

CHRISTIAN ADVOCATE.



PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.—RUFUS T. HEFLIN, Editor.

VOL. IV—NO. 46.

RALEIGH, THURSDAY, NOVEMBER 17, 1859.

\$1.50 a year, in advance.

ORIGINAL.

For the N. C. Christian Advocate.
Checks to Controversy, or Logical Readings from the Scriptures.—No. 1.

WITNESS OF THE SPIRIT, OR ANSWER OF FAITH.

1. Beloved, believe not every spirit, but try the spirits whether they are of God.—1 John ix. 1.

There are, then, divers kinds of spirits, or, at least, the false and the true. But the caution here enforced is not referable to the subject of self-deception, but to the mode of judging of the piety or religious creed of others. It is not the internal evidence or witness in reformation to be noticed as given to every true convert, but the fruits of that witness exhibited in the conduct of professors. There were those in the times of the apostles who professed to be teachers of the system of christianity as revealed in the gospel, yet, who in reality, had not the spirit of Christ. The caution, therefore, came very appropriately—try the pretensions of all such with this test: Was Jesus the Christ, the Son of God? All denying this were not in possession of the true witness, because God would not send Comforter to those not having ever believed on Him whom he had sent.

But is such caution applicable now-a-days? Do any professing religion fail to recognize the Divinity of Christ? How is it with the Quaker, the Unitarian, and the like? Let them answer to their consciences. How can they have the true witness who deny the true nature of Him who said, "Unless I go away the Comforter will not come; but if I go away, I will send him? Try professors, therefore, by the spirits, and try the spirits by the tenets and lives of these professors. Much of St. John's writings are seemingly intended to settle the question who are and who are not true disciples, and nearly all the tests employed relate to the evidence afforded by religious groundwork, charity, or love of man toward man. If any had this, the argument was, they must necessarily have all else of christian character, and consequently, the witness of the Spirit.

In judging of the pretensions of any, we are, therefore, provided with such rules and safeguards as prevent all mistake, especially when the outward conduct is manifestly reprehensible, amounting, in the language of the Divine, to a denial of the coming of Christ in the flesh, and of the authority of that command which was at the very beginning and bottom of religion, namely, man's love for man. The second selection of Scripture is, therefore, of easy and lasting application, and which is,

2. Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God.—1 John iv. 2.

The plain meaning, whereof, appears to be, that the influence necessary to produce a conviction of Christ's mediatorial advent and character can only originate in the operation of the Divine Spirit upon the understanding, and the sincere confession of this conviction and conversion, is evidence of such operation, and admissible. In other words, it is the same as saying, "with the heart man believeth unto righteousness, and with the mouth confesses he is made unto salvation." It is very true, such confession might originate in hypocrisy, and the church be imposed upon; but the hypocrite could not stand the other tests we have selected; and so it would be soon discovered that his professions were hollow. Unless he showed a "sincere confession" by corresponding external acts, it would be the same in a religious point of view as if he was of anti-Christ; for this confession of Christ is but the putting on of Christ, and what is that but being like him in love, in good works, in charity? The idea is, therefore, general when St. John speaks, as in the verse before us. It comprehends every thing of a christian character, if we are pleased to understand it so, but was merely intended to guard the church against the "many deceivers that are entered into the world, who confess that Jesus Christ is come in the flesh."—Here lies the great danger. Many would come teaching this pernicious doctrine, and mislead the incautious. Not then as now, was the public sentiment so impressed with the truth of the gospel, for it was a new thing, and the apostle's aim was to advance its claims to universal belief. A teacher coming now with a denial of Christ's advent, nature and office, would be set down as a rare instance of moral blindness, or hypocrisy, and the danger of his infidel notions be very trifling. But at the early day of which we are speaking, mind had to be moulded to the reception of christianity; and hence, line upon line, precept upon precept, had to be given to the newly organized church. Some, even with all their caution, entered within its sacred pale, as the apostle says, to "spy out their liberty," while others were probably so anxious to oppose the progress of the gospel, as to seek admittance into private houses as

guests and friends, thereby the more effectually scattering the seeds of infidelity. Hence a very proper caution: "If there come any other unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

