

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

VOL. 7.--NO. 27

SAINT JOHN NEW BRUNSWICK, FRIDAY, JULY 6, 1860.

WHOLE NO 340

Self-Deceived.

A TRUE NARRATIVE.

It is often a subject of anxious inquiry to the Christian, whether he is a child of God, and possesses that faith which overcomes the world. He finds within himself such conflicting feelings, such difficulties in his spiritual course, that he is frequently tempted to doubt the existence of a work of grace within him.

The people of God, like the children of Israel passing through a wilderness, require a Divine Guide—"a cloud by day," and "a pillar of fire by night"—to direct their course, otherwise they will depart from the narrow way that leads unto life. Our grand Enemy, Satan, is skilful in converting objects around us into temptations, which may draw us aside from God. Let us then, constantly, for our preservation, look into our guide book—the Bible—and study it as a man would study a map or other directory, which was to show him his way through a desert land. Perhaps in the sense of danger lies our safety. It drives us to prayer and watchfulness; and we have like experience with the Apostle Paul, that when we are weak, then we are strong.

Professors should walk cautiously, and continually entreat the Lord that no root of bitterness springing up may trouble them, and thereby may be defiled. Indulged sin must be looked on as a sign of false profession. True Christianity is a loving confidence in the Holy God, through a Saviour without sin; and the hatred of sin, and the love of all that is pure and of good report are essential to it.

Strongly do I feel on this subject, from the painful remembrance I have of the apostasy of one who professed to be a believer, whom I knew in early life. It pleased God, in his infinite mercy, to awaken me to a sense of the importance of the religion of Christ about the dawn of manhood. I then became acquainted with an elderly man who spoke of himself as having known the ways of the Lord for more than forty years. He used to tell how, after earnest prayer, it pleased God to visit his soul with a sense of reconciliation and pardon. Then he would recount his experience of the goodness of the Lord throughout the course of a long life. He possessed a retentive memory, and a superior understanding, and although a working man, he had found time to read many religious works.

His store of anecdotes was inexhaustible, which, with his facility in conversation, rendered him one of the most attractive men to young persons I ever met with. Above all, he had a wonderful knowledge of the Scriptures, having learned the principal parts of them by heart. In this particular I have never met with his equal. When any text was mentioned, I have still vividly before me the quickness and correctness with which he would at once give the context, and expatiate upon, and expound the matter, in the most lively and interesting manner. Whilst engaged in expounding the Scriptures he might almost be said to have spoken with the tongue of an angel. He seemed also to delight in the exercise of social prayer, and was apparently very earnest and devout in it. In many respects, also, his conduct was admirable. Having married a woman late in life, who was subject to great infirmity of body, and who was of a most trying, fiery temper, he behaved himself towards her with soothing tenderness and affection.

I believe very many persons, and more especially young Christians, received from him great encouragement in their spiritual progress, and had reason to thank God for their intercourse with him. Yet this man, I regret to write, had not an overbearing faith. His end was not that of a true believer. In fact, he had no Christianity at all. Well do I remember the time when some one warned me against him, stating that his conduct was not consistent with his profession. It had been, in fact, ascertained that he was a drunkard. I could not at first make up my mind to believe the accusation; yet my distress was great, since it was asserted that the offence could easily be proved. I sent for the old man to meet me at the house of a common friend, and in the most delicate manner in my power informed him of the report against his character. I said that I wished to state the matter to him in private, in pursuance of our Lord's directions in Matt. xvi. 15. Painful was the spirit with which my admonition was received. He started up, and said it ill became a youth like me to address words of such a nature to an aged professor; and, denouncing me, he left the room in the most indignant manner. A day or two afterwards his wife sent for me, and with much veneration charged me with being the means of her husband's destroying himself. He had often in conversation alluded to a terrible temptation that beset him, and this she now explained to be a disposition to suicide.

She said that her husband, on his return from the interview with me, was in a state of great agitation, and almost immediately rushed out of the house, since which she had not heard anything of him. She expressed her conviction that he had committed self-destruction. This was horrifying intelligence to me, but the next day I was glad to hear that this poor sinner had returned home. On my seeing him, he said that the feeling of being detected in his sin, after his conversation with me, totally overwhelmed him, and he had consequently forsaken his home, as his wife had stated, and rambled about, he scarcely knew whether, for the space of two or three days, praying and crying to God to forgive

him; and that, finally, he had obtained peace, and was determined, through grace, to live in future according to the gospel. This was, of course, to me very joyful news, and I trusted that his course, thereafter, would be that of a truly penitent and contrite heart. Alas! the amendment in him was transient, and passed away as the morning dew. He returned "as a sinner that was washed to her wallowing in the mire." One day I met him in the street, evidently intoxicated; he came up to me, and, hiccupping, said, "You will say I am drunk again, will you, young man?" After this return to his sin, his fall was rapid, and he became a confirmed drunkard.

His wife died; and he lived alone. Disease assailed him, and the hour of his death approached. He was detected even in this state hiring children to fetch him spirituous liquors. The night before his departure he called a neighbour into his room, and requested her to watch him, as he was aware death was near, and the devil, he added, were waiting at his bed for his soul. He survived till the next morning, and was heard to exclaim: "I am damned! I am damned!" and then expired.

