own.' Charity is pure: 'rejoiceth not in iniquity, but rejoiceth in the truth;' 'Beareth all things, believeth all things, hopeth all things, endureth all things.'

'But true religion, sprung from God above,
Is like her fountain—full of charity;
Embracing all things with a tender love,
Full of goodwill and meek expectancy,
Full of true justice and sure verity
In heart and voice: free, large, even infinite;
Not wedged in strait particularity,
But grasping all in her vast active sprite—
Bright lamp of God, that men would joy in thy
pure light.'

'Till love appear, we live in anxious doubt;
But smoke will vanish when that flame breaks
out.

This is the fire that would consume our dross,
Retire and make us richer by the loss.
Could we forbear dispute, and practise love,
We should agree as angels do above.

EMBELLISHMENTS.

Where love presides, not vice alone does find
No entrance there, but virtues stay behind.
Both Faith and Hope, and all the meaner train
Of moral virtues, at the door remain.
Love only enters as a native there ;
For born in heaven, it does but sojourn here.
Weak though we are, to love is no hard task,
And love for love is all that Heaven does ask :
Love that would all men just and temperate
make,
Kind to themselves, and others, for his sake.
'Tis with our minds as with a fertile ground,
Wanting this love, they must with weeds
abound :
Unruly passions, whose effects are worse
Than thorns and thistles springing from the
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O B E D I E N C E.

'Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.'—PS. CIII. 20.

'As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.'—1 PET. I. 14-16.

'If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.'—ISA. I. 19, 20.

Faith, love, and obedience are sister graces. This *triad* stands side by side, and hand in hand, and all are necessary embellishments of Christian life; indeed, without obedience, faith is worthless, and love is nothing. 'Faith without works is dead.' And love is the fulfilling of the law, which is perfect obedience.

'SO LIKEWISE YE, WHEN YE SHALL HAVE DONE ALL THOSE THINGS WHICH ARE COMMANDED YOU, SAY, WE ARE UNPROFITABLE SERVANTS: WE HAVE DONE THAT WHICH WAS OUR DUTY TO DO.'—LUKE XVII. 10.

IN this passage the Christian sees his heavenly Father robed in majesty. He hears his call; in answer to that call he traverses the mighty deep, braves dangers without renining, and

overcomes life's most mountainous difficulties, and says, 'I am an UNPROFITABLE SERVANT: I have only done that which was my *duty* to do.'

CHRISTIAN! only think, thy Bible name is Servant; and what God requires of thee is to be a servant true. Not an eye-servant. If it is that the eye of Jesus is looking upon you that only inspires obedience, thy soul may forget the present Jesus, and rebel. PERFECT IS THAT CHRISTIAN HEART that cultivates obedience when Jesus hides his face. The *true* servant ever waits his master's bidding, is near by his master's side. The Christian is found often in prayer. It is his meat and drink to do his heavenly Master's will. CHRISTIAN! if you do nothing for Jesus, nothing to bring men to Him, nothing to replenish his church or advance his kingdom, you are not a faithful servant; and cannot expect by and by to hear the welcome sentence, 'Well done, good and faithful servant.'

THE TRUE SERVANT labours in his master's cause. CHRISTIAN BROTHER! there is a work for you. 'Work the works of Him

who hath sent you while it is called to-day ; for the night cometh, when no man can work.' 'Work out your own salvation with fear and trembling.' First, then, you are to secure your own salvation, and then there is other work for you to do : precious souls for whom the Saviour died are perishing, and Jesus calls upon you to labour for their conversion. You are not to say, like selfish Cain, 'Am I my brother's keeper?' You are to remember that 'he who converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins.'

The *faithful* servant seeks his master's glory. One of the highest Christian aims is the GLORY OF GOD. THEN,

CHRISTIANS! think of your sacred duties as the sons of God. All living intelligences in the universe should obey God, because He is the Parent of all. But there are higher motives for Christian obedience. The Christian is God's by *creation, providence, and adoption*;—created by Him, providentially preserved by Him, and adopted into his family, through the *atonement* of our Lord and Saviour Jesus Christ. The son's love

for the parent should be perfect ; and perfect love will produce perfect obedience.

CHRISTIAN ! your obedience should be *personal*. You cannot serve God by *proxy*; another, however devoted, cannot offer your prayers, or *substitute* his faith for your faith, or give alms to religious or benevolent objects for you : your prayers, faith, and sacrifices must all be your own.

Your obedience should be *sincere*, not from impure motives, such as self-interest. If your obedience requires self-sacrifice, you must be prepared to make it. THE BLESSED MARTYRS OBEYED UNTO DEATH : you may not be thus circumstanced ; but yet you are called upon, in *self-sacrifice*, to follow them even as they followed Christ.

Your obedience should be *affectionate*—from love, not from slavish fear. The fettered slave serves his master from a dread of him ; but the Christian serves his out of love to Him. Your obedience to God should be active. 'Fervent' and 'zealous' are terms employed to denote the manner of performing your solemn Christian duties.

Your obedience should be *universal*. It

is not sufficient that you obey God in part. You may serve and worship God on the Sabbath; yet if you do work therein, or violate the Sabbath in any other way, you are not obedient. You may not kill, or commit adultery; yet if you dishonour your parents, and bear false witness against your neighbour, you are not obedient. 'He who breaks one of these commandments is guilty of all.'

Your obedience should be *conspicuous*. 'Ye are the lights of the world,'—'a city set upon a hill that cannot be hid.' Your obedience is manifested in the performance of all your Christian duties. MY FELLOW-TRAVELLER TO HEAVEN, there are great advantages in obedience. It gives a settled peace. There is something delightful in the thought, 'I am performing all my religious duties in the fear of God.' On the other hand, if we can think of important duties often neglected, how much have we to reflect upon ourselves! and, under those circumstances, if the conscience is tender, the mind cannot be at ease. Is the closet neglected? Has the family altar fallen down? **Is the sanctuary forsaken? Is the heart shut**

against benevolent necessities? Then there can be no settled peace. Again, it silences gainsayers, and leads them to say, 'See how these Christians live, and love one another!'

In the truly obedient Christian, I see a man swimming against the tide, overcoming obstacles, braving dangers, resisting temptation, opposing sin,—in a word, serving God against all opposing and counteracting influences.

DEAR READER! consider, on the other hand, the danger of disobedience. Those who disobey are enemies to God, and cannot escape his frown; many *promises* are made to the obedient, and many *anathemas* are hurled against the disobedient.

In the interesting and fruitful land of Palestine a certain man owned a vineyard. He was not one of the richer class, who let out their vineyards to husbandmen, but one whose sons perform the daily toil of cultivation. 'He had two sons,' and 'he said unto the first, My son, go work this day in my vineyard.' The son replied, 'I will not,' but afterward repented and went. He said also unto the second, 'My son, go work this

day in my vineyard.' The son replied, 'I go, sir,' and went not. Was the course pursued by either of those sons laudable? NO, NEITHER. Both were rebellious, and rebellious against a loving parent. Is rebellion against love proper? NEVER, NO NEVER. Christians! you are the sons and daughters of the MOST HIGH; and He has a spiritual vineyard, in which He has commanded you to work. You are to work for your own and others' spiritual benefit. Perhaps from the very first you have been *rebellious*; you have said, '*I will not.*' Allow me to remind you, you have rebelled against the best Friend of man, against infinite love, against the Author of your being, against Him who has surrounded you with good from the very beginning of life—good, *temporal* and *spiritual*. He has supplied your table with its dainties, clothed you, and shielded you in danger; *but more* than this, He has redeemed you by the death of his only begotten Son; respecting whom the poet hath sung:

'He paid the price amazing to compute,
Archangels fail to cast the mighty sum:

Heaven that hour let fall a tear ;
Heaven wept that man might smile,
Heaven bled that man might never die.'

Then He has surrounded you with all the benefits of that death ; has instituted in your midst the means of grace. THE RIVER OF LIFE flows at your very feet ; and the wells of salvation are found along all the pathway to heaven ; and the TREE OF LIFE grows by your dwelling-place, offering you shelter, shade, food, and medicine. And He who has surrounded you with so many favours is the Being against whom you have rebelled ! But, perhaps, you have been like the second son ; you have said, '*I go, sir*,' and went not. You have promised your HEAVENLY FATHER often that you would commence the work. Perhaps that promise was made under an impressive sermon, applied by the Spirit to your heart ; or by the bedside of a lovely child, or a beloved partner, changing time for eternity. But, HAVE YOU KEPT THAT PROMISE? I ask you, in the sight of God, and under the immediate eye of Heaven, have you kept that promise? If you have not, you have been positively

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guilty of hypocrisy, deception, and falsehood; and your case is worse than that of him who said, '*I will not,*' but afterward repented and went; for by him the work was done, though at a late hour. But you answered, '*I go, sir,*' and by that means inspired confidence, and then allowed the necessary work to remain undone. The course pursued by neither is proper; but his is preferable to yours.

'The God of love his creatures calls,
His word and precepts to obey:
Some readily respond, "I will,"
And, thoughtless, turn from Him away.

The course pursued by him,
Who, repentant, turns to Christ,
Though late as may be seen,
The path he takes is best.'

'A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky.

To serve the present age,
My calling to fulfil;
O may it all my powers engage,
To do my Master's will.'



PATIENCE.

'But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.'—JAS. I. 4.

'Knowing ths, that the trying of your faith worketh patience.'—JAS. I. 3.

'And not only so, but we glory in tribulations also: knowing that tribulation worketh patience.'—ROM. V. 3.

'Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.'—HEB. XII. 1, 2.

'The patient Christian, surrounded with affliction, does not despair, nor even repine. He knows the coming hour may bring him relief, and over-pay all his sufferings with a tide of joy. He beholds with patience the past and present, nor presumes to arraign Providence, whose disposals are most wise. Patience under affliction is the greatest magnanimity: a true Christian adornment.'—*Universal Mag.*

'I KNOW THY WORKS, AND THY LABOUR, AND THY PATIENCE; . . . AND HAST BORNE, AND HAST PATIENCE, AND FOR MY NAME'S SAKE HAST LABOURED, AND HAST NOT FAINTED.'—REV. II. 2, 3.

IN the reign of Mary, when so many in England suffered death for their religion, there was a devoted woman brought on trial before Bonner, Bishop of London. The bishop

said to her, 'I will take away thy husband.' The woman replied, 'Christ is my husband.' Then he returned, 'I will take away thy child.' This brought from her, 'Christ is better to me than sons and daughters.' Said the bishop, filled with rage, 'I will strip thee of all thy outward comforts.' Then replied that noble woman, 'But Christ is mine, and you cannot strip me of Him.'

HERE IS THE VERY PICTURE OF PATIENCE. A pious female deprived of husband, children, and all earthly comforts, not repining, nor feeling her lot to be a hard one, because she still possessed Christ.

This lovely Christian grace is not stoical indifference nor spiritless insensibility. It implies calm endurance, or bearing with equanimity all evil, affliction, pain, and painful labours, or envious provocations. The patient lamb is its symbol.

There are many things to try this special grace. Do you want evidence of this? I ask you to visit the chambers of suffering. Some are tortured on the rack of anguish for months and years, and every bodily ailment is theirs. When their physician

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describes their state, he says there is a *complication* of diseases. When their friends speak of them, they say it would be better for them to depart and be with Christ, they suffer so much. But what do they say? They say, 'All is well.' 'These light afflictions, which are but for a moment, shall work out for me a far more exceeding and eternal weight of glory.' 'I was never so happy as now. MY PATHWAY IS RADIANT.'

Then there are many provocations. It is proper for the Christian, as well as the man of the world, to cherish a due appreciation of self, and to guard as much as possible his own and family interest. In the family, in the workshop, at the mart of business, and in the world, he must necessarily meet with many persons and things that will CLASH WITH HIMSELF AND INTEREST. He has to contend with thoughtlessness and ignorance, with perverseness and malice, with the scorpion tongue of the backbiter, and the *secret, silent* slanderer, and with the wayward tendencies of his own nature. Perhaps before his conversion he was proud, irritable, and inclined to retaliation; but

under the influence of grace, he looks with calmness and peace upon them all. Do the thoughtless, ignorant, and foolish taunt? He smiles a heavenly smile. Do malice and revenge seek to strip him of all earthly good, and to deprive him of the most sacred of all earthly possessions, his reputation? He may mournfully think, 'He that steals my purse, steals trash; but he that robs me of my good name, robs me of that which not enriches him, but makes me poor indeed.' But he looks with holy fortitude and with patient resignation to heaven, and says, 'Lay not this sin to their charge.' He may be informed with regard to the efforts of the backbiter, and the secret, silent slanderer; but he feels as calm and tranquil as though the scorpion sting had never pierced him. He is the stately palm-tree, deeply rooted by the river of life; the storms and hurricanes of years might beat upon him, but yet he stands immovable—MAJESTICALLY PEACEFUL—amidst the rage of men and fiends. The persecuted David exclaimed, 'They rewarded me evil for good; but as for me, when they were sick, my

nothing was sackcloth.' The first of the martyr train, under a shower of stones, exclaimed, 'Lord, lay not this sin to their charge.' And, behold, a greater than David and Stephen is here. Behold Him, who was King of kings, Lord of lords, very God of very God, condescending to take to himself our human nature, and live a suffering life, and die the shameful death of the cross for our salvation, and with his last breath, his murderers before Him, exclaiming, 'Father, forgive them ; they know not what they do.'

DEAR READER ! here are a few reasons why you should cultivate the grace of patience. First, your own ignorance of your real need. If you suffer from pain and disease of body, from the decay of your corporeal frame, how do you know which will best subserve your real good, health or affliction? David said, 'It was good for me that I have been afflicted, else I had gone astray.' If you suffer under adverse circumstances, how do you know which will best subserve your highest good and true interest, riches or poverty? And so through all the multiplied relations of life.

'Then think upon some of the perfections of Christ your Saviour.

HIS IMMUTABILITY. Your sufferings are all in accordance with the immutable will of Christ. When He wills their continuance, you cannot shorten them; and when He wills to release you, your most malicious enemies cannot prolong them. 'In Christ we live, and move, and have our being.' Therefore, to complain or to repine under suffering, is to repine AGAINST GOD, AGAINST CHRIST. Do not forget, if you suffer, Christ wills it, and for your good, that you might reign with Him.

THEN THE HOLINESS OF CHRIST. In Him there is no evil passion, no evil design, no impure motives, no unrighteousness. Your chastisements are all in accordance with the rectitude of his own nature and his ETERNAL LAW. Man might cause a fellow-being to suffer merely to gratify an evil passion. Not so with Christ. He who died an ignominious death upon the cross to save man from suffering, will surely not cause man to suffer more than is necessary to promote his real good.

THINK ALSO OF THE DIVINE BENEFICENCE OF CHRIST ; it never intends ill to any creature, but good, in all its designs and acts. Christ, in his beneficence, may see that it would be better for you to pass through fire and water, through deep affliction, or through great suffering, that you may be meet to receive and enjoy a full reward.

'When pain o'er my weak flesh prevails,
With lamb-like patience arm my breast ;
When grief my wounded soul assails,
In lowly meekness may I rest.

Close by thy side still may I keep,
Howe'er life's various currents flow ;
With stedfast eye mark every step,
And follow Thee where'er Thou go.

Thou, Lord, the dreadful fight hast won ;
Alone Thou hast the wine-press trod ;
In me thy strength'ning grace be shown :
Oh may I conquer through thy blood !

So when on Sion Thou shalt stand,
And all heaven's host adore their King,
Shall I be found at God's right hand,
And, free from pain, thy glories sing.'

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MEEKNESS.

'He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.'—*PROV. XVI. 32.*

'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 PET. III. 4.*

'To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.'—*ISA. LXVI. 2.*

'This grace is another among the many adornments of the Christian's life. It brings glory to God, and contributes much towards promoting peace on earth. It makes man happy within himself, and agreeable to all about him. Mild of temper, not proud, not easily provoked, soft, gentle, quiet, humble and modest, submissive, unresisting and forbearing.'—*WORCESTER.*

'Blessed are the meek: for they shall inherit the earth.'—*MATT. V. 5.*

'FOR THUS SAITH THE HIGH AND LOFTY ONE THAT INHABITETH ETERNITY, WHOSE NAME IS HOLY; I DWELL IN THE HIGH AND HOLY PLACE, WITH HIM ALSO THAT IS OF A CONTRITE AND HUMBLE SPIRIT, TO REVIVE THE SPIRIT OF THE HUMBLE, AND TO REVIVE THE HEART OF THE CONTRITE ONES.'—*ISA. LVII. 15.*



CHRISTIAN MEEKNESS is a calm, serene temper of mind, not easily ruffled or provoked to resentment. Is manifested in being slow to anger; in ruling the spirit.