But there is another, and more important sense in which we are to take the writer's words. All else that has been said may be better considered as referring to our decision upon the standing of others—not our own. It is of interest to know more than such instances imply. All wish, or should wish, to know their own immediate standing with God, as well as with the church. How are they to do this? By the exhibition of fruits, and thence gleancing from the opinion of others, incidental knowledge of themselves? This might, in a measure, answer. But is there not a better way? Is there not a direct and positive one? We think so; and now approach it, with cautiousness, it is true, for it is an important doctrine, but with zeal also, because of its essentiality in the question of genuine piety. It is a tenet many shrink from, because they fear its searching nature, and it may unchurch them, though of high standing in the church.—Religion and heaven are made dependent upon it; and if any are found to have it not, they are yet sinners before God, and have their first works to perform. It would be by many, considered a disgrace to admit a creed that would send them back to learn the first principles of religion. Fruits, say such, we have to which all can look, and become satisfied of a consistent christian course, and what is more requisite? We cannot believe in such a rigid doctrine. We have never experienced any such testimony as you speak of, and hence there can be such thing. Ah, my friend and nominal brother, you must come to this test soon or late: then why not now? You give in charity? Yes. You attend church regularly? Yes. You partake of the Lord's Supper? Yes. In a word you are an acceptable member of your church. Now may not all this spring from moral tendencies simply? Even less; may not this formality arise from the force of popular opinion? How was it with the Pharisees? They outstripped all others in profession; they fasted twice in the week, gave tithes of all they possessed, made long prayers, taught zealously in the market places, but scrutiny they could not bear. Their religion consisted in form. They did indeed appear unto men as very pious, but Christ did not acknowledge them to be so. They knew no more about religion than the heathen, and were even further from the kingdom of heaven, because it is always easier to learn than to unlearn. Let those, therefore, who rely on mere externals, examine themselves by the second class of tests, and see how they stand before God. And the first is:

3. And we know that he abideth in us, by the Spirit which he hath given us.—1 John iii. 24.

This, as is seen relates not to external, but to inward emotions—what one feels and knows to be within—to blessed personal experience, the assurance of faith. If by other evidences we may be, and often are, deceived, in that it reaches not far enough, here there can be no room for doubt, inasmuch as what one feels and enjoys is not to be doubted.

Christ is here represented as abiding in us, and the assurance of this is discovered to us by his Spirit, by the Holy Spirit, or the witness. It is possible for us to be deceived, by imagining we possess the Spirit when we do not, but not possible to be ignorant of such possession when once existing. Though undefinable, unexpressible, it is so unlike anything else, we cannot forget its soul-inspiring influence, though deprived of it for years. So the caution we sometimes hear urged, not to be too hasty in conceiving we have the witness, lest it should turn out a delusion, applies not so much to those who are possessed, as to those without it. The great danger lies, not in men's being deceived in its fruition, but in coming altogether short of ever obtaining this the highest, yea, also the loved mark of the high calling in Christ; and the best thing they who are acquainted with the operations of the Spirit can do is, to encourage all in striving, unremittingly, till the witness is given, for in so doing, He will come and not tarry.

The very design in fact, of our Lord's ascension, seems to have been that he might send the Holy Ghost, who would not come, said he, unless so sent. The philosophy of which appears to be, that the human mind must have its connection with the unseen world and proper assurances of a spiritual kind, and as in times of old, God spoke by the mouths of his prophets, and while on earth, Christ fulfilled that mission, by speaking himself, and in the progressing consummation of the plan of salvation, required the ascension, as well as resurrection of our Lord; and hence in his apparent absence from earth, the third person in the Trinity is employed in *answering* to such absence; and whereas, Christ, while present and demonstrably visible,

forgave sins *audibly*, so the Spirit only, and without audible sound, declares and proclaims the same thing with equal clearness. And as Christ will never more be on earth in visible form, till he be dissolved, the Holy Spirit must be our only instructor guide, and only speaking power. And there are thousands and millions who realize the fulfilment of that promise, "rejoicing in hope of the glory of God." Brethren, let none of us stop short of it, but,