I can scarcely express the pain I feel in writing thus about one whom I once thought a saint of the Lord. So far, indeed, as concerns ourselves we must all remember the feeling of John Bradford the eminent martyr, who, on seeing a criminal, exclaimed, "There goes John Bradford but for the grace of God."

Many reflections crowd into the mind upon writing or reading a narrative like this. How forcibly the words of the apostle present themselves, "I take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God!"—Heb. iii. 12. Again, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. iv. 1. The life and death-bed of this poor fallen sinner, I fear excluded all hope of his final repentance. There was no mark of derangement of intellect about him. It was the consciousness of his lost state which tormented him. The Lord does not permit any of his saints thus to depart. "Mark the perfect man, and behold the upright: for the end of that man is peace."—Psa. xxxvii. 37. "Some men's sins are open beforehand, going before to judgment; and some men they follow after." 1 Tim. v. 24. This man's sin was made manifest to all. Yet who can reflect without anguish upon such a case? Though now more than thirty years have elapsed since its occurrence, the impression of the event is almost as vividly on my mind as when it first took place. When I think of it, my refuge is in prayer, inasmuch as it is only the preserving care of God, which, through his precious gift of faith and love, prevents our falling away in like manner. There is perhaps in all of us a tendency to some one peculiar sin more than others, which, unless the Lord bestow preventing grace, would bring us to destruction. The Lord have pity and compassion upon us, and in his mercy turn us aside from the path that leads to eternal death!

Subsequent inquiries into the life and habits of this unhappy man did not throw more light upon his character. It did not appear that any other peculiar sin was indulged in to any marked extent. Drunkenness indeed led to profaneness. It was his custom, on the market day, to hawk about some small articles of his own manufacture for sale, and I was informed that the farmers and others frequently asked him to partake of liquor with them, and that he often complied with the invitation. It was added that the more intoxicated he became, the more he exhorted and talked about religion, to the amusement, no doubt, of a scoffing audience.

Another defect may also be noticed, and that was, an undue readiness in social meetings to speak of his own alleged spiritual experience, and to display his religious knowledge. A person deeply acquainted with the depravity of his heart and his fallen condition, is not prepared on all occasions to reveal his spiritual feelings to others. He finds it too often to be a humbling task: he knows what bitterness of heart is, and wishes rather to retire than to stand forth, unless some peculiar occasion call upon him to speak. He may indeed sometimes say, "Come, ye that fear God, and I will tell you what he hath done for my soul;" but the occasions will probably not be frequent, and in general he will not be forward to do so. Alas! the older we grow, the more we discover that gifts are widely different from graces. But I have often observed unsound professors for a time display greater boldness for the gospel, and reprove sinners more earnestly than is the case with those who, by perseverance, show themselves to be true believers.

It is by a "patient continuance in well-doing" that a work of grace is tested and proved to be effectual. "He that hath clean hands shall be stronger and stronger." Job xvii. 9. He may for a time faint, or fall, but he will be able to say, "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness." Micah vii. 8, 9. It was the solemn declaration of our blessed Lord, "He that shall endure unto the end, the same shall be saved."

Matt. xxiv. 13. So be it with us. Instead of speculating much upon the state of others, let us each look to self. It is scarcely desirable even to relate anecdotes of the kind here given, except for the benefit of the warning they give.

Let us examine ourselves whether we be in the faith, prove our own selves, know our own selves, 2 Cor. xiii. 5. We shall find employment enough in working out our own salvation with fear and trembling, while we know "it is God which worketh in us both to will and to do of his good pleasure," Phil. ii. 13.

Above all, let us look continually unto "Jesus the author and finisher of our faith." Grace and salvation only flow from God through him, by the Holy Spirit. Looking unto him, we shall be saved, and one look from him rebukes the storm, and to the tempest-tossed says, "Peace, be still." Oh, what an indescribable blessing it is to know anything of pardon through his atoning blood! Let us then look to him continually, and we shall experience the shining of his face upon us. Love, joy, and the most inexpressible peace, will arise from the assured belief of free justification through his perfect righteousness.

There is no other refuge, no other hope. No man can stand before the all-searching Judge in his own goodness; as George Herbert felt when, on the day of his death he declared, "They be good works, if they be washed in the blood of Christ—not otherwise."

May the Lord inspire his people more and more with a deep conviction of the necessity of holiness, and of living near to him in faith and love. Whatever then befalls them, will be well—well in the "hour of death and in the day of judgment."—[English Tract.]

COME TO JESUS.

Listen fellow-sinner. How kind, how wonderful an invitation is this! God speaks to THEE. The Father says, "COME!" The Son says, "COME!" The Holy Spirit says, "COME!" The blessed angels echo the cry, "COME!" Many poor sinners who have accepted the call join their voices in the appeal, and say, "COME TO JESUS." When he was himself on earth, he tenderly said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," Matt. xi. 28-30. What he said then, he says now! The invitation he gave to the men of that day, he gives to THEE, fellow-sinner! "Come unto me!"