When Christ reigns in the heart, He subdues the impetuous disposition, or gives you power to do so. The meek man or woman is not easily offended ; takes but little notice of *small offences*, sights or misunderstandings ; passes them over with CHRISTIAN MAGNANIMITY.

This grace is manifested in affectionate treatment of those who do not occupy the same position with ourselves. The rich should not disdain the poor, nor the poor envy the rich. We should not forget that all come from the same parent stock ; that all are made of the same flesh and blood ; and all are fallen, and redeemed by the same precious blood of Christ ; and all are moved by the same Spirit, and appointed to the same destinies, either of happiness or misery. Then we stand in mutual relation to each other in this world. The rich cannot say to the poor, nor the poor to the rich, ' I have no need of thee.' The rich need the labours of the poor, and the poor the wealth of the rich. He who despises the poor, or envies the rich, does not possess Christian meekness ; but he who can treat

others with love and esteem, irrespective of station or outward circumstances.

It is manifested in the proper treatment of our brethren and sisters in church-fellowship with ourselves.

In the case of supposed coldness or neglect, said a member of a Christian church, 'He passed me by without noticing me or speaking to me. I am as good as he is.' Both these sayings indicate the absence of meekness. The person referred to may not have seen the complainant, or may have been so hurried as not to have had leisure to stop; and the fact of his not speaking was no indication of a want of respect, or of kindness. In this case the complainant is obviously destitute of Christian meekness. There are instances in which persons disdain their brethren in church-fellowship because of their social position, forgetful of the truth, that *'every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, in whom there is no variableness, neither the shadow of turning.'* READER! perhaps you are the very person: if so, you have nothing to boast of

more than your poorest brother in God's family, for all your riches are from God. 'It is He that giveth you power to get wealth.'

Then supposed rashness and fanaticism will be likely to try your meekness. Says one, 'That brother is too forward ; that one is too fanatical.' Complaining brother, do you possess as much of the spirit of meekness as you should? Allow me to ask you a question or two. What is there too forward about your Christian brother? Does he pray too often and too fervently? Does he work too much to extend the church of Christ, and to do good to perishing souls? Do you not pray as often as he does, or labour to accomplish as much good? Then, if you possessed the spirit of Christian meekness, you would not feel envious or complain ; but you would thank God that the work is done by some one, if not by you. POOR FAULT-FINDER ! is it not rather a proof that you yourself are not sufficiently devoted to God? If you were a meek and holy Christian, you would be able to bear with your brethren, and love in them all

that is true and pure and good. How many *contentions* have arisen in the Christian church from the want of the spirit of meekness!

This spirit is not natural to man. It is the fruit of grace; a true Christian adornment. Only when a man has power over a once turbulent spirit to subdue it, so that he, who was envious and suspecting, becomes loving and confident; or when the man that was bitter in spirit and revengeful, loves his enemies, and does good to his most malignant foes, he exercises a power which he received through Christ alone.

This spirit is productive of the highest peace to its possessor. The Christian who possesses this spirit in its perfection is happy. Sorrows do not depress, reverses of fortune do not discourage, nor affliction cast a gloomy shadow athwart his pathway: he has the blessing of Jesus, 'Blessed are the meek;' and the promise that 'he shall inherit the earth.'

The hurrying and worrying of the passionate shortens life, and brings him down prematurely to the grave; whilst peaceful

meekness adds to the days of the years of man's earthly pilgrimage.

Two patriarchs set out together from Egypt to journey to an unknown land. Both were *rich*, possessed of *herdmen and much cattle*; and there was a strife between their herdmen. Both were meek and holy men, and the one said to the other, 'Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left' (Gen. xiii. 8, 9).

Another patriarchal company pitched their tents in the valley of Gerar, and dwelt there. And they digged a well, and they found a well of springing water. 'And the herdmen of Gerar did strive with them, saying, The water is ours. And they digged another well, and strove for that also. And they removed from thence, and digged another well; and for that they strove not: the name of that well was called Reho-

both,—*The Lord hath made room for us*' (Gen. xxvi. 19-22). Here are two beautiful illustrations of Christian meekness. The pious Bishop Wall often said, 'I would suffer a thousand wrongs rather than do one; I would suffer a hundred rather than return one; and endure many rather than complain of one, or obtain my right by contending; for I have always observed that contending with one's superiors is foolish, with one's equals is dubious, and with one's inferiors is mean-spirited and sordid.' Suits at law may be sometimes necessary; but he had need be more than a man who can manage them with justice and innocence.

' Oh arm me with the mind,
 Meek Lamb, which was in Thee;
 And let my knowing zeal be joined
 With perfect-charity.
 With calm and temper'd zeal
 Let me enforce thy call,
 And vindicate thy gracious will,
 Which offers life to all.

Oh do not let me trust
 In any arm but thine!
 Humble, oh humble to the dust,
 This stubborn soul of mine.

EMBELLISHMENTS.

A feeble thing of nought,
With lowly shame I own ;
The help which upon earth is wrought,
Thou dost it all alone.

Oh may I love like Thee !
In all thy footsteps tread :
Thou hatest all iniquity,
But nothing Thou hast made.
Oh may I learn the art,
With meekness to reprove,
To hate the sin with all my heart,
But still the sinner love.'

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COURAGE.

'For God hath ~~not~~ given us the spirit of fear; but of power, and of love and of a sound mind.'—2 TIM. I. 7.

'Thou therefore, my son, be strong in the grace that is in Christ Jesus. . . . Thou therefore endure hardness, as a good soldier of Jesus Christ.'—2 TIM. II. 1-3.

'I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.'—2 TIM. IV, 1, 2.

'Who cometh like the strength of rivers
When their crowded waters glitter to the moon.
Like an eagle he mounts aloft,
And trembles not at the squally wind.
Above the sailing vapours, he shines forth
Bright as the rainbow upon the waters.'

'Moral courage is a great virtue. It is that firmness of principle which prompts and enables a person to do what he deems to be his duty, although it may subject him to severe censure, or the loss of public favour.'—WORCESTER.

'FOR I AM NOW READY TO BE OFFERED, AND THE TIME OF MY DEPARTURE IS AT HAND. I HAVE FOUGHT A GOOD FIGHT, I HAVE FINISHED MY COURSE, I HAVE KEPT THE FAITH.'—2 TIM. IV. 6, 7.



HERE are many kinds of courage. Bravery, valour, and prowess are terms used to denote the courage of the soldier. In time of war, to serve his

country, he rushes into the very jaws of death ; he turns not from any war-weapon, however deadly. Intrepidity is firm and enduring courage ; gallantry is adventurous courage ; heroism is heroic. CHRISTIAN COURAGE INCLUDES ALL THESE.

The Christian is *brave*, and no *bravery* is equal to his. He faces death, and views it with calm and patient eye. Not like the soldier, hurried on to death amidst the thundering of cannon, the martial strains of music, and the clash of arms. The Christian's death may be lingering and painful, yet he shrinks not. NO TREMBLING warrior is he.

During one of the first persecutions, a devoted bishop was dragged by the feet through the streets of Heraclea and scourged. In his mutilated state he was brought before the governor, who charged him with obstinate rashness in continuing disobedient to the imperial decrees. But he heroically replied, ' My present behaviour is not the effect of rashness, but proceeds from my love and fear of God, who made the world, and will judge the living and the dead,

whose commands I dare not transgress. I have hitherto done my duty to the emperors, and am always willing to comply with their just orders, according to the doctrine of our Lord Christ, who bids us give both to Cæsar and to God their due ; but I am obliged to prefer heaven to earth, and to obey God rather than man.' The governor, on hearing this speech, immediately passed sentence on him to be burnt ; and the martyr expired, singing praises to God in the midst of the flames.

The Bible heroes of ancient times were said to have 'subdued kingdoms, wrought rig^teousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens' (Heb. xi. 33, 34).

Valour, intrepidity, and mighty heroism are combined and exhibited in the life of the Apostle Paul. Timorous Christian, read the following : 'In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five

times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches' (2 Cor. xi. 23-28).

Yet this same apostle could say, 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory' (2 Cor. iv. 17). 'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed 'in us' (Rom. viii. 18). 'But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprison-

ments, in tumults, in labours, in watchings, in fastings ; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report : as deceivers, and yet true ; as unknown, and yet well known ; as dying, and, behold, we live ; as chastened, and not killed ; as sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things' (2 Cor. vi. 4-10).

The same brave and heroic apostle could say, 'Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor

height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord' [Rom. viii. 35-39].

READER! think of the names of earth's most courageous statesmen. Has the history of the world ever furnished courage equal to this? Let pass before you the world's mightiest heroes of past ages. Behold their might, their deeds of valour: you crown them with glory, and echo their triumphs to all lands. But say, ye sons and daughters of earth, was there ever heroism like the Christian's? NO, NEVER. Said a doubting sceptic, 'I have seen a Christian man who was incompetent to overcome difficulties.' Doubter! that man's name was not CHRISTIAN. IT WAS EITHER FAINTHEART OR TIMOROUS, whom Christian met in his pathway to the celestial city. They were running back toward the City of Destruction, from whence they came, for they said they had seen lions in the way; but Christian passed the lions by, and turned not from his path because of them.

Pliny, in his famous letter to Trajan, speaks of certain persons brought before him accused of being 'CHRISTIANS;' but when examined before him, denied that they were so, and cursed Christ. Pliny says, '*None of which things, it is said, can any of those who are really Christians be compelled to do.*'

CHRISTIAN! courage should be thy pet word, ever upon thy lips. Art thou not clad in mighty armour? Thy helmet is SALVATION, thy breastplate righteousness, thy shield is faith, and thy girdle truth; and thou hast in thy hand the sword of the Spirit, which is the Word of God.

'Faint not, poor traveller, though thy way
Be rough, like that thy Saviour trod;
Though cold and stormy lower the day,
This path of suffering leads to God.

Nay, sink not; though from every limb
Are starting drops of toil and pain;
Thou dost but share the lot of Him
With whom his followers are to reign

Thy friends are gone, and thou alone
Must bear the sorrows that assail:

Look upward to the eternal throne,
And know a Friend who cannot fail.

Bear firmly ; yet a few more days,
And thy hard trial will be past ;
Then wrapped in glory's opening blaze,
Thy feet will rest on heaven at last.

Christian ! thy Friend, thy Master prayed
When dread and anguish shook his frame,
Then met his sufferings undismayed :
Wilt thou not strive to do the same ?

Oh ! think'st thou that his Father's love
Shone round Him then with fainter rays
Than now, when, throned all height above,
Unceasing voices hymn his praise ?

Go, sufferer ! calmly meet the woes
Which God's own mercy bids thee bear ;
Then, rising as thy Saviour rose,
Go, his eternal victory share.'



GRATITUDE.

'It is good to give thanks unto the Lord, and to sing praises unto thy name, O Most High.'—Ps. xcii. 1.

'In everything give thanks; for this is the will of God in Christ Jesus concerning you.'—1 THESS. v. 18.

'Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.'—EPH. v. 20.

'I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord.'—Ps. cxvi. 17.

'What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.'—Ps. cxvi. 12, 13.

'How sweet, how lovely, how amiable, is the temper of gratitude! It is the noblest principle of manhood; it is a sense of benefits received, and a desire to make some suitable return. Its language is, I have received much, O God! what return shall I make to Thee? It was felt by man in a state of *innocency*, and it is that which now inspires the redeemed host in heaven to sing their loud HALLELUJAHS to the Lamb, for his having redeemed them to God through the spilling of his most precious blood.'

'GIVING THANKS TO GOD AND THE FATHER BY HIM.'—
COL. III. 17.



F all the creatures of God on earth and in heaven, the sanctified Christian should manifest the most thankfulness to God, for he has the

most to be thankful for. The gifts received by the highest orders of created beings, the angelic hosts, are all spiritual ; and the gifts received by unregenerated men are all temporal, for the spiritual they reject. But the saint of God through all life's scenes receives good, both temporal and spiritual, and has the promise of the spiritual for ever.

THANKFULNESS. This is another of the adornments of 'CHRISTIAN LIFE.' The gloomy, sullen, repining, and fault-finding professor of religion is not a perfect Christian. His imperfections cast their shadows athwart the pathway of many pilgrims. He lives in the shadow, and his life is shadowy ; whereas the perfect Christian lives under the sunbeam, and his life is radiant with thankfulness.

You visit the hovel of the wretched ; you find, lying upon a bed of straw, a poor emaciated creature, possessed of none of earth's comforts—friends, clothing, food, or medicine ; you drop the tear of sympathy ; you remove him from his miserable hut and convey him to your own comfortable home ;

you give him the best medical attendance, you clothe and feed him, and his health and strength return. But there comes not with it gratitude for his benefactor ; he feels no thankfulness, he expresses none ; indeed, he becomes your enemy. Do you see anything beautiful in such a character ? A foul blot has cast its filth over his debased manhood.

Complaining and unthankful Christian, THOU ART THE MAN ! He brought thee up out of the horrible pit, out of the mire and clay, and set thy feet upon a rock ; and He has surrounded you with a million comforts,—blessings both *temporal* and *spiritual* ; and you have never been thankful, NO, NEVER ! ‘He saw thee cast out into the open field, polluted in thy own blood, and no eye to pity, and no arm to save ; and his eye pitied, and his arm brought salvation down ;’ and yet you have never felt grateful to the Giver of all good ! The grateful poor will crowd their blessings upon their benefactors, and with tears running in quick succession, will pour forth from an overflowing soul expressions of thankfulness. The blessings which excite their gratitude are

only temporal ; whilst God has blessed you with all the riches of grace, and has promised to do for you '*exceeding abundantly* above all that you can ask or think.'

Yet you have not felt thankful, or made any return to God for favours bestowed upon you ! CHRISTIAN BROTHER, art thou rich in this world's goods ? Then thou hast much to be thankful for. God has committed to thee important trusts. Thou art one of the Lord's stewards. Art thou a faithful steward ? God has set before you the poor to clothe and feed. Do you send them empty away ? Then there are many institutions which God has given to man, which are the very wellsprings of life and happiness ; they are streams flowing from the RIVER OF LIFE irrigating the thirsty land ; they are the branches of the tree of life giving food and medicine to millions of precious souls. I ASK YOU, Do you help those life-giving streams to flow on to the ocean of eternity ? Do you help to scatter the fruit of the tree of life to millions ?

DEAR READER, God's claims are upon you ; and if you are grateful to God for blessings

past bestowed, you will make the necessary return to Him in the support of all benevolent and religious enterprises.

ART THOU POOR? Thou hast much to excite gratitude to God; for thou hast escaped many of the temptations which have assailed thy richer brethren, and brought not a few of them down to perdition,—temptations to covetousness, and a misappropriation of the Lord's money. God our Father requires of them sacrifices which they are not prepared to make. Said our Lord to the rich young man, 'Sell all that thou hast, and give to the poor, and thou shalt find treasure in heaven.' The heavenly treasure was spiritual, was infinitely more valuable than all earthly good; yet he was not prepared to make the change. 'He turned and went away sorrowful;' which led the Master to say to his disciples, 'How hardly shall they who have riches enter into the kingdom of heaven! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven.'

Are you poor in this world's goods, but

filled with Christ? Is 'Christ in you the hope of glory?' Then you have much to excite thankfulness; for you are rich—RICH IN FAITH, and in the Holy Ghost. The wealthy formalist says, 'I am rich, and increased in goods, and have need of nothing.' But Heaven says concerning him, 'Thou art poor, and wretched, and blind, and naked, and miserable.' But it is otherwise with you: you are poor in this world's goods. BUT HEAVEN SAYS THOU ART RICH. 'I know thy tribulation and poverty, but thou art rich.'

CHRISTIAN! thy state is paradoxical. Thou sayest, 'I am poor;' men say thou art poor; devils say thou art poor. BUT JESUS SAYS THOU ART RICH. Thy name is ROYAL. Thou art son and heir of the King of kings; and a few more years at most, and thou shalt be crowned with life. A nobleman in the north of England once said to a gentleman who accompanied him in a walk, 'These beautiful grounds as far as the eye can reach, those majestic woods on the brow of the distant hills, and those extensive and valuable mines, belong to me.'

Yonder powerful steam-engine obtains the produce of my mines, and those ships convey my wealth to other parts of the kingdom.' 'Well, my lord,' replied the gentleman, 'do you see yonder little hovel that seems to be but a speck in your estate? There dwells a poor woman who can say more than all this, for she can say, "Christ is mine." In a very few years your lordship's possessions will be confined within the scanty limits of a tomb; but she will then have entered on a far nobler inheritance than your lordship now possesses; "an inheritance incorruptible, and undefiled, and that fadeth not away,"—"reserved in heaven for those who are kept by the power of God through faith unto salvation." The rich man in the Gospel was said to be clothed with purple and fine linen, the raiment of kings, and fared sumptuously every day; he died and was buried; and in hell he lifted up his eyes, being in torment. He was poor indeed. While he lived there sat at his gate a poor beggar, and he desired only the crumbs which fell from the rich man's table; moreover, the dogs licked

his sores. He died, and was carried by angels into Abraham's bosom in heaven. 'He was rich.' Come, rich but faithful Christian! Come, poor in this world's goods, but rich in Christ! Come, afflicted, from the couch of suffering! Come, lowly, tempted, forsaken, and persecuted one! Come, ye world's neglected ones! enter with me the golden gates of the TEMPLE OF GRATITUDE, and hymn for ever the praises of your merciful Benefactor.