4. Hereby we know we dwell in him, and he in us, because he hath given us of his Spirit.—1 John iv. 13.

Our Lord, in his last interview with his disciples unfolds to them the mystery of that union which he desired should exist between him and his true followers, expressing himself thus: "I have declared unto them their name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." And they received the evidence of such union by the gift and indwelling of the Spirit.—They then knew that Christ was dwelling in them. But could not this union have been explained and enforced in a still stronger and more impressive manner as to language? If not, language could, at least, be so varied as to enlarge upon the idea, and hence the apostle puts it in the form we see above. "We dwell in Him," how do we know it? By the operation of his Spirit within us. He takes up his abode with us, and we take up ours with him.—We therefore, live and abide together, "that they all may be one, as thou Father, art in me, and I in thee, that they also may be one in us." How could a union be more complete and gratifying? And how better assured unto us than by the witness of the Spirit? Brother, do your fruits testify that you abide in him? Do you convince others that you abide or yourself? Are you in doubt of this indwelling of yourself in Christ? Does he say you dwell in him? If your fruits bear witness of it to the world, and the Holy Ghost to your own souls, then well; you have the highest proof possible; and no man taketh this gift from you, or "intermeddeth therewith," for what man knoweth the things of a man save the spirit of a man which is in him? But above all things, be sure ye do well in him, rest upon the great unvarying, be found named, "not having on the garment of righteousness." But, beloved, we are persuaded better things, if you, even things pertaining to salvation; ye who mind not the things of the flesh, but of the Spirit, who note the operation of the Holy Ghost, which will not testify to the existence of what does not exist; who will only speak peace and joy when faith is sound and practical. How else should it be? Surely none would have themselves deceived in imagining all well, when not. Destined for immortality, we should know the assurance promised in the gospel as awaiting the proper exercise of faith, to bestir ourselves till there be no doubt in this particular. How delightful is it to have the persuasion we are dwelling in Christ, in him who is to be our heaven of comfort at the last? How pleasant to feel assured "we live and move and have our being" in him, though this is, to be general; but to feel that he smiles propitiously on us is better. How awfully dangerous to live on without internal evidence of a change of heart—to live in truth, "without God in the world." Such but grope their way in the dark. They have yet to pass the threshold of religious experience—to enter in at the strait gate. Let all, therefore, inquire diligently of their own hearts if the inward monitor testifies to their divine acceptance at the present moment, if they dwell in Christ. "But the sacred writer st-ops not here. He has said that we dwell in Christ, and he in us, that we know this by certain experience—the gift of the Spirit. It is now further added:

5. The Spirit itself beareth witness with our spirit that we are the children of God.—Roman viii. 16.

The Holy Spirit convicts of sin, of righteousness and a judgment to come; we tremble and seek forgiveness; in contrition we bow low in the dust; with uplifted eye and outstretched hands we implore divine clemency; with compassion we are benched from above; quickly descends the blessing desired in a sense of pardon; we arise and rejoice, tell sinners of a present, if visibly absent Saviour; the heart is full of love to God and man; we breathe free, as if in a new and better atmosphere. What has wrought all this? The Spirit has borne its testimony to our acceptance; our spirit has caught divine light and heat from the throne of God.—The trust reposed in Christ's merits has brought down the reponse of heaven that it is even so, and enough, and we are healed, and happy in knowing it.

Now shall any say, this is delusion?—the work of Belial? or, but the work of the heated fancy? that when the hour of excitement is passed, the pretended visitor will have gone also? By no means. This, perhaps to prevent deception and delusion, the witness is given, all other rea-

sons being excluded. God is by it declaring our acceptance, our admission into his family of believing children, "as an heir of God, and a joint-heir with Christ." We might as well doubt the evidence of our senses as the testimony of the Spirit. An audible voice coming from on high would not so plainly and positively assure of acceptance, because some question might grow out of such manifestation. But the voice that "holy speaks," puts the matter beyond dispute, as both mind and matter, sense and intellect, are exercised in religion. God intends it to be decisive; it is given for the purpose of making the soul happy, or rather, we would say, it is but the natural consequence of pardon, and favor with God, just as the sun-light and heat descends as soon as the mists and gloom are driven away; though, if not given to tell of reconciliation, it certainly has the effect as an *incident*, and settles the query on every mind, of religion or no religion. Suppose we could not know we were pardoned, how would be our conduct? Live on in doubt all our life, and never glorify our Saviour by testing his promise and proclaiming it true?