'When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

Thy providence my life sustained,
And all my wants redress'd,
While in the silent womb I lay,
And hung upon the breast.

To all my weak complaints and cries
Thy mercy lent an ear,
Ere yet my feeble thoughts had learn'd
To form themselves in prayer.

Unnumber'd comforts on my soul
Thy tender care bestow'd,
Before my infant heart conceived
From whom those comforts flow'd.

EMBELLISHMENTS.

65

When in the slippery paths of youth
With heedless steps I ran,
Thine arm, unseen, conveyed me safe,
And led me up to man.

Through hidden dangers, toils, and deaths,
It gently cleared my way ;
And through the pleasing snares of vice,
More to be feared than they.

Through every period of my life
Thy goodness I'll pursue ;
And after death, in distant worlds,
The pleasing theme renew.

Through all eternity, to Thee
A grateful song I'll raise ;
But O eternity's too short
To utter all thy praise !



TRUTH.

'Now therefore fear the Lord, and serve Him in sincerity and in truth.'—*JOSH. XXIV. 14.*

'Only fear the Lord, and serve Him in truth with all your heart: for consider how great things He hath done for you.'—*1 SAM. XII. 24.*

'Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart.'—*PROV. III. 3.*

'The lip of truth shall be established for ever; but a lying tongue is but for a moment.'—*PROV. XII. 19.*

'Truth, in an evangelical sense, is all-important; it gives character to an individual more than all other qualities put together. It is of itself a rich inheritance, of more worth than mines of silver and gold. It is more ennobling than the highest titles conferred by princes. Everybody loves to be respected; but an individual, to be loved and respected, must be known. He only can be known who speaks the truth from his heart, and acts the truth in his life: we may guess at others, but as we do not know, we cannot respect them; for, like pirates, they often sail under false colours.'—*Scripture Emblems and Allegories.*

'SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH.'—*JOHN XVII. 17.*



HERE is no characteristic of the Christian more important, and no adornment more lovely, than CHRISTIAN TRUTHFULNESS. Said John to the elect lady, 'I rejoiced greatly that

I found of thy children walking in truth, as we have received a commandment from the Father' (2 John 4). Wherever truth abounds, it adorns its possessor throughout the universe. In all the works of Nature, *animate* and *inanimate*, there are but few blemishes, and they are not hidden from the human gaze. The planets, true to the laws that govern them, roll on through endless ages without the slightest deviation: 'The sun to rule by day,' and the 'moon and stars to rule by night.' The endless varieties of the animal kingdom continue unchanged throughout successive generations; the last generation possessing the same organism, the same flesh and blood, the same senses, the same mental states, and are influenced in the same manner by the same connections and circumstances. Among the millions of subjects throughout the vegetable world, there are to be seen but few blemishes, from the stately forest tree, down to the smallest flower or blade of grass growing up to adorn the landscape without the aid of human cultivation. The stately elm or the majestic

oak, and trees of all names, have their special lines of demarcation, and may be distinguished in all lands, so true are they to nature. Then contemplate the beauties of the flower-garden : you will see every flower has its peculiar form and distinctive colouring. The tulip is never like the violet, nor the rose like the lily ; for all things are true to nature, and being true to nature is nature's best adornment. Truth is an adornment of man only when he is a REGENERATED CHRISTIAN. We admit that an unconverted man may act with strict uprightness toward his fellow-man, may always aim at speaking the truth, may abhor falsehood ; but truth as an adornment of man includes far more, and is exemplified in many more things than this, and in perfection adorns only the Christian. A man, to be true, must be true to his name. The unregenerated throughout the world are denominated sons of God, because of their creation, preservation, and government under Divine Providence. BUT ARE THEY TRUE to that name? NO, VERILY. And what may be proved with regard to name, may also be

made manifest from all the relations they sustain to God the Father, Son, and Holy Ghost.

CHRISTIAN! if thou art true, thou art true to thyself. To be true to thyself, is to be true to thy nature. Art thou what God intended thee to be? He created thee to love, serve, and honour Him, and dwell with Him for ever. God is holy; heaven, thy future abode, is holy; and God says to thee, 'Be ye holy.' Art thou holy? If so, then thou art true. To be true to thyself, is to be true to thy name. CHRISTIAN! thou hast many names. O yes! precious names; and if thou art true, thou art true to them. Thy name is 'Believer.' Hast thou faith in God? Thou art named 'Beloved of God.' Art thou lovable? Thou art denominated 'Children of God,' 'Children of the Lord.' Art thou worthy? The Scriptures designate thee, 'Children of Zion,' 'Children of the kingdom;' that kingdom is spiritual. Art thou a true citizen? Thou art further named 'A chosen generation,' 'Chosen vessels,' 'Chosen ones.' What art thou, and what hast thou

done, that thou art chosen among thousands? What more than others hast thou deserved? Yet God has given thee more. Art thou true to thy Benefactor? Thou art named 'Faithful,' 'Faithful of the land.' Brethren in Christ, these titles will not apply to the fickle or WAVERING CHRISTIAN,—one who is easily turned aside from Christ to serve idols. If thou art *faithful*, thy love and obedience to God are both perfect. Thy name is 'Friend,' 'Friends of God.' A true friend will seek to please the object of his love. God names thee 'Godly,' 'Holy brethren,' 'Holy and mighty people,' 'Holy nation,' 'Holy priesthood,' 'Holy seed,' 'People near unto God,' 'People prepared for the Lord,' 'People saved of the Lord.' I ask thee, in the sight of pure heaven, art thou true to thy titles? GLORIOUS, TRIUMPHANT, MIGHTY TITLES! Thou art called lights of the world and salt of the earth. Dost thou reflect light and bring forth fruit? I ask you to carry this little book into your closet, and open for you the blessed Bible, and turn to the passages containing these many glorious names,

then ask yourself the question, Am I true to all these? GOD HELP YOU.

There is a French maxim, that nothing is beautiful but truth. This is a popular error. All the graces of the Christian's life are beautiful. Truth, as one of these graces, embellishes persons of every age. It is the *shield* of youth, the *garb* of manhood, and the *glory* of age. It is essential to security, happiness, and influence here, and to endless life hereafter. The untruthful are never known, never loved, never believed, never sought; while the truthful are the favourites of earth and heaven. The greatest men of the past have been men of truth. The first thing that Cyrus learned was to tell the truth; and Zorobabel regarded truth as more powerful than the king, wine, or woman. Solomon declared that 'lying lips are an abomination unto the Lord; but they that deal truly are his delight.' I cannot close these examples without presenting before you one whose equal the *universe* cannot furnish. 'Jesus saith unto him, I am the way, the *truth*, and the life' (John xiv. 6). 'And the Word was made flesh, and dwelt among us, (and we behold his glory,

the glory as of the only-begotten of the Father,) full of grace and truth.'

DEAR READER! man's most perfect and glorious pattern was a pattern of truth. 'All the earth calleth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing. Wine is wicked, the king is wicked, women are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish. As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore. With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works. Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth' (1 Esdras iv. 36-40).

'Hard by Truth's temple
A lovely being stood;
Arrayed in white,
The symbol of her God.

EMBELLISHMENTS.

73

The unholy throng pass'd by,
And stood aghast ;
Said, Let me be like her,
And on they pass'd.

There's beauty in that form
Not elsewhere seen ;
It's in her name and nature,
And her stately mien.

Her name is Truth,
A lovely Christian grace ;
Among heaven's mighty
She ever holds her place.

The earth shall pass away,
The stars shall fall,
The heavens roll together
Like a parchment scroll ;

But Truth shall live for ever,
And through endless ages give
Her blessings to the sainted,
And fail them never, never.'



H O P E.

'Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.'—HEB. VI. 19.

'But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation.'—I THESS. V. 8.

'And now, Lord, what wait I for? my hope is in Thee.'—PS. XXXIX. 7.

'Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.'—ROM. IV. 18.

'Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.'—I THESS. I. 3.

'Hope springs eternal in the human breast;
Man never is, but always to be blest.'

POPE.

'Auspicious hope! in thy sweet garden grow
Wreaths for each toil, a charm for every woe.'

CAMPBELL.

'HOPE THOU IN GOD.'—PS. XLII. 5.



ALEXANDER, when he proposed to make many princely presents, was asked what he intended to reserve for himself, and he replied, 'Hope.' The Christian may be bereft of all his earthly

possessions,—property, relatives, friends, and health,—and retain his hope in God; for his hope is desire joined with faith, and patient waiting.

CHRISTIAN TRAVELLER TO HEAVEN! in life's pathway there are many trials, but hope thou in God. Art thou dispossessed of all thy earthly wealth? Art thou drinking the dregs of the cup of poverty? A short time ago you were numbered among earth's rich men, but now you are poor; many more faithless than you have increased their earthly possessions: 'Fret not thyself because of evil-doers, because of the wicked who prospereth in his way;' but, 'hope thou in God.'

CHRISTIAN MOURNER! what meaneth that dark cloud of sorrow on thy once happy face? Why are those big tears dropping in quick succession to the ground? Why do you wear those weeds of woe? Has some loved one gone to the spirit-land? Let me ask you, but not abruptly, Was it a beloved partner? I ask you not to increase your grief, but to offer you the words of consolation. Did that fair one

die in Christ? You say you know not, and this adds very much to your sorrow. TRIED ONE, I can conceive of nothing more sorrowful than this. Heaven grant that you may leave a better testimony. But is there not 'HOPE?' May not a silent prayer have been offered to the throne of God and brought the blessing down? The dying thief prayed, 'Lord, remember me when Thou comest into thy kingdom;' and did not the Lord respond, 'To-day shalt thou be with me in Paradise?' His repentance and faith were both exercised amidst death pangs, and yet he found favour in the sight of God. It is very possible that when the gloom of death was settling upon thy dear departed one, she offered up the publican's prayer, 'God be merciful to me a sinner,' and went to her heavenly home saved, but not rewarded. But however that may be, you are not to leave repentance to the dying hour; for you may not be thus favoured. Nor are you to live for ever in grief for the unknown destiny of thy departed one. Your duty is obvious. Leave her spiritual state with God, and

make your own salvation sure. 'HOPE
THOU IN GOD.'

Perhaps thy dear departed one ended a life of suffering with a triumphantly happy death. Here, then, there is much that's soothing to thy sorrow : she is not lost, she has only ended a little sooner than you her pilgrimage for home,—SWEET, HAPPY, ETERNAL HOME. A few more years at the longest, and that loved one will meet you on the very brink of the river of death, and you will part no more for ever.

' Our day of dissolution, name it right,
'Tis our great pay-day ; 'tis our harvest rich,
And ripe. What though the sickle, sometimes
keen,

Just scar us, as we reap the golden grain ?

Life lives beyond the grave.

Death the great counsellor, who man inspires

With every noble thought, and fairer deed !

Death the deliverer, who rescues man !

Death the rewarder, who rescued crowns !

Death is the crown of life.

Were death denied, e'en fools would wish to die.

Death wounds to cure,—we fall, we rise, we
reign :

Death gives us more than was in Eden lost.'

Are you a father, and has death taken

from your home a loved and only daughter? You regarded her as the fairest plant in your domestic garden, as the chief joy of your declining years ; but God took her. Yes ; and when He took her, He stretched out the hand of beneficence and love. ' Hope thou in God.'

Perhaps thou art a widowed mother, and the loved one taken from thy embrace was an only son, the only stay of thy life, and from this time thou art thrown upon the cold charity of strangers. Oh no ! thy state is not so sad and desolate ; there is an arm stronger than the arm of flesh. ' Hope thou in God.' Hast thou lost thy last earthly relative ? Then ' hope thou in God.'

Perhaps when wealth and relatives and friends are all gone, God takes away your health, and you are cast into the bed of affliction ; perhaps upon a bed of straw, in a lonely garret. Yet there is for you both light and peace. ' Hope thou in God.'

How amazing is the contrast between the Christian and the unsaved man of the world with regard to hope ! Said an English nobleman, ' I die in state. I languish under a

gilded canopy; a numerous retinue of friends wait around my bed; my wife drops the tear of sorrow; my friend as dear as life mourns my death; in a day or two at most my lifeless form will lie in state, and my spirit will stand trembling before God.' From his soul, 'Hope, the last refuge of the wretched,' had vanished. SAY, YE SORROW-STRICKEN AND HOPELESS SONS OF WEALTH, What is the value of all earthly good, without Hope?

' Who Jesus' sufferings share,
My fellow-pris'ners now,
Ye soon the wreath shall wear
On your triumphant brow :
Rejoice in hope, rejoice with me,
We shall from all our sins be free.

The word of God is sure,
And never can remove ;
We shall in heart be pure,
And perfected in love :
Rejoice in hope, rejoice with me,
We shall from all our sins be free.'

' Hope sets the stamp of vanity on all
That men have deemed substantial since the fall,
Yet has the wondrous virtue to educe
From emptiness itself a real use ;

And while she takes, as at a father's hand,
What health and sober appetite demand,
From fading good derives, with chemic art,
That lasting happiness, a thankful heart.
Hope, with uplifted foot, set free from earth,
Pants for the place of her ethereal birth,
On steady wings sails through th' immense abyss,
Plucks amaranthine joys from bowers of bliss,
And crowns the soul, while yet a mourner here,
With wreaths like those triumphant spirits wear.
Hope, as an anchor firm and sure, holds fast
The Christian vessel, and defies the blast.
Hope ! nothing else can nourish and secure
His new-born virtues, and preserve him pure.
Hope ! let the wretch, once conscious of the joy,
Whom now despairing agonies destroy,
Speak,—for he can, and none so well as he,—
What treasures centre, what delights, in thee.
Had he the gems, the spices, and the land
That boasts the treasure, all at his command ;
The fragrant grove, the inestimable mine,
Were light, when viewed against one smile of
thine.'



JOYFULNESS.

'They joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil.'—ISA. IX. 3.

'Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.'—MATT. XIII. 44.

'And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.'—ACTS II. 46.

'A Christian is the highest style of man.
Know ye how wise your choice, how great your gain,
Behold the picture of earth's happiest man.
Rejoice for ever,—it becomes a man;
Exalts and sets him nearer to his God.
Rejoice for ever,—Nature cries, Rejoice!
And drink to man in her nectarious cup,
Mixed up of delicates of every sense,
To the great Founder of the bounteous feast,
Drinks glory, gratitude, eternal praise.'

YOUNG.

'REJOICE EVERMORE.'—I THESS. V. 16.



THESE were the words of the very prince of apostles. READER, ART THOU A DISCIPLE OF JESUS? These words are for thee. The gloomy,

shadowy, and fretful Christian does not display this beauty. The symbols of his state are the blasted flower, the withered branch, and the blighted fruit-bud. Thou art to show by thy countenance that thou art the possessor of an inward peace, and that continually ;—in afflictions as in health, in adversity as in prosperity. Says the truly happy Christian, 'I FEEL SO JOYFUL, I cannot express the joy I feel.' No, you cannot; there is mystery in that joy. There are, however, a few things concerning this joy that you can understand. Your joy is not mere animal excitement; and this thought is an unspeakable blessing to thousands.

AFFLICTED ONE NEARING THE GATE OF HEAVEN! it is a blessing to thee. Thy strength is nearly gone; thou art so feeble, thou canst not bear much physical excitement; and yet thou art 'filled with joy unspeakable and full of glory.' Thy joy is the joy of heart. There are elevations of mind produced by good health and pleasant circumstances, by the change of seasons and the clearness of the atmosphere; but this is

not Christian joy. There are pleasures to be derived from the world, its riches, honours, and amusements; but this is not religious joy: religious joy does not proceed from anything of an earthly nature. 'It is the gift of God,' who is the God of peace. He bestows it. He is the Fountain from whence flows that river, 'the streams whereof make glad the city of God.'

THIS JOY IS PROGRESSIVE IN ITS NATURE. It is first felt when a man is justified. 'Being justified by faith, we have peace with God through our Lord Jesus Christ.' It is then the joy of faith; and as the Christian advances in holiness and in the fear of God, it becomes the joy of love, obedience, holiness, and heaven.

DEAR CHRISTIAN READER, it is delightfully possible for you to enjoy that state of felicity here as to be favoured with glorious foretastes of the joys of heaven. The Apostle St. Paul speaks as though he had already entered the pearly gates, and had walked the golden streets of the celestial city: 'But ye are come unto Mount Sion, and unto the city of the living God, the

heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.'

YOUNG DISCIPLE, you cannot comprehend the glory that awaits you in the future. See the rising sun. He sends forth his dim rays in dawn of day; but as he rises in grandeur, his light illuminates all creation. 'THE SUN OF RIGHTEOUSNESS' is just shining upon your heart. You say you feel the light; yet it is not to be compared with that light which shall shine forth upon your heart when you walk with Christ in holiness.

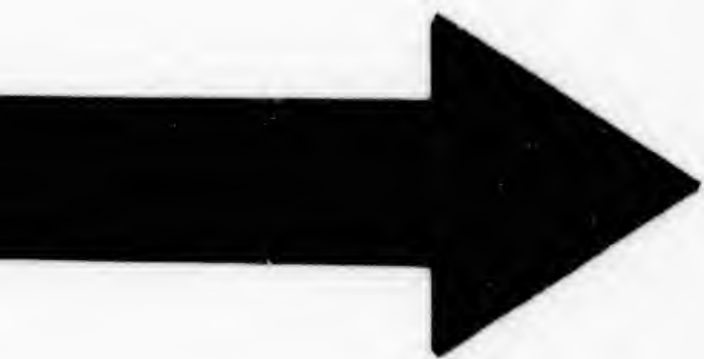
AGED CHRISTIAN, is not this your brightest day? Said an aged Christian minister, 'I am now the bright side of seventy.' O yes! he was the heaven side of seventy; for with the Christian, as life advances, his happiness is increased.

Do you ask, What means are to be employed to secure this increase of joy? The means are as glorious as the end. FIRST a contemplation of God,—his names, attributes, and works. Then a contemplation of his word. That word is a light to the believer's feet, and a lamp to his path. The Old and New Testaments are angels of mercy and truth sent down from God, to guide heaven's pilgrims through the wilderness of this world to their happy home above.

THEN A CONTEMPLATION OF CHRIST,—his divinity and his humanity, but more especially his mediatorial work. The disciples upon the mount of transfiguration were so filled with heavenly joy, that they desired to *abide there for ever*. In another instance, after delightful companionship with Christ, they exclaimed, 'Did not our heart burn within us as He talked with us by the way, and opened to us the Scripture?' So it ever fills the believer's soul with love and joy to think of Jesus. If you desire to increase your joy, THINK OF JESUS.

Think often of heaven. Lift the veil





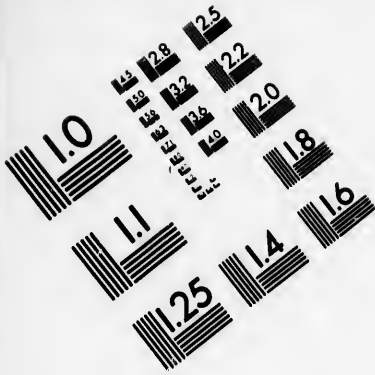
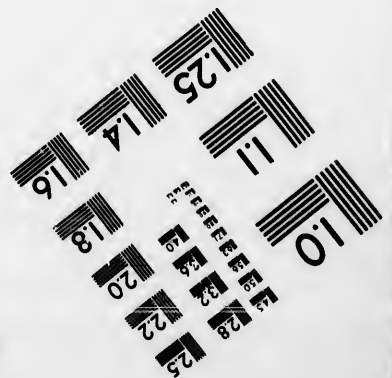
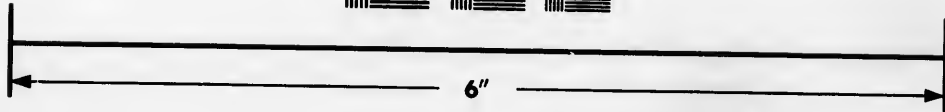
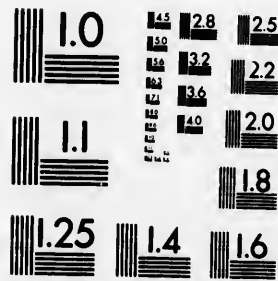


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which hides heaven from the view of earth's benighted sons and daughters. TO THINK OF HEAVEN IS A SOURCE OF JOY. And no truer source, whatever be your state, or whatever be your circumstances.

Are you a stranger in a strange land, far from home and friends? Perhaps the time is fast approaching when you are to return to that *most desirable* of all earthly dwellings. In the land of strangers your toils may have been *excessive*; and when you reach home, you expect rest. Or you may have been surrounded by malignant foes. Rude enemies have beset you behind and before; they have compassed you about like bees; they have stung you like scorpions. But you expect soon to be among friends. AH, DEAR READER! He who has suffered most from cruel adversaries best knows how to appreciate friends.

Perhaps your trials have been varied. You have been called to drink a mixed cup of woe. You have been troubled with many rude alarms, tossed, tempest-beaten; clouds of dust and fire from the volcano's mouth have surrounded you, and dropped their

fiery ashes upon your pathway; and you trembled in the shock of the earthquake, far from home and friends. But you joy in the thought of home, that there is security and rest. You may have been surrounded with robbers and murderers. CHEER UP, TRIED ONE! HOME IS IN THE DISTANCE, and thy redemption draweth nigh. Then,

‘Not a wave of trouble shall roll
Across thy peaceful breast.’

CHRISTIANS OF ALL NAMES, do you not see here something to increase your joy? This world is not your home,—*you are but ‘strangers and pilgrims, as all your fathers were.’*

This life to you has been one of toil. But do not murmur: the Master has appointed you your work, and then has promised you SWEET REST IN HEAVEN. Said Wilberforce, whose life had been one of toil, ‘My chief conception of heaven is, that it is a place of rest.’ ‘There remaineth therefore a rest to the people of God.’

‘Jerusalem, for ever bright,
Beautiful land of rest!

No winter there, nor chill of night,
 Beautiful land of rest !
 The dripping cloud is chased away,
 The sun breaks forth in endless day.

Jerusalem, for ever free,
 Beautiful land of rest !
 The soul's sweet home of liberty,
 Beautiful land of rest !
 The gyves of sin, the chains of woe,
 The ransomed there will never know.

Jerusalem, for ever dear,
 Beautiful land of rest !
 Thy pearly gates almost appear,
 Beautiful land of rest !
 And when we tread thy lovely shore,
 Will sing the song we've sung before.

Then you have many adversaries : the world, the flesh, and the devil. The swearer is your adversary ; the drunkard is your enemy ; the adulterer, the Sabbath-breaker, the secret, silent slanderer, are all your enemies. Be not dismayed, you have much to encourage you. The sainted dead, the noble army of martyrs, the glorious company of angels, God the eternal Father, and his only Son and Spirit, are all your friends. You have the friendship of the most glorious

beings in the universe, and that friendship is not uncertain. Men are sometimes fast friends to-day, and bitter enemies to-morrow. Not so with your heavenly friends ; their friendship is eternal.

Dear Christian friend, is your life a life of trial? Are thy trials many and varied? This life is short ; it will soon terminate : then will come the glorious life eternal : ' *But the righteous into life eternal.*' If you desire to increase your joy, think of heaven.

And further, if you observe the directions of God's Word, you may rejoice for ever. YES, FOR EVER! You may possess the two seemingly *opposing* states of mind, at the same time sorrowful, yet always rejoicing. The Christian's joys are not like the sun's rays, easily intercepted by the passing cloud. 'Nor like the morning cloud, nor the early dew, which soon passeth away.' They are abiding, like the Rock of Ages ; they will continue as long as the soul endures.

REJOICE EVERMORE, said Paul to the Thessalonians. Christian, these words were

not only intended for them, 'they are for you.' Rejoice in health and in affliction, in prosperity and in adversity, when Jesus smiles and when Jesus hides his face, in life and in death. Says James Angell James : 'The children of God should be like as many happy spirits dropping down from paradise, and ever bending their way back to it again—ever carrying about with them the springs of their own felicity.'

We say to the physically and mentally oppressed, REJOICE;—to the tempted, against whom earth and hell are combined and set in battle array, REJOICE;—to the persecuted, against whom hurricanes of persecutions have raged, REJOICE;—to the afflicted, who are called to pass through deep waters and consuming fires, REJOICE;—to the dying, entering the dark valley. He may converse with you as a dying man only can. He may say, 'I AM READY, I AM READY. But oh! that solemn moment!—THAT MOMENT!' What moment? 'That moment I plunge into the river of death.' Say to him, 'HAPPY SOUL, FEAR NOT; there are angel hands to hold thee up, and heaven is on the

other side. I say unto thee, REJOICE,
REJOICE.'

'Oh happy they who reach that place
Where sorrow cometh never ;
Who rest within his loving arms
For ever and for ever !

Since I have found a Saviour's love,
To Him my hopes are clinging ;
I feel so happy all the time,
My heart is always singing.

A light I never knew before
Around my path is breaking,
And cheerful songs of grateful praise
My raptured soul is waking.

I feel like singing all the time,
I have no thought of sadness ;
When Jesus washed my sins away,
He tuned my heart to gladness.'

'And thou, to whom long worshipped nature
lends
No strength to fly from grief or bear its weight,
Stop not to rail at foes or fickle friends,
Nor set the world at naught, nor spurn at fate :
None seek thy misery, none thy being hate.
Break from thy former self, thy life begin ;
Do thou the good thy thoughts oft meditate,
And thou shalt feel the good man's peace within,
And at thy dying day his wreath of glory win.

Rouse to some work of high and holy love,
And thou an angel's happiness shalt know—
Shalt bless the earth while in the world above ;
The good begun by thee shall onward flow
In many a branching stream, and wider grow ;
The seed that, in these few and fleeting hours,
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven's immortal

DOWETS.



PART II.

CHRISTIAN FRUITFULNESS.

'Neither shall cease from yielding fruit.'—**JER. xvii. 8.**
'Neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months.'—**EZEK. XLVII. 12.**

'The fruit of the righteous is a tree of life; and he that winneth souls is wise.'—**PROV. XI. 30.**

'What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.'—**ROM. VI. 21, 22.**

'He shall bring forth his fruit in his season.'—**PS. I. 3.**

'There it stands (the palm-tree), looking calmly down upon the world below, and patiently yielding its large clusters of golden fruit from generation to generation. "They shall bring forth fruit in old age."'—**DR. THOMSON, *Land and the Book.***

'THEY SHALL STILL BRING FORTH FRUIT IN OLD AGE;
THEY SHALL BE FAT AND FLOURISHING.'—**PS. XCII. 14.**



E live in an age of profession, when the sons and daughters of men are dazzled with symbols,—when the crucifix is dearer to the heart than

Christ. True, the name Christian is popular ; and the opponents of the Christian cause are regarded as atheist, unworthy of public esteem and confidence ; and tens of thousands enlist in the Christian cause, and fight under Christian banners. But are all fruit-bearing Christians? Alas ! there are thousands who scarcely exhibit the *freshness of the living tree, and of fruit they bear none*. If all professing Christians bore fruit to God, what might we not expect? We might expect soon to see the wilderness and the solitary places made glad and blossom as the rose, yea, blossom abundantly, and the desert become as the garden of the Lord. Millions of spiritually lifeless professors would become perfect men and women in Christ, and bring forth fruit unto holiness. There is no fruit borne to God by the spiritually lifeless, indifferent, prayerless, and faithless Christian, any more than in the life of the sinner. In both cases we might say, 'What fruit have ye in that whereof ye are now ashamed? for the end of those things is death.' God's faithful ones '*bring forth fruit in its season.*' What does this mean?

There is much implied in the words, 'IN ITS SEASON.'

The Christian brings forth fruit in *prosperity*. The wicked, under the sunshine of prosperity, are forgetful of their heavenly Benefactor, and become proud, boastful, and arrogant : as they meditate upon their prosperity, they say, 'Thus and thus have I done.' They forget that strength, *physical* and *mental*, is the gift of God, and He who gave can deprive them of that gift ; and they might both plant and water, and if God give not the increase, their labours would be for ever in vain. '*Paul planteth, and Apollos watereth, and God giveth the increase.*'

CHRISTIAN READER ! if you live under heaven's smile, if your sun be never clouded, then be not lifted up ; think of your HEAVENLY BENEFACTOR. If a man is taken from his rags and poverty by another possessing wealth and opulence, and placed in circumstances of comparative comfort, he has nothing to feel proud of : his elevation is the gift of another. Christian ! God took you from the filth and poverty of sin, and has given you a name and a place among

the kings and princes of his people ; yet you have nothing to feel proud of, but rather to thank for ever your merciful Benefactor. If you '*bring forth fruit in its season,*' it is meekness and humility.

Are you in adversity? Are you often meeting with reverses of fortune, such as make men's hearts quail, and often drive them to deeds of desperation? '*In thee is thy fruit found ;*' and that fruit is patience and long-suffering.

Have you many enemies? Human nature says, Revenge ; Satans says, Revenge ; unsaved men say, Revenge ; but Jesus, your heavenly Saviour and Master, says, '*Likewise I say unto you, Love your enemies ; do good to them that do spitefully use you and persecute you, and shall speak all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad ; for great is your reward in heaven : for so persecuted they the prophets which were before you.*'

CHRISTIAN ! THE RIGHTEOUS ARE ALWAYS FRUIT-BEARING TREES. They begin in childhood, and they '*bring forth fruit in old age.*'

YOUNG CHRISTIAN ! are you labouring

to promote the interest of Christ's cause, by winning souls to the Saviour? Then you are bearing fruit, and that fruit is life to many.

AGED CHRISTIAN! the palm-tree of Palestine bore rich clusters of golden fruit after generations had passed away. So you, after years of trial and care, prosperity and adversity, health and affliction, are still bringing forth fruit in old age. You have many spiritual sons and daughters, and by pious example and godly precept you are still bringing souls to Christ. Happy art thou, O honoured and useful Christian! To you it shall be said, 'Well done, good and faithful servant: because thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.'

'What matter whether pain or pleasure fill
The swelling heart one little moment here?
From both alike how vain is every thrill,
While an untried eternity is near!
Think not of rest, fond man: in life's career,
The joy and grief that meet thee dash aside
Like bubbles, and thy bark right onward steer,
Through calm and tempest, till it cross the tide;
Shoot into port in triumph, or serenely glide.'

'Come ! let us arise, and press to the skies ;
The summons obey,
My friends, my beloved, and hasten away.

The Master of all, for our service doth call,
And deigns to approve,
With smiles of acceptance, our labour of love.

His burden who bear, we alone can declare
How easy his yoke,
While to love and good works we each other
provoke.

By word and by deed, the bodies in need,
The souls to relieve,
And freely as Jesus hath given to give.

Then let us attend our heavenly Friend,
In his members distrest,
By want, or affliction, or sickness opprest.

The prisoner relieve, the stranger receive ;
Supply all their wants,
And spend and be spent in assisting his saints.'



THE CHRISTIAN EVER A FRUIT-BEARER.

'And shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.'—**JER. XVII. 8.**

'His leaf also shall not wither.'—**Ps. I. 3.**

'Wealth and riches shall be in his house; and his righteousness endureth for ever. He hath dispersed, he hath given to the poor; his righteousness endureth for ever.'—**Ps. CXII. 3. 9.**

'As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.'—**2 COR. IX. 9.**

'Religion in youth is a sunbeam cast on lovely flowers and enchanting scenery. It is beauty added to beauty, to make brighter and more lovely that which was already so. In old age it is a sunbeam cast on fallen towers and ruined arches,—beauty added to deformity and decay. In death it is a sunbeam illuminating the dark river of death, and giving triumph amidst its gloom.'

'**BUT THE RIGHTEOUS INTO LIFE ETERNAL.**'—
MATT. XXV. 46.



ALAS, alas! how far do professing Christians come short of what they should be! Why are they so wavering? You say they were never

converted. That does not necessarily follow : they might have been even saintly, but are now fallen. Noah was said to be perfect in his generation, yet he committed the sin of drunkenness. The pious Lot, for whom Heaven interposed and saved him from the burning cities of the plain because he was righteous, yet committed the double sin of drunkenness and incest ; and David, said to be a 'man after God's own heart,' committed both adultery and murder. And the prophet Ezekiel has said, 'If a righteous man turneth away from his righteousness, and committeth iniquity, all the righteousness that he hath done shall not be remembered, but in the sin that he hath sinned shall he die.'

FELLOW-CHRISTIAN ! THESE ARE FEARFUL EXAMPLES of the possibility of a decay of piety, intended not to discourage you in the way of righteousness, but as marks of admonition. They unite in saying, '*Watch and pray, that ye enter not into temptation.*' They are the MARKED ROCKS on which the mighty of the past have fallen. The careful mariner will watch for the MARKED

ROCKS on which many a noble vessel has been wrecked.