In the times of the old dispensation, the time when the Ark was on earth, and the children of Israel resorted to it for the purpose of learning the will and commands of God, by urim and thummim, the due approach of the worshipper and enquirer was expected to be followed by instantaneous replies. If the question was, "Shall we go up against the Amalekites?" the answer came in an instant, "Ye shall go." So in the later periods of the same dispensation, yet its prophetic phase, when the mouth of God's prophets was looked to for his decrees, the petition was as quickly followed by the expected announcement. In a word, the appeal to heaven was *always* made with the expectation of some kind of reply, fully meeting the case. The Ark of the Covenant has been moved finally to the upper world; the urim and thummim reply from earth; prophets are no longer needed on earth; (the apocalypse being already written up,) and they have given place to direct references to the Spirit that sent them. The dwelling-place of Cherubim is now and henceforth near the throne of our Father, because our dispensation is at an end, and the new one, with our blessed and risen Saviour at its head, transferred to another and better world, the upper temple, do we lose those privileges enjoyed by the darker ages of priest and prophet in having *no one* to answer when we call? Shall we, in this more glorious day of light and liberty, kneel in prayer and find no waiting car to catch the petition? Shall we, like Baal's prophets, supplicate and find none to answer? or, if the answer comes, is it to be indistinct, incoherent, unintelligible? or is it to be long delayed and a dying hour looked to for a development? Had Moses returned from the sanctuary with no word for the people, or Peter knelt and prayed by the insensible remains of Dorcas, and no life been given, or, our Lord said to Lazarus, "Come forth," and he remained in the grave, there would have been an end to belief in the Bible. God had determined such such should not be; and the prayer of faith always brought corresponding results; and now the prayer we make toward heaven, the place where dwelleth our great high priest, is *instantly* heard, and as in the days of patriarch and seer, as *speedily* answered. We hear no voice, see no sign, but have better evidence still, in that the "spirit itself beareth witness with our spirit, that we are the children of God." We cannot explain it to others, not even to ourselves; but the sense of God's presence is overshadowing, so overpowering, so glorious within its indwelling, that we can only exclaim, "glory to God in the highest," and give up the faculties to the transporting feast. There is *excitement* about it, which we have no wish to deny, but no *less* of reason; a flow of tears, but no sense of pain; a feeling of *exaltation* raising us almost to the skies; but no pride, yea, rather deepest self-abasement. We feel "Christ has formed in us the hope of glory." Yet there is still something further to urge, for it is added,

6. In whom also, after that ye believed ye were sealed with that holy Spirit of promise. Eph. i. 13.

The word "after" here used, is a continuation of the form of expression employed by the apostle in beginning the verse; to wit: "after ye heard the word of truth," &c., meaning when they had heard the gospel preached, they then believed it, and in believing, were also sealed with the Spirit promised by our Saviour. A sealed instrument therefore is the figure used to show our title to this heavenly inheritance. An instrument may, however, be lost, and with it, as a consequence, our title, or our earnest, or pledge of what shall be the final reward of the faithful, may be lost, and the claim go with it. But so long as we retain the impression of the Holy Spirit, the sense of its indwelling, we are secure. It is from this we date our start in the

divine life; by this signal are aware of our direction toward heaven. There is no sealing which looks beyond this. No unconditional sealing, so as to lead any to imagine they cannot lose their evidence of this "indwelling." We are not sealed, "shut up" to eternal life, as some suppose; but there is placed upon the tablets of the heart a divine impress, giving a foretaste of future joy, and by it, while continued, we feel *sure* of an inheritance, the purchased possession. The heavenly life is in fact begun on earth, and we look not aside for similar joys, but onward in the direction, for more of the life "we now live." The soul is satisfied, perfectly satisfied, that this is nothing, can be nothing but the earlier portions of the true and heavenly promise, and it can only cry, "O, that I might more of heaven enjoy," "that the earthen vessel might break;" that it could but "drink endless pleasures in!"

ARGUMENT.

1. The Abrahamic and Mosaic dispensations directly witnessed on every proper occasion.

2. So did the prophetic.

3. And so the christian in the day and person of Christ, by forgiving sins and announcing it.

4. The same necessity exists now as formerly for forgiveness and a knowledge thereof.

5. The Holy Ghost is sent to supply this knowledge.

6. This evidence should not be less distinct and satisfactory to one, in a brighter dispensation than in the older and darker ones. Hence,

7. The Spirit itself beareth witness with our spirits, that we are the children of God.

J. P. OLDS.

For the N. C. Christian Advocate.
Bible Characters.—Jubal.

Cain was cursed of the Almighty for his heinous crime, and yet had the care and mercy of God upon himself and family.—Among his descendants who became men of usefulness was Jubal.

The Bible account of this man is that "he was the father of such as dwell in tents, and have cattle." This is all that is said of him, and yet how suggestive is this sentence. I suppose the meaning of the historian to be, that he was the father of a very important tribe which followed the shepherd's life, or that he was the first to adopt this mode of life, and may be said to be the "father" of all such as follow that vocation.