That spiritual life, of which you were made the partakers when you were born again, is called Eternal Life, because, if faithful, you will enjoy it for ever. As the palm-tree commences to live, and grows until it becomes stately and beautiful, so with the Christian from the time he commences spiritually to live, he grows in grace: enlightened by divine truth, influenced by the examples of the pure and good, and watered by the Spirit of life, he becomes purer, more like Christ, more heavenly-minded, until, ripe with age and holiness, he enters the gate of heaven to live for ever. Christian! be faithful, earnest, and settled. Let your piety shine not only on the Sabbath and in the church, or in the society of Christian friends, but carry it with you into the family, to the exchange, to the mart of business, to the market-place, to the place of pleasure, and to the house of mourning; and go not without your spirituality. Where you cannot carry your religion, there go not; it is Satan's ground, on which you are liable to

be led captive, and make shipwreck of faith and of a good conscience.

Christian! see the man of the world, how faithfully he performs the daily duties of life! He leaves not for to-morrow what should be done to-day. Why is it that men are more fickle in religion than in anything else; and, sad to say, in that which is most important? But all this indicates a want of true piety: where that is enjoyed, there is consistent stability.

The aged Christian looks back with pleasure upon the past, and forward with glorious triumph to the future. His light never shone as brightly as now, and his life never appeared so glorious. He is nearing heaven, and he dies like the setting sun, casting golden rays of beauty and grandeur on all around him. As a venerable patriarch, he calls around him the several members of his family, and gives them his last blessing, and commends them to God.

‘Lift not thou the wailing voice,
Weep not,—’tis the Christian dieth;
Up, where blessed saints rejoice,
Ransomed now, the spirit flieth,

High in heaven's own light he dwelleth,
Full the song of triumph swelleth ;
Freed from earth and earthly failing,
Lift for him no voice of wailing.

Pour not thou the bitter tear ;
Heaven its book of comfort opeth,
Bids thee sorrow not, nor fear,
But as one who alway hopeth.
Humbly here in faith relying,
Peacefully in Jesus dying,
Heavenly joy his eye is flushing,—
Why should thine with tears be gushing ?

They who die in Christ are blessed :
Ours be, then, no thought of grieving !
Sweetly with their God they rest,
All their toils and troubles leaving.
So be ours the faith that saveth,
Hope that every trial braveth,
Love that to the end endureth,
And through Christ the crown secureth ;



PART III.

CHRISTIAN PERFECTION.

'Thou shalt be perfect with the Lord thy God.'—DEUT. XVIII. 13.

'It is God that girdeth me with strength, and maketh my way perfect.'—PS. XVIII. 32.

'Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.'—EPH. IV. 13.

Christian Perfection! You say nothing in this changing world is perfect. True, in the absolute sense of the term; nevertheless, perfection is often attributed even to created things. Our Almighty Creator, in the dawn of worlds, wrote perfection on all the works of his hands; and as each was finished, 'He saw that it was good.' Thus it may still be said of the palm-tree of Palestine, which was and is the most perfect of trees: neither the heat of summer nor the cold of winter could mar or destroy it; it retains its verdure the year around. CHRISTIAN! the palm-tree is the *symbol* of thy most spiritual state, thy relations and destiny.

'BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT.'—MATT. V. 48.



CHRISTIAN! is thy name enrolled among the church's names? More is required of thee—that thy name be written in heaven. Art thou just-

fied, regenerated, and adopted into God's family? More is required of thee : grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Art thou a servant of Jesus? More is required of thee : be faithful.

Do you ask, Is there such a thing as Christian perfection? Did there ever exist a perfect man? And what is perfection?

1st, Is there such a thing as perfection? Earnest inquirer, retire to your closet, fall upon your knees, ask wisdom from God, open the Bible, and read the following passages : ' Be perfect ' (2 Cor. xiii. 11). ' Let us therefore, as many as be perfect, be thus minded ' (Phil. iii. 15). ' Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus ' (Col. i. 28). ' That the man of God may be perfect, thoroughly furnished unto all good works ' (2 Tim. iii. 17). ' Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ ; to whom be glory for ever and ever. Amen ' (Heb. xiii. 21).

Do you still ask, Is there such a thing as perfection? If so, I fear the day is not very far distant when you will be prepared to write upon the covers of the most infallible book in the universe, FICTION. Dear reader! by your doubts you demonstrate that you are not perfect with God. The perfect man does not question whether there is such a thing as perfection; the perfect man is a man of faith; and

'To him that in thy name believes,
Eternal life with Thee is given;
Into himself he all receives,
Pardon, and holiness, and heaven.

The things unknown to feeble sense,
Unseen by Reason's glimmering ray,
With strong commanding evidence,
Their heavenly origin display.'

2dly, Do you ask, Did a perfect man ever exist? READ: 'Noah was a just man, and perfect in his generation; and Noah walked with God' (Gen. vi. 9). 'Perfect and upright, one that feared God' (Job i. 1). 'Mark the perfect man, and behold the upright; for the end of that man is peace'

(Ps. xxxvii. 37). Did a perfect man ever exist? Yes; millions. All who have peopled heaven in the past, and all who are now waiting in triumphant expectation for the church above. A glorious host of ancient worthies are represented by Paul as inheriting the promises, for which this perfection is the preparation. John, too, in the solitude of Patmos, saw in vision the heavenly state. He beheld happy beings arrayed in white robes, and was reminded by one of the bright inhabitants of that holy place, that the white-robed beings were once the sons of earth, *'who came up out of great tribulation, and washed their robes, and made them white in the blood of the Lamb.'*

BRETHREN! one of the most blessed promises made to us by our Saviour is, 'that his perfect ones shall walk with Him in white, for they are worthy;' and one of his most solemn warnings is, that 'nothing unholy or unclean shall ever enter there.'

3dly, You ask, What is Christian perfection? IT IS NOT ABSOLUTE. It admits of degrees of change—from glory to glory. It is not indefectible; it may be lost. The

perfect Noah fell into sin, and the perfect and patient Job once gave way to repining. Yet of both had been said by the most holy Being in the universe, that they were perfect men. It is not angelic perfection; for the angels never sinned. They have ever, from the morning of their creation, retained their spotless purity. Man is a fallen being, and is on this account liable to err, and, through error, to sin; but not so with the angels. Learn hence, that it is important in the highest degree, that you should watch and live near to Jesus, the true light that lighteth every man that cometh into the world, and the source of that HOLY LOVE that is admirably fitted to keep you spiritual. It is easier to be holy hard by that pure and spiritual fountain than elsewhere. When you walk in the path of holiness, the spotless Jesus is ever near you, and then only.

It is not Adamic perfection. When Adam sinned, he brought upon himself and posterity disabilities from which fallen man cannot extricate himself in this present world. These disabilities are of a physical

and mental nature. He is liable to disease, pain, sorrow, and error of judgment, even when made perfect morally.

BRETHREN! I have shown you what Christian perfection is not; I now proceed to disclose to you what it is.

CHRISTIAN PERFECTION, with regard to sin, is freedom from its guilt, power, pollution, and its very last remains. Do you still feel you are in the bondage of sin? or, in other words, do you at any time voluntarily perform what you know to be sinful? Then you are not 'perfect with God.'

With regard to God, it is supreme love to God, and a restoration to the image of God; FOR GOD IS LOVE. If this is your state, the terms *righteous*, *godly*, and *godlike* will apply to you. But are you afraid you do not reflect the fulness of these names? Then pray to God to conform you more fully to his image, and God will fulfil your desires. If you are a perfect Christian, you will love God supremely,—that is, with all your heart, mind, soul, and strength; and will manifest perfect obedience to his com-

mandments ; *'for he who breaks one commandment, is guilty of all.'*

With regard to your own nature, every part is made blameless. The apostle prayed for the Thessalonians : 'The very God of peace sanctify you wholly ; and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.' Christian reader ! think of that word blameless ! How much meaning there is in that word blameless,—irreproachable, unblemished, unspotted, faultless ! 'Be diligent, that ye may be found of Him in peace, without spot, and blameless' (2 Pet. iii. 14).

With regard to your Christian profession, it is perfect sincerity : where there is hypocrisy, there is not Christian perfection.

Some feeble Christians think this happy state is not attainable in this life. How misguided or mistaken ! Is not the babe as perfect as the man ? Study his physical organization : is it not as perfect as man's ? His perfection admits of growth, and so does the Christian's most perfect state admit of improvement : hence we say to

the most advanced Christian, 'Grow in grace.' The palm-tree is perfect : it has its root, stalk, branches, leaves, and fruit ; it is first small, but it grows until it becomes a stately tree. The Christian here, compared with those in heaven, may be a babe ; but if freed from the guilt, power, and pollution of sin, if he renders obedience to God's laws with all his heart, if he is sincere in his Christian profession, if he loves God supremely, and his neighbour as himself, then he is a perfect Christian. I humbly pray the Giver of all good, that these few words may induce many Christians to seek higher attainments of the grace of Christ. 'Be ye holy;' 'Be ye perfect, even as your Father in heaven is perfect.' God is perfect ; Christ our Saviour is perfect ; the Holy Ghost, the third Person in the glorious Trinity, is perfect ; the angels are perfect ; heaven, the abode of the blessed, is perfect ; and all who enter that happy place, and join that holy company, must be perfect.

' O God, most merciful and true !
Thy nature to my soul impart ;
Stablish with me the cov'nant new,
And write perfection on my heart.

To real holiness restored,
On let me gain my Saviour's mind !
And, in the knowledge of my Lord,
Fulness of life eternal find.

Oh that with all thy saints I might,
By sweet experience, prove
What is the length, and breadth, and height,
And depth of perfect love !'

• Let me gain my calling's hope ;
O make the sinner clean !
Dry corruption's fountain up,
Cut off th' entail of sin.
Take me into Thee, my Lord,
And I shall then no longer rove ;
Help me, Saviour, speak the word,
And perfect me in love.

Thou my life, my treasure be,
My portion here below ;
Nothing would I seek but Thee,
Thee only would I know.
My exceeding great reward,
My heaven on earth, my heaven above !
Help me, Saviour, speak the word,
And perfect me in love.

PERFECTION.

113

Grant me now the bliss to feel
Of those that are in Thee ;
Son of God, thyself reveal,
Engrave thy name on me.
As in heaven, be here adored,
And let me now the promise prove :
Help me, Saviour, speak the word,
And perfect me in love.



PART IV.



THE CHRISTIAN'S RELATIONSHIP TO HIS GOD.

'Beloved, now are we the sons of God ; and it doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is.'—I JOHN III. 2.

'Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ; to Him be glory and dominion for ever and ever. Amen.'—REV. I. 5, 6.

'An heir of glory ! a frail child of dust ;
Helpless, immortal ! insect, infinite !
A worm ! a god ! I tremble at myself.'

'The mind that would be happy must be great—
Great in its wishes, great in its surveys :
Extended views a narrow mind extend ;
Push out its corrugate, expansive inake,
Which ere long more than planets shall embrace.
A man of compass makes a man of worth ;
Divine contemplate, and become divine.'

YOUNG.

'AND WE KNOW THAT WE ARE OF GOD.'—I JOHN V. 19.



THINK of the unspeakable dignity
of that man who can bow before
the King of kings, and say, 'I
am thy son !' The unsaved cannot say this ;

they are his enemies. 'He that gathereth not with Christ, scattereth abroad.' We should not regard Christ's enemies as weak and helpless, as not being able to help doing what they do, and being what they are; but as responsible for their sins. NO, VERILY! for every man, woman, and child capable of sinning, before they are brought into reconciliation with God, are the enemies of God, the enemies of Christ.

RECONCILIATION. That happy state supposes two things—*deliverance* and *restoration*. In the same passage we read of the 'spirit of bondage' and the 'Spirit of adoption.' 'For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God' (Rom. viii. 15, 16). It is the same Spirit which brings the soul into bondage, and frees it from that bondage, and bestows the blessing of adoption. This happy Christian state is very *important*: it is the turning point in human life; it is the GATE OF BLISS. As man enters it, he looks

back with sorrow upon the life of sense, and forward with joy to a life of full fruition. It is a blessed state to be one of God's adopted.

Because you are delivered from the 'spirit of bondage.—The 'spirit of bondage' is the spirit that *binds* you, or the spirit of slavery; and slavery produces *fear*; the fettered slave is always *fearful*. But why does this state precede adoption? Because it is the state of an alarmed, convicted penitent. The impenitent has no fear; he is as *careless* as he is *callous*; he slumbers on the brink of ruin. His own fearful condition calls upon him to arouse to energy and to action, and yet he slumbers. The state of millions of souls perishing without Christ calls upon him to arouse, and yet he slumbers. The necessities of the church call upon him to arouse, and yet he slumbers; and he may slumber on, until he awakes to sleep no more in the dreary regions of the lost.

DEAR READER! it is far better to be an alarmed, convicted penitent, having the 'spirit of bondage,' than to be the SLUMBERING REPROBATE. And why? Because this

is the way to a higher and more glorious state—that of adoption. What is the nature of that adoption? It is the taking and treating a stranger as one's own son. Christians are named adopted, because God treats them as children; they are the subjects of his fatherly care and protection. Says Jehovah: 'I will spare them as a man spareth his own son that serveth him.' Then He supplies them with all they need, *temporal* and *spiritual*, for time and eternity. Said our divine Saviour: 'If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask Him?' (Luke xi. 13).

Then He administers to them fatherly instructions and corrections. 'Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.' 'Now no chastening for the present seemeth joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.'

He manifests fatherly affections toward his children. Said Jesus: 'For the Father

himself loveth you, because ye have loved me ; and have believed that I came out from God.' And because He hath loved his people, He hath constituted them his heirs—' heirs of God, and joint heirs with Christ.'

CHRISTIAN READER ! here are many important lessons for you. Your adoption is the fruit of grace, of infinite beneficence, of unparalleled love, of unmerited mercy. You had no claim on God ; you had forfeited his favour, and effaced his image.

' Oh to grace how great a debtor
Daily I'm constrained to be !'

Has God conferred all this honour upon you ? Then do not forget there are divine claims resting upon you. You are to manifest towards God YOUR FATHER THE TRUE SPIRIT OF SONS,—love, confidence, and obedience ; and all these to perfection. ' But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name' (John i. 12). ' Ephraim shall say, 'What have I any more to do with idols ? I have heard him, and ob-

served him. I am like a green fir-tree : from me is thy fruit found.' ADOPTED ONE! you have worshipped many idols in the past. You have worshipped at the shrine of earth's pleasures ; scenes of gaiety have been your gods—the theatre, the ball-room, the gambling saloon ; perhaps you have been the slave of Bacchus ; or you may have worshipped at the shrine of honour ; you have sought a place and a name among the mighty and renowned ; riches may have been your god. But now you are adopted, and your language is : 'What have I any more to do with IDOLS?' 'Other lords have had dominion over us ; but by Thee only will we make mention of thy name.' 'Whom have I in heaven but Thee? and there is none on earth I desire beside Thee.' 'Thou art my portion, saith my soul : therefore will I hope in Thee.'

Art thou adopted? Then many are thy privileges. Thou art raised to dignity and honour, above the unconverted sons and daughters of men. Thou shalt possess all things. Says the Apostle Paul : 'All are yours, whether Paul, or Apollos, or Cephas,

or the world, or life, or death, or things present, or things to come : all are yours.'

Then thou art happy and secure. 'Thou shalt dwell in a peaceable habitation, and in sure dwellings, and quiet resting-places.' You shall have delightful access to God. You may come to his throne at all times, and under all the varied circumstances of life. You may come direct into the HOLY OF HOLIES ; the sceptre of love is ever held out to you. Not only the high priest, but all God's adopted ones,—learned or illiterate, rich or poor, black or white,—ALL MAY COME !

If you are adopted, you have continually the evidence of that adoption,—the witness of your own spirit, and the witness of God's Spirit : 'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.' What a delightful privilege to be the sons of God, and to know it ; to be travelling to heaven, and have the evidence of it !

In one of our Lord's most beautiful similitudes, the chief character was a naked, starving, desolate prodigal, in a strange

land. He carried with him from his father's house wealth enough; with carefulness and industry he might have added to his possessions; but when far from parental restraint, 'he spent his substance in riotous living, and was reduced to want.' In his extremity he engaged in the base drudgery or feeding swine, 'and would fain have filled his belly with the husks which the swine did eat, for no man gave unto him.' When brought into this state of want and wretchedness, he came to himself; his thoughts were first turned to his father's house, and he said, 'How many hired servants of my father have bread enough, and to spare!' His thoughts were then turned to himself: 'I perish with hunger;' and he resolves to return to his father's house, and confess his wanderings. 'And when he was yet a great way off, his father saw him, and had compassion, and ran to meet him, and fell upon his neck, and kissed him; and commanded his servants to bring the best robe and put it on him, to put rings on his hands, and shoes on his feet; and to kill for him the fatted calf,'—or, in other words, to treat him as a son. **His**

past wanderings are not mentioned—he is now a son ; or, if mentioned, they are only mentioned by his elder brother, which drew in return the parental reproof : ‘ It was meet that we should make merry and be glad : for this thy brother (he is thy brother) was dead, and is alive again ; was lost, and is found.’ Reader ! you have here illustrated, man’s sinful state, his return to God, and his reception.

‘ Where shall my wandering soul begin ?
 How shall I all to heaven aspire ?
 A slave redeem’d from death and sin,
 A brand pluck’d from eternal fire !
 How shall I equal triumphs raise,
 Or sing my great Deliverer’s praise ?
 Oh how shall I the goodness tell,
 Father, which Thou to me hast show’d ?
 That I, a child of wrath and hell,
 I should be call’d a child of God ;
 Should know, should feel my sins forgiven,—
 Blest with this antepast of heaven !’

‘ When gathering clouds around I view,
 And days are dark, and friends are few ;
 On Him I lean, who, not in vain,
 Experienced every human pain.
 He sees my griefs, allays my fears,
 And counts and treasures up my tears.

RELATIONSHIPS.

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If aught should tempt my soul to stray
From heavenly wisdom's narrow way,
To fly the good I would pursue,
Or do the thing I would not do ;
Still He who felt temptation's power,
Will guard me in that dangerous hour.

If wounded love my bosom swell,
Despised by those I prized too well,
He shall his pitying aid bestow,
Who felt on earth severer woe ;
At once betrayed, denied, or fled,
By those who shared his daily bread.

When vexing thoughts within me rise,
And, sore dismayed, my spirit dies,
Yet He, who once vouchsafed to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.'

SIR ROBERT GRANT.



THE CHRISTIAN'S RELATION TO THE CHURCH MILITANT.

'God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him.'—PS. LXXXIX. 7.

'And hath put all things under his feet, and gave Him to be the head over all things to the church.'—EPH. 1. 22.

'And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.'—REV. 1. 12, 13.

The church of Christ militant is the collective body of Christians, or all those over the face of the earth who believe in Christ as the Saviour of the world, and serve Him in spirit and in truth.

'The church is undoubtedly one, as the human race is one, in reference to Him, its supreme head in heaven; but is not one community on earth.'—ARCHBISHOP WHATELY.

'A true and grand idea of a church is a society for making men like Christ, earth like heaven, the kingdoms of the world the kingdom of Christ.'—DR. ARNOLD.

'THE RIGHTEOUS SHALL FLOURISH LIKE THE PALM-TREE; HE SHALL GROW LIKE A CEDAR IN LEBANON. THOSE THAT BE PLANTED IN THE HOUSE OF THE LORD SHALL FLOURISH IN THE COURTS OF OUR GOD.'—PS. XCII. 12, 13.

THE church of Christ militant is
the Christian's home on earth.
The earth is his wilderness, the
church his own HAPPY, GLORIOUS HOME.

The terms employed to represent that church are, 'Saints,' 'Upright,' 'God's Heritage,' 'Habitation of God,' 'Mountain of his Holiness,' 'Pillar and Ground of Truth,' 'Golden Candlestick,' 'Spiritual House.' These names are as many representations of the church's purity; and we learn from these that righteousness is the support of the Messiah's government; and as gold is the purest of all metals, so the sanctified Christian is the purest being upon earth. Much religion in the heart consumes the dross and tin of sin, and leaves no room for sin. Christ dwells in the Christian's heart; and Christ and sin cannot dwell together. The Spirit of Christ fills the Christian's heart; hence there is no room for sin. In the holy city 'there is nothing that defileth.' 'The mountain of his holiness' rears its summit near to heaven. In the spiritual house there are no sin stains.

Christians! you are related to the most holy church on earth. Are you holy? You are said to be gold; and in gold there is no *alloy*, no mixture of *baser* metal. ARE YOU PURE? Christ's church is precious—'God's pecu-

liar treasure.' 'Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people ; for all the earth is mine.' Here is a glorious promise—a promise that God would appropriate the church to himself, and regard her with *peculiar* pleasure, and bestow upon her joy, and a rank of *higher* honour and *tenderer* endearment in his regard than any other people. They are to Him a treasure of which He is peculiarly choice—one on which his heart is set, and which He neither shares with nor commits to the care of others. Just glance for a moment at a few of Heaven's declarations :

'For the Lord is the portion of his people' (Deut. xxxii. 9).

'For thou art an holy people unto the Lord thy God : the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth' (Deut. vii. 6).

'For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure' (Ps. cxxxv. 4).

'But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light: which in times past were not a people, but are now the people of God' (1 Peter ii. 9, 10).

'Members of the body of Christ! Branches of the living vine! 'God's children!' THINK OF HEAVEN'S ESTIMATE OF THEE. *Select, valuable, precious*, endeared, loved and prized jewels; *exceedingly* prized, and preserved with an immaculate Father's care.

The church is the most desirable place on earth, because the church is Jehovah's dwelling-place. He dwells in her, not as a transient guest, but for ever, while the heart is pure. And his presence makes the believer's paradise; and where HE IS, IS HEAVEN. 'For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy *place*, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the con-

trite ones' (Isa. lvii. 15). A reference is not here made to the celestial city, the metropolis of the universe, but to the church of God on earth. And God says, I DWELL. This is God's message.

Dear devoted friend! you tell us you have a delightful sense of the Divine presence; that God is with you; 'that He brought you into his banqueting-house, and his banner over you was love.' Yes, you felt his hallowed presence in the public ordinances, under the ministry of the word, as deep and solemn truths were applied to your heart by the Holy Spirit. And you have felt that presence in the domestic circle, as you gathered around the altar of prayer the several members of your family. But you have felt that presence more especially in the retirement of the closet: yes, you have held sweet communion with Him there. You bear testimony that you have felt that presence, often: your testimony is only that of man; it is *nevertheless* true, and can be relied upon, for it is corroborated by the declaration of the God of truth: 'I dwell with him who is of a contrite and humble spirit.'

O Christian! honoured and glorious are thy relationships! It is not said, I dwell with the proud and pharisaical. No! for in the terms, I DWELL, there is implied friendship and love; and God hates the lukewarm and hypocritical, and has threatened to 'spue them out of his mouth.' Then, Christian, thou art highly favoured above many thousands, to bask in the sunshine of Jehovah's presence, and receive the warming and comforting smiles of his favour—the heaven of his presence. And oh! the infinite condescension of God, to dwell, not with the rich and mighty—not with kings, princes, and potentates—with statesmen, warriors, and poets—but only as they become humble and contrite. The poor, if humble and contrite, are as much the friends of God as the mightiest monarch. The seven churches of Asia Minor are designated 'golden candlesticks,' and Jesus is said to walk in the midst of them. Yea, Jesus might say, as God the Father said, 'I DWELL.'

Christian! you are a companion of the Prince of Life, and the most spiritual of all the sons and daughters of earth.

' Lord, I would clasp thy hand in mine,
Nor ever murmur or repine ;
Content whatever lot I see,
Since 'tis my God who leadeth me.

And when my task on earth is done,
When by thy grace the victory's won,
Even death's cold wave I will not flee,
Since God through Jordan leadeth me.

How pleasant, how divinely fair,
O Lord of Hosts ! thy dwellings are ;
With strong desire my spirit faints
To meet the assemblies of thy saints.

Blest are the saints that sit on high,
Around thy throne of majesty ;
Thy brightest glories shine above,
And all their work is praise and love.

Blest are the souls that find a place
Within the temple of thy grace ;
Here they behold thy gentler rays,
And seek thy face, and learn thy praise.

Blest are the men whose hearts are set
To find the way to Sion's gate ;
God is their strength, and through the road
They lean upon their helper, God.

Cheerful they walk with growing strength,
Till all shall meet in heaven at length ;
Till all before thy face appear,
And join in nobler worship there.'



THE CHRISTIAN'S RELATION TO THE CHURCH TRIUMPHANT.

'But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.'—HEB. XII. 22-24.

'In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.'—JOHN XIV. 2.

"Behold, I see the heavens opened, and the Son of man standing at the right hand of God." Thus spake the first martyr in expectation of death. And in all ages there have been those, across whose vision in the dying hour similar scenes of blessedness have passed: as orbs of light meet our gaze when the darkness of nightfall covers the earth, so do scenes of glory appear to the Christian when the shadows of evening close his day of life. The eye grows dim in the light of the celestial city, and the ear dull in the strains of the richest melody; the warmth of the body is, as it were, fanned gently away by the wings of angels.'

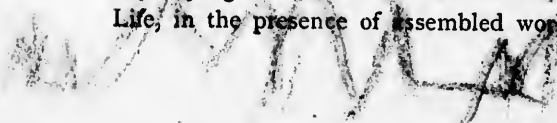
'BUT RATHER REJOICE, BECAUSE YOUR NAMES ARE
WRITTEN IN HEAVEN.'—LUKE X. 20.



WHILE you sojourn here below, heaven is your home; while you are surrounded with temptation and sin, heaven is your home; while you

are surrounded with error and the erring, heaven is your home. 'Here you have no continuing city; you seek a city out of sight, whose builder and founder is God.' What is it, then, that binds your souls to earth, and to the things of earth? You are bound to earth by no stronger ties than those of humanity: a change in nature, a touch of disease, the finger of God, is sufficient to break the brittle thread of life. Then your free and intelligent spirit will breathe an atmosphere never breathed before, and feed on manna never fed on before, and drink of the living fountains of water, and shall dwell in the presence of the infinite, and pure, and good, for ever.

Thy name is written in heaven. Some have names among kings and princes, among statesmen, warriors, and poets. Their names are written in the catalogues of earth's great men, and are heralded through all nations and empires on earth. **BUT THY NAME IS WRITTEN IN HEAVEN;** and that name will be read in the solemn day of judgment out of the Lamb's Book of Life, in the presence of assembled worlds,



and shall give you a title and a place among the redeemed and sanctified in heaven ; for the 'church militant' and the 'church triumphant' are one family.

'Come, let us join our friends above,
That have obtained the prize,
And on the eagle wings of love
To joys celestial rise.
Let all the saints terrestrial sing
With those to glory gone ;
For all the servants of our King
In earth and heaven are one.

One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death.
One army of the living God,
To his command we bow ;
Part of his host have crossed the flood,
And part are crossing now.

Ten thousand to their endless home
This solemn moment fly ;
And we are to the margin come,
And we expect to die.
His militant embodied host,
With wishful looks we stand,
And long to see that happy coast,
And reach the heavenly land.'

They are characterized by the same nature ; they stand in common relationship to each other, are surrounded by the same influences, and appointed to the same happy destinies.

They are characterized by the same nature. God is a spirit; angels are spirits; and man possesses an immortal spirit, not perfect to the same degree, not possessing equal dignity: the one absolutely, the other only comparatively perfect; and He who is absolutely perfect is the Parent of them all.

'He, that great Father, kindled in one flame the world of rationals.'

'One spirit poured from spirit's awful fountain,
Poured himself through all their souls, but not
in equal stream.'

CHRISTIAN! thou art son of the King of kings; and the Son of God, the second person in the glorious Trinity, and equal to the Father and to the Holy Spirit, in all his attributes, perfections, and offices, is thy Elder Brother. The mighty archangel in heaven is thy brother; the most powerful seraph before the throne of God is thy

brother; the glorious company of angels are thy brethren; and the martyr host who 'washed their robes and made them white in the blood of the Lamb' are all thy brethren. What Jacob saw in vision, all true Christians may see by the eye of faith,—EARTH AND HEAVEN UNITED, a ladder reaching from earth to heaven. Jacob, the representative of the church militant, lay at its foot, and God his Father stood above it; and the angels ascended and descended upon the ladder; they came down with messages of mercy from God to man, and carried back spiritual tidings from the church on earth to God. That ladder was not removed when Jacob awoke. When he slept, he saw it in vision; when he awoke, he saw it by faith. Oh yes! and that ladder connects earth and heaven still, and the blessed angels are still ascending and descending upon the ladder. 'Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?' 'Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening to the voice of his word.'

'And is there care in heaven, and is there love
 In heavenly spirits to these creatures base,
 That may compassion of their evils move?
 There is, else much more wretched were the
 case
 Of men than beast. But oh! th' exceeding
 grace
 Of highest God, that loves his creatures so;
 And all his works with mercy doth embrace,
 That blessed angels He sends to and fro
 To serve to wicked men, to serve his wicked foe!'

How oft do they their silver bowers leave,
 To come to succour us, that succour want?
 How oft do they with golden pinions cleave
 The flitting skies, like flying pursuivant,
 Against foul fiends to aid us militant?
 They for us fight, they watch, and duly ward,
 And their bright squadrons round about us
 plant,
 And all for love, and nothing for reward:
 Oh! why should heavenly God to man have
 such regard?'

MOURNING CHRISTIAN! here is comfort
 for thee. I see by faith thy attendant
 angels; they are always by thy side. Have
 you many foes? They cannot pass your
 mighty angel guide, however malignant.
 They cannot harm thee.
 Art thou one of God's afflicted ones?

Shining angels are standing around thy bed, watching the motions of disease and the approach of death,—waiting to waft thy happy spirit to mansions of eternal light.

Art thou in temporal want? Is the world's cold frown casting its shadow across thy heart, chilling thy very vitals? God's ancient people fed on angels' food, and the angels are sent forth to minister to thee. Art thou a penitent mourner? Then thou art at this moment exciting the wonder and admiration of the blessed angels. Said your heavenly Master: 'Likewise I say unto you, there is rejoicing in the presence of the angels of God over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.'

The church on earth and in heaven are one; are possessed of the same heavenly principles — *knowledge, purity, and love*. The angels of God in heaven, and the saints of God on earth, bask in the same sunlight of the Lamb; 'for the Lamb is the light thereof.' The same Lamb, who is the light of the celestial city, is the bright 'SUN OF RIGHTEOUSNESS,' shining forth upon the

millions of his saved and sanctified ones on earth.

The great multitude in heaven, which no man can number, are pure as well as happy ; and purity is the necessary preparation for heaven, as nothing unholy or unclean can ever enter that holy place. God is love ; the angels love ; the love of Christ brought Him down to man ; and this is the chief motive power, inducing Christian zeal, toil, and self-sacrifice. Of purity and love we shall treat more fully hereafter. The church on earth and in heaven are appointed to the same happy destinies. Heaven is the abode of all.

‘ And let this feeble body fail,
 And let it droop and die ;
 My soul shall quit the mournful vale,
 And soar to worlds on high ;
 Shall join the disembodied saints,
 And find its long-sought rest
 (That only bliss for which it pants)
 In my Redeemer’s breast.

Oh what hath Jesus bought for me !
 Before my ravish’d eyes
 Rivers of life divine I see,
 And trees of paradise.

RELATIONSHIPS.

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They flourish in perpetual bloom,
Fruit every month they give ;
And to the healing leaves who come,
Eternally shall live.

I see a world of spirits bright,
Who reap the pleasures there ;
They all are robed in purest white,
And conquering palms they bear.
Adorn'd by their Redeemer's grace,
They close pursue the Lamb ;
And every shining front displays
Th' unutterable name.

They drink the vivifying stream,
They pluck th' ambrosial fruit,
And each records the praise of Him
Who tuned his golden lute.
At once they strike th' harmonious wire,
And hymn the great Three-One :
He hears, He smiles, and all the choir
Fall down before his throne.

Oh what are all my sufferings here,
If, Lord, Thou count me meet
With that enraptured host to appear
And worship at thy feet !
Give joy or grief, give ease or pain,
Take life or friends away ;
I come to take them all again
In that eternal day.'



PART V.

CHRISTIAN PRIVILEGES.

PLANTED BY THE RIVER OF LIFE.

'There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.'—Ps. XLVI. 4.

'As rivers of water in a dry place.'—ISA. XXXII. 2.

'Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.'—ISA. XXXII. 20.

'I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.'—ISA. XLI. 18.

The Christian's privileges are great. Planted by the river of the waters of life, and of God's right hand planting. 'His lot might have been cast in the dark ages, and in the lone places of the earth, where the light of revelation never beamed, and where thought never soared beyond the gratification of the animal appetite; where, like the beasts, they live, and lie down in death.' 'Thy lines have fallen to thee in pleasant places, and thou hast a goodly heritage.'

'HE SHALL BE LIKE A TREE PLANTED BY THE RIVERS OF WATER.'—Ps. I. 3.

T is upon the banks of the River of Life that you are planted, O Christian! and upon the banks of the same river are planted Christians of

every name and age, colour and nation, under heaven. That river has many windings and turnings, and many branches,—spreading out like the many ramifications of a tree, and meeting again in the same parent waters. The streams of that river flow through all the means of grace, public and private, and replenish the wells of salvation, from which the people of God draw water with joy.