Adam was sent forth to till the ground, and Cain brought forth the fruits of the ground, a sacrifice unto the Lord.—And Abel, he also brought of the firstlings of his flock, and the fat thereof." This shows that the raising of flocks was common even then. But perhaps the raising of cattle was not followed even by Abel as a vocation.

But Jubal made this his business, and dwelt, perhaps, in movable tents that he might move as often as the wants of his flocks and herds should require.

This became an honorable and profitable business after the flood, and was followed by many of the greatest men of the world. One of the best kings who ever lived was raised a shepherd boy, many long years after Jubal slept in the grave.

Again; how little we know of the manners and customs of those early times. Who can tell whether before Jubal's time the people ever had tents, or artificial sheds, or houses of any kind? May we not suppose that all the shelter they had was the clefts of rocks, or natural caves, or the boughs of some giant tree which had grown before the earth was cursed for sin?

Surely the carpenter's trade, if indeed thought of, was not very perfect, and I imagine that house-keeping was rather below the standard of the present day.

Perhaps Jubal was, not only the first to make cattle raising a business, but the first to invent an artificial dwelling place for man. The fine houses and palaces of these times may be only improvements on this poor man's crude invention. When we consider the comforts which we derive both from his invention and from the vocation which made him eminent, we appreciate this man, though his name is seldom heard among men. He has only shared the fate of most men of inventive genius. The fruit of their ingenuity is enjoyed by thousands of men, while they lie forgotten in the grave.

NEARER.

One sweetly solemn thought
Come to me 'er and 'er;
I'm nearer my home to-day
Than I've ever been before.

Nearer my Father's house,
Where the white mansions be;
Nearer the great white throne,
Nearer the jasper sea.

Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving my cross,
Nearer wearing my crown.

SELECTIONS.

Chemixiana.

The deed is done. Dr. Conant, the revisionist, has finished Matthew, and it is announced that he has deliberately transmuted *baptize* into *immerse*. Immense industry, vigils of scholarship, and patient sifting of mouldy manuscripts, are talked of by the revisionists as having been the cause of this effect. They would have us believe that the Doctor started with a mind perfectly open to conviction, and followed the lead of truth with as much simplicity as if it had been an ignis fatuus, and he a traveller upon the moor over which it danced. We cannot believe that the Doctor got into the bog after that simple manner. He always knew it was, and intended to plunge into it in time, and to astonish us with the assurance that he had been led to that infelicitous conclusion by a strange, mysterious light, which we were to admit to be from heaven. Both the Doctor and the Revisionists were, as we have intimated, fully aware of the water-born character of that light; they knew that it sprang from the bog of their own sectarianism, and that after darting about delusively for a while it would return whence it came.

For a time the Revisionists assured us that their chief object was to get Pharaoh properly drowned, and to relieve the golden calf from any suspicion of Egyptian mortgage. If we said anything about immersion, they replied that their chief object was to harden the old King's heart by an orthodox process, and to make the Israelites demand instead of borrow the jewelry they never intended to return. Now, it turns out, as some suspected, that all this solicitude, was simply a covering for a preconceived design to get "baptize" out of the way. This deed, as we said, is done. And now, lest the Chemixians should lose cast with the curious, they announce that there is some other "secret" to be developed hereafter. The Bible Union, says one of its organs, is even now giving itself to "secret, indomitable, and determined work." We wist not that there could be any great mystery behind. But we wait in patience, and hope that the Bible Union, which has been "let hitherto" in the complete unfolding of its design, may soon cease to find any practical consideration in the way of "making a clean breast."

The name—Chemixiana—which we have given to the Revisionists, is fairly earned by their translation of a verse in the Book of Revelation, on their principle of plainness of speech. The verse referred to is in the fifth chapter, and reads, very unintelligibly as follows in the old version: "A measure of wheat for a penny, and three measures of barley for a penny," etc. The laud Revisionists lucidify the mystery in this manner: "A chemix of wheat for a denarius, and three chemixes of barley for a denarius," etc. To approach perfect clearness it should have read: "A chemix of the *Triticum Hybernium* for a denarius, and three chemixes of the *Hordeum Hexastichon* for a denarius," and then all the old ladies who read the new version over their knitting, might truly have sung—

"And still new beauties do we see,
And still increasing light."
But what human work is perfect, and who would be unappreciative enough to say "the old is better" after even such a taste of the "new."—Texas Advocate.

Church Statistics.