Blessed are the people of our large cities, towns, and villages, where many magnificent temples have been erected for the worship of God ; and the river of life flows through them all. The faithful never enter without drinking of its waters, and are satisfied. Then there are many who have the NAME CHRISTIAN, who go merely to pass away a leisure hour. They go not as to a fountain ; they walk not as by a river ; they are perishing, whilst the life-giving stream flows rapidly by, because they neglect to drink of its waters. Oh the multitudes which throng God's solemn temples on the Sabbath-day ! THEY COME, THEY GO, and are yet unsaved, while the river of salvation

flows at their very feet. Tell me, ye unsaved millions of Christendom ! why your present insecure and unhappy condition ? Why are you heedlessly going to ruin and perdition ? Jesus died for you ; the Holy Spirit has been poured upon you ; rivers of grace have flowed past you continually. Oh ! if you perish, you perish by your own hand ; and upon no other being than yourself will you ever be able to cast the odium of your wretched destiny. What would you think of a man perishing with thirst, and a well of springing water at his feet, or a river passing him by ? You would say, How insane, how foolish ! **READER !** art thou not the man ?

CHRISTIAN ! think of your privileges. The palm-tree planted by the river is ever fruitful ; the waters of the river of life will help to holy living, and dying. But you must drink daily. It is not sufficient that you drink now and then ; but daily, yea, hourly. In the morning when you rise, and through the day with all its varied engagements, and as you retire to rest at night. How much you can meditate, pray, and

praise. At the close of every day you should examine yourself, and propose to yourself the following interrogations: 'How have I been living this day?' 'What have I done that I should not have done?' and 'What have I left undone that I should have done?' 'What have I done this day to promote the interest of the dear Redeemer's kingdom?' 'Have I been seeking larger and richer grace to ripen me for glory?' 'Have I been striving to win souls to Christ, and thus save them from the destroyer and his hell?' 'Have I, like my divine Master, by precept and example, gone about doing good?'

'These self-inquiries are the road
Which leads to virtue and to God.'

The streams of the river of life flow not only through the public means of grace, but wherever there are CHRISTIAN HEARTS and influences in the pious family circle.

'Blest are the sons of peace,
Whose hearts and hopes are one;
Whose kind designs to serve and please,
Through all their actions run.

Blest is the pious house,
Where zeal and friendship meet ;
Their songs of praise, their mingled vows,
Make their communion sweet.'

It flows through the retired closet. It is found in the wilderness as in the city ; in the closet as in the sanctuary. The dying and the living alike can drink of its waters. O CHRISTIAN ! if you finally come short of the prize, HOW FOOLISH, HOW WICKED, planted as you are by the river of the water of life !

'Ho ! every one that thirsteth, come ye to the waters, and he that hath no money : come ye, buy and eat ; yea, come, buy wine and milk without money and without price' (Isa. lv. 1). 'The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely' (Rev. xxii. 17). These blessed invitations are intended for all classes of Christians ; and the waters of life are intended to bless all : to elevate the youthful spirits higher ; to give strength, solidity, and intelligence to manhood ; to support and

bless old age ; to comfort the isolated and
 lonely, and to cheer the social board ; to
 give the day-labourer strength and courage
 to perform the arduous toils of life, and men
 in more opulent circumstances intelligence
 to transact the most important business of
 time. It cheers in prosperity and in adver-
 sity, in health and in affliction, in life and
 in death.

' Awake our souls ! away our fears !
 Let every trembling thought be gone ;
 Awake, and run the heavenly race,
 And put a cheerful courage on.

True, 'tis a strait and thorny road,
 And mortal spirits tire and faint ;
 But they forget the mighty God,
 That feeds the strength of every saint.

O mighty God, thy matchless power
 Is ever new and ever young ;
 And firm endures, while endless years
 Their everlasting circles run.

From Thee, the everflowing spring,
 Our souls shall drink a fresh supply,
 While such as trust their native strength,
 Shall melt away, and droop and die.

Swift as the eagle cuts the air,
We'll mount aloft to thine abode ;
On wings of love our souls shall fly,
Nor tire along the heavenly road.

There is a stream, whose gentle flow
Supplies the city of our God,
Life, love, and joy still gliding through:
And watering our divine abode.

This sacred stream, thy vital word,
Thus all our raging fears controls ;
Sweet peace thy promises afford,
And give new strength to fainting souls.

Sion enjoys her Monarch's love,
Secure against the threatening hour ;
Nor can her firm foundation move,
Built on his faithfulness and power.'



PLANTED.

'For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.'—JER. XXIV. 6.

'Those that be planted in the house of the Lord shall flourish in the courts of our God.'—PS. XCII. 13.

'Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into a degenerate plant of a strange vine unto me?'—JER. II. 21.

'For he shall be as a tree planted by the waters.'—JER. XVII. 8.

Not like the acorn cast upon the ground and trodden under the foot of the ox, and afterward springing up, becomes a great tree. Nor like the forest tree, growing spontaneously without care or cultivation. Planted supposes careful toil, with some end in view. The tree by the river is planted there either for beauty or fruit. The Christian is planted by the river of life for both; yes, for beauty and fruitfulness.

ANY men of the present generation are trying to live by their own native strength: hence they signally fail. Man, at best, when left to himself, possesses but little strength—not enough to enable him to overcome in moral conflicts. Satan and sin are more powerful

than he. Says one whose besetting sin has been falsehood: 'I shall never be untruthful again. NO, NEVER! Falsehood is so odious in the sight of Heaven, and so destructive of man's influence. The liar can never be believed—can never be trusted. I will never speak a falsehood again.' This vow is made, and is often repeated. Is it kept? Oh no! It was made in the strength of man, whose arm is flesh, and his strength is feebleness. He passes on, and so long as he wanders from the RIVER OF LIFE, his character is stained by falsehood. Perhaps his besetting sin is profane swearing. He has often promised never to swear again, never to use profane words any more. Those promises, though made with meaning, are seldom ever kept, because made in human strength. He may have been given to drunkenness; and after the wretched hour of his besotment has passed away, and consciousness is restored, in deep agony he exclaims, 'I will never drink again that body-killing and soul-destroying poison—that destroyer of domestic bliss and individual happiness.' Does he keep his word?

But a short time at most, and he drinks of the same cup which made him to feel sorrowful: '*He returns as a sow that was washed to her wallowing in the mire*' (2 Pet. ii. 22).

Has he been addicted to violating God's Sabbath? The sacredness of the Sabbath has often moved his heart to make promises of keeping it holy. But his very first temptations to pleasure and sin have led him captive. How weak is man without Christ, while he drinks not of the river of the water of life!

CHRISTIAN! thou art strong—not in human strength, but strong in the strength of Jehovah, in the might of the HOLY ONE. Jesus is y^{our} strength, and you are rooted and grounded in love; and he who grows in love, grows in strength. Napoleon is reported to have said, that there was an empire that would outlive his own: for his had been gathered by the force of arms, and founded on human strength; but that had been gathered by love, and is founded on love. Love is stronger than armies or navies, however powerful. The

religion of the Bible is a religion of love; and Jehovah's empire is an empire of love, and therefore will endure for ever. The weakness of all things human is written on the pages of the past. Thrones have been overturned, nations have been uprooted, emperors and kings have been destroyed, and the most powerful nations and empires of the past have sunk into oblivion. Where is now the influence of Nimrod and Nebuchadnezzar, and their successors on the Babylonian throne? Where is now the influence of the Persian king, who reigned from India to Ethiopia over a hundred and twenty-seven provinces? Where is now the influence of Tyre or Carthage, whose merchantmen were princes, and whose traffickers were the honourable of the earth? Where is now the influence of Rome, once the mistress of the world? It is gone for ever. But the Saviour's has increased, is still increasing, and it will increase its influence among all classes and nations of men on the face of the globe, because its mighty warriors are nourished by the waters of the river of life.

There are many Scripture figures illustrating Christian strength and stability, and often in contrast with past weakness and helplessness: 'He took thee out of the mire and clay, and set thy feet upon a rock.' When you were in the mire and clay of sin, every struggle sunk you deeper and yet deeper still; and you were unable to help yourself. No effort of your own could save you. 'Hell and destruction were open before you, without a covering.' There were no earthly means of escape. Then your heavenly Parent stretched out his hand of mercy to your rescue. He took you out of the 'mire, and set your feet upon the Rock' of Ages. Then you need not fear: waves of trouble may roll on, but above their billowing crest you are seated upon the eternal 'Rock.'

GROUNDING IN LOVE. The idea couched in this figure is that of a building based upon a sure foundation. **CHRISTIAN!** you are one of the living stones in Jehovah's temple. Its walls are built up to heaven—that edifice of which 'Christ is the foundation.' 'And the Lamb is the light

thereof.' It is spiritual in its nature, and mighty in strength. Armies of wicked men have gone up against it; they have employed their mightiest weapons; they have said, '*Rase it, rase it,*' even to the ground; they have employed their strength, time, money, and influence against it; yet its polished walls stand up as gloriously as ever. Foul fiends from the bottomless pit have employed their arts and strength to destroy it; 'but the gates of hell shall not prevail against it.'

PLANTED AND ROOTED are also terms employed. The tree planted and well rooted by the river side will stand in the most terrific tempest, while the tree growing up spontaneously, rooted near the surface of the ground, is easily rooted up and cast down to the ground.

CHRISTIAN! you are planted and deeply rooted by the river of life. Satan has made many attempts to cut you down; but Jesus held the arm of thy malignant foe, and his axe fell useless to the ground. The thunders have roared, and the forked lightnings have dashed around you, and

many a tree, as stately and beautiful as yourself, has been split asunder, and its life and beauty for ever destroyed. But you are fair and beautiful as ever. The whirlwind has swept by thee, rooting up many trees, and carrying away everything before it, like a winged demon from the depths of hell; but you are still standing, not a bough is broken. The earthquake has convulsed all nature around you—has overthrown cities, towns, and villages. But you are still standing. The volcano has burst out very near you; its black ashes have passed over you like clouds of death, and its fiery particles have dropped around you on every hand; and your leaf is yet green, and in you is your fruit found, because you are 'planted by the waters of the river of life.'

CHRISTIAN! how many have been your trials! You have met with reverses of fortune; you have been brought down from affluence to poverty; you have had many afflictions, personal and domestic; you have been bereaved of many relatives; you have been subject to many persecutions; a host

have encamped against you : but yet you are stedfast and immoveable, always abounding in the work of the Lord. Said a patient Christian sufferer : ' There was a time when I was both prosperous and happy. I possessed wealth, relatives, and health, and I was thankful and happy. Then my heavenly Father took my wealth from me ; yet I retained my relatives and health, and I was thankful and happy. Afterwards He took my relatives from me ; yet I possessed health and life, and I have felt thankful and happy. He then took my health from me, and brought me to the bed of death ; and I bless the Lord I yet feel thankful and happy.' Why ? Because he was planted by the waters of the river of life.

' God is our refuge, our strong tower,
Securing by his mighty power,
When dangers threatened to devour.

Thus armed, no fears shall chill our blood,
Though earth no longer stedfast stood,
And shook our hills into the flood ;

Although the troubled ocean rise
In foaming billows to the skies,
And mountains shake with horrid noise.

Clear streams purll from the crystal spring,
Which gladness to God's city bring,
The mansion of th' eternal King.

He in her centre takes his place ;
What foe can her fair towers deface,
Protected by his early grace ?

Tumultuary nations rose,
And armed troops our walls enclose,
And his seared voice unnerved our foes.

The Lord of hosts is on our side ;
The God of Jacob magnified ;
Our strength, on whom we have relied.

He makes destructive wars surcease ;
The earth, deflowered of her increase,
Restores with universal peace.

He breaks their bows, unarms their quivers,
The bloody spear in pieces shivers,
Their chariots to the flame delivers.

Forbear, and know that I the Lord
Will by all nations be adored—
Praised with unanimous accord.

The Lord of hosts is on our side ;
The God of Jacob magnified ;
Our strength, on whom we have relied.'



THE CHRISTIAN A TREE OF GOD'S PLANTING.

'Yet I had planted thee a noble vine, wholly a right seed.'—*JER. II. 21.*

'Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: for the Lord will hasten it in his time.'—*ISA. LX. 21, 22.*

'To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that He might be glorified.'—*ISA. LXI. 3.*

The Christian a tree of God's planting.

The Christian is not man made; his origin is higher, nobler, and more glorious. The votaries of all systems of religion under heaven, aside from the religion of Christ, are made so by man. And those religions benefit men, only in the society of men; but the Christian is redeemed, convicted, saved, and sanctified by 'JEHOVAH GOD.'

'THEY ARE THE SEED WHICH THE LORD HATH
BLESSED.'—*ISA. LXI. 9.*



HE world is a wilderness; men in a state of nature are wild trees in that wilderness; and God with his own hand takes them up, and transplants them by the waters of the river of life.

CHRISTIAN! you have here your two-fold state described,—your state when you grew up wild in a confused wilderness, and when transplanted into a paradise; your state by nature, and your saved state. And that happy change was effected by God himself. In the forest, everything is wild and unsightly. There are many kinds of trees: some appear dwarfish; but if brought out to the sunlight, and planted by the river, they may yet become tall and stately: others seem to droop their heads, as pressed down by the weight of age, though they are yet young and tender; they may yet flourish, and become beautiful; but, to develop that beauty, they must be *transplanted*.

There are other trees covered with branches and leaves from the root to the uppermost bough, and all in wild confusion. There is something repulsive in the sight; but cut off its superfluous branches, and transplant it, and it will yet excite the admiration of the passer-by.

Some are partially dead, and have many leafless boughs; but, if transplanted, may yet live for ages.

There are many large and well-formed ; but where they stand they are *useless*, and serve none of the purposes of their being ; they afford neither shelter, shade, food, nor medicine ; but, when transplanted, they become useful as well as beautiful.

CHRISTIAN ! you have here illustrations of what you were, what you are, and what you may be. In your wilderness state you were dwarfish, *morally* and *intellectually* ; but now, transplanted by the river of the water of life, you may become great and glorious. Just think for a moment of the wonderful effects of these life-giving waters ! It finds you guilty, lying under the condemnatory sentence of God's broken law : 'The soul that sinneth, it shall die ;' 'The wages of sin is death.' It finds you corrupted by sin, sin-stained, and sin-cursed : 'The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it ; but wounds, and bruises, and putrifying sores : they have not been closed, neither bound up, neither mollified with ointment.'

Cast out into the open field, polluted in

your own blood, through drinking of these life-giving waters your sins are forgiven; the sentence of condemnation is removed; you are washed, and made clean: 'He sprinkled clean water upon you, and made you clean; from all your idols, from all your filthiness, He cleansed you.'

'A new heart also He gave you, and took away the stony heart out of your flesh, and gave you a heart of flesh,' and clothed you with a robe *clean* and *white*; and has made to you the glorious promise, that 'YOU SHALL WALK WITH HIM IN WHITE, FOR YOU ARE WORTHY.'

Before drinking of these waters, your will was stubborn and rebellious; it is now subdued. You were sullen and unhappy; you now enjoy the most sacred emotions. Your affections were vitiated; they were placed upon objects from unworthy motives—sometimes from a love of self. In this way men sometimes love their friends, relatives, and neighbours; they are connected with them in their interest and sympathy, in family associations, and domestic endearments; they love them because they love themselves: in fact,

loving them is loving themselves. But if this is the only motive to direct human affections, it is not as high as it should be, to govern the affections of an *intelligent and immortal being*. The blessed religion of Jesus instructs its possessors to love their friends and relatives in God; not to have that blind and stupid affection for them which connives at their sins against God, and the dishonour they bring to God and his cause, but that which produces the most sacred joy, when friends are turning from 'sin to holiness, and from Satan to God.'

The affections of men are sometimes excited by worldly enterprises and heroic actions. When they hear of the deeds of warriors, and the seas of blood through which they have passed, they love them. But when influenced by the Christian religion, they look at war as one of the *most terrible catastrophes* that could possibly happen to our world; and they love not so much the spiller of blood, as he whose blood is spilt. They love the martyr who spilt his blood in martyrdom, more than the mightiest warriors who have spilt the blood

of multitudes. The Grecians loved to excitement those who spilt their blood in the *battle of Thermopylæ*: how much more to be loved are those who spilt their blood in the defence of the cause of Christ!

In your wilderness state you drooped your head in sullen gloom, when you came into the presence of your God; you could not come with 'boldness to the throne of grace.' And why? Because you felt a sense of guilt. A guilty creature will shrink into a corner, rather than come into the presence of him against whom his crimes have been committed. Do you feel guilty? Does your heart smite you? Does your spirit reproach you? It is better that you should come to Christ with drooping head, than with the boldness of self-righteousness. The publican could not so much as lift his eyes toward heaven; but he smote upon his breast, and cried, '*God be merciful to me a sinner!*' 'And he went down to his house justified.' Being planted by the river of life, you can lift up your head; for your name now is not, ENEMY TO CHRIST—you have become his friend.

CHRISTIAN

'Lift your heads, ye friends of Jesus,
Partners in his sufferings here ;
Christ, to all believers precious,
Lord of lords shall soon appear.
Mark the tokens
Of his heavenly kingdom near.

With what different exclamation,
Shall the saints his banner see !
By the tokens of his passion,
By the marks received for me.
All discern Him ;
All with shouts cry out, 'Tis He !'

CHRISTIAN READER ! your dignity and glory consist in the possession of a spiritual nature, and the glory of your spiritual nature consists in the resemblance it bears to God. The capacities of your immortal spirit are vast beyond description. By its power you can soar to worlds unknown, and in an instant of time can explore the BOUNDLESS UNIVERSE ; can hold sweet communion with the Deity and the blessed inhabitants of the spirit-land ; and at the same time, sweet fellowship with the CHURCH MILITANT.

In your wilderness state, perhaps you possessed a commanding appearance ; but you were useless. You served not the pur-

poses of Jehovah, nor answered the design of your creation or redemption ; you neither secured your own salvation, nor that of others. But when your ALMIGHTY BENEFACTOR planted you by the river of life, it was that 'He might be glorified.' 'The branch of my planting, the work of my hands, that I might be glorified, saith the Lord.'

How can you best glorify God? By thinning the ranks of Satan ; by removing from earth its corruptions ; by building up to God a holy and glorious church here, and by swelling the ranks of the redeemed in heaven. When the top-stone shall be brought on the church militant, it shall be with shouting, 'GRACE, GRACE UNTO IT!' And when the millions of God's sanctified ones, past, present, and future, shall be gathered into the New Jerusalem, they shall sing, Amen : glory, honour, praise, and power be unto our God for ever. Amen and amen.

CHRISTIAN! you are of '*God's right-hand planting.*'

'Not more than others you deserved,
But God has given you more.'

' Oh that men would praise the Lord for
his goodness, and for his wonderful works to
the children of men !'

' Come all whoe'er have set
Your faces Sionward,
In Jesus let us meet,
And praise our common Lord ;
In Jesus let us still go on,
Till all appear before his throne.

Nearer and nearer still
We to our country come,
To that celestial hill,
The weary pilgrim's home ;
The New Jerusalem above,
The seat of everlasting love.

The ransomed sons of God,
All earthly things we scorn ;
And to our high abode,
With songs of praise return.
From strength to strength we still proceed,
With crowns of joy upon our head.

The peace and joy of faith,
Each moment may we feel ;
Redeemed from sin and wrath,
From earth and death and hell,
We to our Father's house repair,
To meet our Elder Brother there.

PRIVILEGES.

165

Our Brother, Saviour, Head,
Our all in all is He ;
And in his steps who tread,
We soon his face shall see—
Shall see Him with our glorious friends ;
And then in heaven our journey ends.'



PART VI.

CHRISTIAN DUTY AND SUCCESS.

'And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.'—GEN. XXXIX. 3.

'The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.'—GEN. XXXIX. 23.

'Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.'—PS. CXXVIII. 1, 2.

'On minds of dove-like innocence possessed,
On lightened minds, that bask in virtue's beams,
Nothing hangs tedious, nothing old revolves;
Their glorious efforts, winged with heavenly hope,
Each rising morning sees still higher rise,
Advancing virtue in a line to bliss—
Virtue which Christian motives best inspire,
And bliss which Christian schemes alone ensure.'

YOUNG.

'AND WHATSOEVER HE DOETH SHALL PROSPER.'—PS. I. 3.

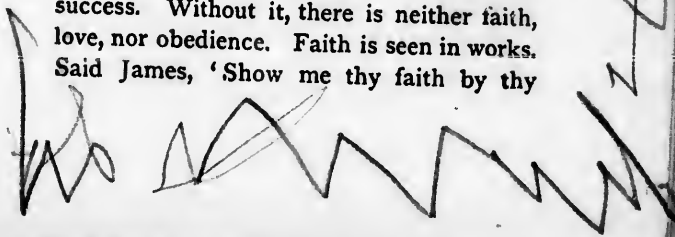


HIS book, from the beginning to the end, contains many illustrations of Christian duty as well as privilege. Illustrations of Christian privi-

leges are always welcome to all hearts ; but not so with illustrations of Christian duties. They often excite sorrow, and shade the human countenance with sadness and gloom. But why this contrast of emotions in Christian hearts ? Are not Christian duties as essential to the spiritual life and happiness of the Christian as his privileges ? YES, VERILY ; '*the path of duty is the path of safety.*' If you win the prize, you must run with patience the race set before you, looking unto Jesus. If you become a conqueror, you must fight manfully the battles of the Lord ; and if you desire to hear at the last the welcome, 'Well done, good and faithful servant,' you 'must work the works of Him that sent you while it is called to-day ; for the night cometh, when no man can work.'

CHRISTIAN ! you are invited to consider THREE WORDS,—words full of meaning, truth, and comfort : *Whatsoever, doeth, prosper.*

DOETH FIRST.—Work is necessary to success. Without it, there is neither faith, love, nor obedience. Faith is seen in works. Said James, 'Show me thy faith by thy



works ;' also, 'Faith without works is dead.' The man that loves will serve the being loved, and will think no labours too arduous when performed in favour of the loved one ; and no man can obey without much labour, for God claims of man the whole labour of life : '*Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.*' 'Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.'

'WHATSOEVER THOU DOEST SHALL PROSPER.' Believer ! there is fulness in this promise ; it extends to things temporal and spiritual.

You ask, How is it that the efforts of Christians so often prove failures ? They look for prosperity, and behold adversity ; for health, and behold affliction. And these failures are often seen, not only in the spiritually lifeless professor, but in Christians who enjoy the privileges, perform the duties, and possess the embellishments marked out in this book.

There may be two reasons for these

failures : *1st*, What is done may not be done in the name of the Lord Jesus, nor for the glory of God. *2dly*, May not serve the true interest of those who do it. Whatsoever the Christian does, should be done in the name of the LORD JESUS. Christian ! through all the varied engagements of life, you should examine yourself, and ask yourself the question : Can I do this in the name of the Lord Jesus ? If so, the work must be pure, and the motive that induced it pure.

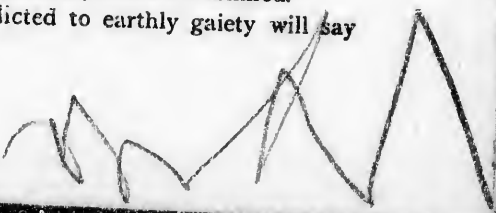
IN TEMPORAL THINGS, you may be called upon by men of the world to sacrifice Christian principle. They will say this and that is not wrong ; you are not doing it for yourself. You may be expected to overreach a little in trade, or perform unnecessary labour on the holy Sabbath-day ; but do not forget you cannot do either in the NAME OF THE LORD JESUS ; and such doing will fail of success. You may be called upon to participate in scenes of gaiety and sin. Men may tell you certain amusements are not sinful. Perhaps they will say there is no sin in going to the

theatre. Dear reader! you cannot go to the theatre in the name of the Lord Jesus. It is a school of infamy—a nursery of vice. The very moment you enter that cursed house of woe and shame, sin and death, CHRIST WILL FORSAKE YOU. And, let me tell you, many thousands have learned there the first lessons of a sin-cursed life, a wretched death, and a miserable eternity. Said Plato, 'Plays raise the passions and pervert the use of them, and of consequence are dangerous to morality.' Aristotle declares that seeing of comedies ought to be forbidden to young people, until age and discipline have made them proof against debauchery. Tacitus advises German women to be guarded against danger, and preserve their purity by having no playhouses among them. Ovid to Augustus advises the suppression of theatrical amusements, as he regarded them as a great source of corruption. And soon after the declaration of Independence in the United States of America, Congress passed the following resolution: 'Whereas true religion and good morals are the only foundation of public liberty

and happiness: Resolved, that it be, and hereby is, earnestly recommended to the several States, to take the most effectual measures for the encouragement thereof, and for the suppression of *theatrical entertainments*, horse-racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners.'

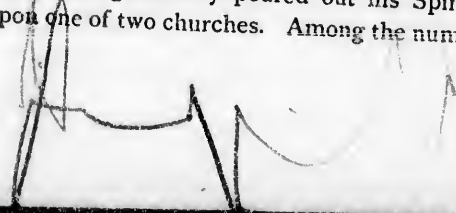
The infidel philosopher Rousseau adds his testimony to the many others. He says, 'It is impossible that an establishment (the theatre at Geneva) so contrary to our ancient manners can be generally applauded. How many generous citizens will see with indignation this monument of *luxury and effeminacy* raise itself upon the ruins of our ancient simplicity! Where would be the imprudent mother who would dare to carry her daughter to this *dangerous* school? And what respectable woman would not think herself dishonoured in going there? In all countries the profession of a player is dishonourable, and those who exercise it are everywhere contemned.'

Men addicted to earthly gaiety will say



that there is no harm in dancing, and often designate it *an innocent amusement*. Name that *innocent* which has corrupted and desolated many innocent and happy hearts! Name that innocent which has turned thousands from virgin purity to base prostitution; that which has ruined many families, and destroyed for ever domestic happiness; that which has brought thousands prematurely to death and the grave; and that which has helped more than anything else to people hell! *Innocent amusements!* *Foul* as hell; *dangerous* as death; *contagious* as leprosy; *venomous* as the serpent. There is no stain it has not produced; no aspirations it has not chilled; no hope it has not vanquished. Ah! could you behold on earth and in hell that *martyred* host of unhappy souls agonizing in despair, wailing in never-ending misery, you would hear, coming up from the very depths of the wretched hearts, the fearful confession: The fruitful source of all this woe is dancing!

In the beautiful village of —, in the year 1859, God graciously poured out his Spirit upon one of two churches. Among the num-



ber of converts was a lovely maiden, thirteen years of age. She was the daughter of a pious mother and a godless father. She became the subject of earnest piety. After a brief period, her holy mother passed to her glorious reward. Her daughter, AS A CHRISTIAN, was now left alone in the domestic circle. She soon began to show the marks of consumption. Her physician recommended her removal to a warmer climate: she made a change, and God gave his blessing; the result was her recovery. After the winter had passed away, she returned to her home. Her proud father was glad to receive her back, and soon told her he desired to introduce her to her friends by giving a *magnificent ball*. She hesitated, but yielded. The night came, and she joined in the giddy dance. The next morning she was taken ill, and in four short days passed into ETERNITY; and those who stood by heard her say, in hopeless despair, 'Hear, O heavens! and give ear, O earth!' The revelling dance slew her, and her father was her tempter.

DEAR READER! 'whatsoever you do,' you

are to do in the name of the LORD JESUS. You cannot dance in his name; to say that would be *profane*. Where dancing is universal, Jesus is not known; and where Jesus reigns, dancing is a failure.

CHRISTIAN! you may have many other tempters and temptations; but you have a safe rule: 'Whatsoever ye do, do all in the name of the Lord Jesus.' Then it is promised, 'Thou shalt prosper.'

2dly, Success may not serve the true interest of those who seek it. Many there are who seek earthly honour; and God knows if that end could be attained, it would be destructive of true piety. Others thirst and strive for earthly riches; and riches, if secured, would soon become their god. Christians sometimes fail in their undertakings; and God knows it is better for them that they should fail—better both for time and eternity. I think, whilst God's promises to his people sometimes extend to temporal things, they more frequently refer to spiritual things. The faithful Christian is always a SUCCESSFUL CHRISTIAN. While thousands turn aside, he is still found in the

path of holiness. And why? Because his every circumstance in life is brought before the mercy-seat of Christ. His language is, 'Nothing is too great or small to bring before my heavenly Master.' He suffers no pains, endures no hardships, meets with no reverses, enters upon no enterprise, without bringing all before the mercy-seat.

He is a man of prayer; and a praying man is always a spiritually successful man. He needs much, and his desires are many; and before he ever presents them, Jesus knows them all, and waits to bless. The praying soul cannot fail of success; for Jesus has said, '*Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.*' Millions have come to Him in the past, pleading that promise; and they have not been turned empty away. They said, as they came, 'Blessed Saviour, Thou hast promised, and now I come to Thee to receive the blessing Thou hast promised.' And Jesus said, 'Thy sins are forgiven thee.' Then the blessing was given.

CHRISTIAN! if you desire success in prayer, there are many things to be con-

sidered. You are to perform more than lip-service. It is not sufficient that you bend the knee before God, and allow the mind to wander to the ends of the earth. Oh no! Your prayer must be soul-work, heart-work: *'Unto Thee, O Lord, do I lift up my soul.'* Said Jeremiah, 'Let us lift up our hearts with our hands unto God, who is in the heavens.' Said David, 'Pour out your hearts before Him; God is a refuge for us.' SUCCESSFUL PRAYER is 'calling upon the name of the Lord,' 'drawing near unto God,' 'beseeching the Lord,' 'seeking unto God,' 'crying unto heaven.' Then successful prayer must be offered in the Holy Ghost, 'in the full assurance of faith,' 'with the preparation of the heart,' 'with a true heart,' 'with the whole heart,' 'with the spirit and the understanding,' 'with humility,' with deliberation, with submission to God, with 'confidence in God,' with 'unfeigned lips,' with holiness and truth, with a desire to be heard and answered, with boldness, earnestness, and importunity, without ceasing, night and day, everywhere, in everything,—for blessings temporal and

spiritual ;—should be accompanied with repentance, self-abasement, confession, weeping, and fasting, with watchfulness, praise, and thanksgiving.

CHRISTIAN ! you have much encouragement thus to pray. The promises of God's covenant, God's faithfulness, God's righteousness, God's mercy, the death and intercession of our Lord and Saviour Jesus Christ. You should pray in private, in the family, and in the sanctuary.

MAN OF PRAYER ! wherever thou art, **SUCSESSES ATTEND THEE.** Do you desire to live holy ? Gracious helps are afforded you in answer to the prayer of faith. Do you desire to see your relatives easily brought to God ? Thy many prayers of faith shall be answered, and thou shalt have the happiness of seeing thy children and friends become the children and friends of God.

Dost thou desire the conversion of thy neighbours ? In answer to the prayer of faith, thy neighbours are born to God. CHRISTIAN ! when thou prayest, God is honoured, souls are saved, Christ's church

is replenished with its members, and his kingdom extended. Oh pray! pray as you have never prayed before. God says, 'Prove me now herewith, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it.'

'Ere the morning's busy ray
Calls you to your work away,
Ere the silent evening close
Your wearied eyes in sweet repose,
To lift your heart and voice in prayer,
Be your first and latest care.

He to whom the prayer is due,
From heaven his throne shall smile on you;
Angels sent by Him shall tend,
Your daily labour to befriend,
And their nightly vigils keep,
To guard you in the hour of sleep.

When through the peaceful village swells
The music of the Sabbath bells,
Duly tread the sacred road
Which leads you to the house of God:
The blessing of the Lamb is there,
And God is in the midst of her.'

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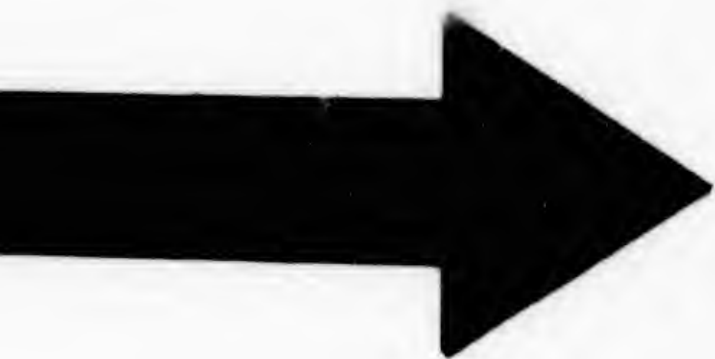
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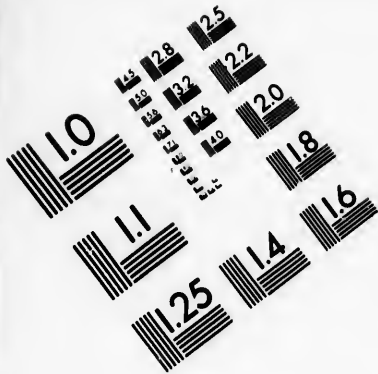
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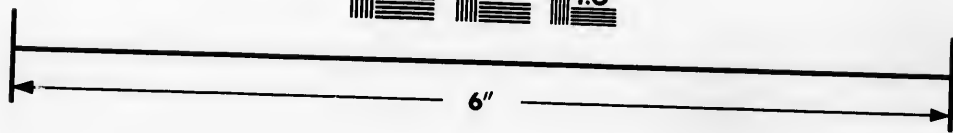
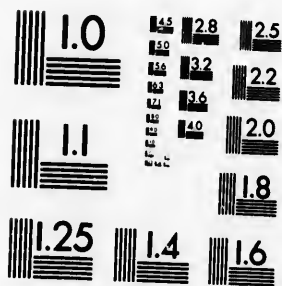
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