Perhaps in no department of the annual statistics is there so much inaccuracy as in the return of the numbers in society. This mainly grows out of inattention to the registration of names, and the proper revision every year of the Church records. No preacher is blameless who neglects this part of his work; a faithful return should be made every year.

We have on hand and are ready to supply the whole Connection with "Church Registers." We copy from our Catalogue:

Two valuable Registers, for the Methodist Episcopal Church, South, have been recently gotten up, and are now on sale at the Publishing House and the Depositories.

Register First, for the names of Church members and Probationers.

Eight quires, large cap, full bound in best sheep, Russia corners, gilt-lettered, \$6.

Six quires, large cap, full bound in best sheep, Russia corners, gilt-lettered, \$4.50.

Four quires, large cap, half-bound, Morocco backs, muslin sides, gilt-lettered, \$2.50.

Two quires, large cap, half-bound, Morocco backs, muslin sides, gilt-lettered, \$1.50.

Register Second, for Baptisms and Marriages.

Four quires, large cap, half-bound Morocco backs, muslin sides, gilt-lettered, \$2.50.

Two quires, large cap, half-bound, Morocco backs, muslin sides, gilt-lettered, \$1.50.

As these important books have long been called for by the Church, and as a considerable sum has been expended in procuring the needed supply, it is now confidently hoped that our brethren in the ministry will take the necessary steps to have all our churches promptly furnished with these valuable records.

A discount of ten per cent. on the foregoing prices will be made for cash.—Nashville Ch. Advocate.

A Higher Standard of Piety.

HOW SHALL IT BE REACHED?

This question, treated at some length by one of your contributors, seems to me of such importance as to be worthy of further and earnest consideration. All acknowledgment in words the importance of individuals raising the standard in their own hearts, but in all this there is a certain *indefiniteness of object*. A mere vague belief that we might be better, and ought to be better, does not give us any standard at which to aim, and the general standard of preaching and consent and unvarying confessions in prayer, both in the church and in the prayer meetings, show that just about the same shortcomings and failures are expected from day to day and year to year.

In the case of a child, you would have little to expect as the result of a mere exhortation—"You ought to be a better child, more obedient, more docile, more kind; you must have a higher standard of life as a child." But if he is told, "You must be perfectly obedient to the letter and spirit of your parents' commands; you must live in entire harmony with your brothers and sisters; you must always speak the truth," then he sees something definite and attainable; he has a fixed standard, and can know how near he has come to it. He has an object and a motive.

Our Christian course is upward. Suppose we are ascending a mountain; peak after peak rises before us. We see them in apparently interminable succession, but the goal is above all. We may set out and toil on, on, on, painfully, and may be making progress upward. But are we conscious of progress? There is another experience. The ascent is seldom up and up in a direct line, but from one point to another; as if in going up we fix our eye upon some point and aim at that point is reached. Then, turning to look back on all the way we have come, we again make some other spot still above us, and aim at that until we reach it.

Thus we go from strength to strength. Applying this to our Christian life, let us first believe that we can reach a higher standard, then aim to reach it, and instead of vague y, indefinitely reaching upward, aim at points of progress:

Directly overcoming any known sin.

Performing some known or neglected duty.

Faith in prayer.

The full assurance of hope.

Perfect love, which casteth out fear.

Subduing the will.

Full harmony of our own will with the will of God.

Attaining to the "peace" of God which passeth all understanding.

Sanctification, or holiness of heart and life.

Whatsoever we believe to be attainable, let it be made the direct object of aim and effort; and by these steps we may reach a higher standard of Christian life. But there must be the full belief that it may be attained, and earnestness in the striving to attain it.

How was it with conversion? We believed it possible, desirable; we labored, prayed, read, inquired, sought, rested until the blessing came. So if there be other points of attainment beyond conversion, there should be the like definiteness of aim, the like earnestness, steadfastness of purpose, reading, striving prayer.

When this truth shall be fully apprehended and acted upon by the church, then we may look for a higher standard of Christian character.—N. Y. Independent.

Farmers.

There are seven reasons why farmers are healthier than professional men, viz:

1. They work more, and develop all the leading muscles of the body.
2. They take their exercise in the open air and breathe a great amount of oxygen.
3. Their food and drinks are commonly less adulterated and far more simple.
4. They do not overwork their brain as much as industrious professional men.
5. They take their sleep commonly during the hour of darkness, and do not try to turn day into night.
6. They are not so ambitious and do not wear themselves out so rapidly in the contest of rivalry.
7. Their pleasures are simple and less exhausting.