He promises rest. But far better than rest of body is rest of soul. It is wretched to be a slave, to groan, bleed, toil; but far worse to be Satan's bondsman, dragging about an evil conscience and an aching heart. Rest from this cannot be had but by coming to Jesus. And if we come, he will lighten every other load. Are you poor? Come, and he will make you rich forever. Are you sick? Come, and he will cure your worst disease. Are you sad? Come, and he will wipe away your tears. Are you bereaved? Come, and he will be to you a brother in adversity, who changes not, and never dies. Is sin a burden? Oh then come to Jesus, and he will take it all away. Do you dread the day of death and judgment? Come, and that day will be the dawn of life and glory. Oh then come! To be merely called by such a person should be enough to make us glad. Of a stranger we might say, "Perhaps he intends me no good;" of a selfish rich man, "Who can expect ought from him? But if a Howard or a Wilberforce said to a mourner, "Come!" he might feel quite sure some kindness was intended. Now he who invites thee, sinner, is both able and willing to help. He has clothes for the naked, food for the hungry, wealth for the poor, eternal life for all. His very word, "Come," is enough to make thee glad. A blind beggar by the wayside, hearing he was passing, cried out, "Mercy, Mercy!" The people told him to be quiet; but he shouted the louder, "Have mercy on me!" Jesus invited him; and then some said, as though quite sure of a blessing, "Be of good comfort;" he calleth thee. They knew Jesus never called, and then refused; and so they told him to rejoice. Sinner, be you of good cheer. The same Jesus calleth thee. As the blind man threw off his cloak let it should hinder him, do you cast off every sin that would stop you,—rush through every crowd of difficulties, and, falling at the feet of Jesus, say, "Have mercy on me!—I am blind!—I am lost!—save, or I perish!" Are you too great a sinner? The more need to come. Have you a wicked heart? With that wicked heart come. Have you nothing with which to purchase his favour? "Without money" come. Rich and poor, masters and servant, old and young, white man and black, sinners of every class, come. "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi. 31.

THE PRAYER MEETING.

1. I LOVE THE PRAYER MEETING. 1. Because, after the toils and perplexities of the day, my mind finds a sweet relief from the burdens that have oppressed it. The privilege of praying for others relieves my own anxieties for them. "When I went into the sanctuary, then understood I their end." 2. There I often obtain new views of Truth. A spark is struck from the Word of God that kindles a flame in my heart. A vein hitherto hidden, is opened. My soul bows down to drink the reviving element, and is refreshed. 3. It brings me near to God. It is the place of special promise:—"Where two or three are gathered together in my name, there am I in the midst of them." If many are absent, God is always there. I am never disappointed in this. He never stays away. If but "two or three" meet, he condescends to make "one." And what a "one" he is! We see him not, but we feel his presence. We hear him not, but something seems to say,—"Lo I am in the midst of you." 4. It brings me near heaven. Like Jacob, we are often constrained to say, "This is the gate of heaven." Here I come to look upon my Saviour, and the glories of my future eternal home.

II. THE CHURCH THERMOMETER. Well, what is that? Ask any veteran pastor who has weathered the storms, and rejoiced in the sunshine of long ministerial life, and he will tell you that it is the social prayer meeting. The true thermometer of a church, to indicate its spiritual temperature, is the weekly gathering around the mercy-seat. A cold prayer meeting makes a cold church. It is at once the cause and effect of spiritual declension.

And as a church has no surer symptom of decay than a decaying prayer meeting, so nothing feels the approach of a revival so palpably as the place of prayer. A revival begins there commonly. The deserted seats are filled. Those who "could not leave their business," now find but little difficulty in closing the doors of their shops or their counting-rooms. The absent Thomases are once more with the deserted flock of disciples, and wonder to find their Saviour there too, speaking, Peace be unto you! Those who seldom prayed, are ready to pour out their souls in supplication. A latent power is developed in the church, which astounds both pastor and people.

The prayer meeting, too, becomes a place for communion with God. Old differences are forgotten. Old wounds are healed. Church members will grasp each other's hands, and inquire about their neighbor's spiritual health.

The experienced mariner constantly "consults the glass." Brethren! If we are wise, we too will keep a lookout upon the thermometer of the church. A prayer meeting below freezing point is a fatal indication.

III. GO TO THE PRAYER MEETING. 1. It will be a relief to your conscience. It will be redeeming the solemn pledge which you made before angels and men, when you gave yourself to Christ and to his church—"You cannot have a peaceful conscience while thus disregarding the vows of God which are upon you." 2. It will bring great good to your own soul. You will be refreshed and gladdened in spirit; you will have new and more satisfying evidence of your being the child of God, and will be prompted to new activity in his service. 3. If you are prompt and regular at the prayer meeting, it will greatly encourage your pastor. His labors are arduous and his discouragements are many, his night watchings often. Allow not his heart to sink at the thought that you have forsaken the place of weekly prayer. Encourage him by your constant presence, and you will be repaid an hundred-fold, in the increased happiness and usefulness of your pastor. 4. Go to the prayer meeting; it will strengthen your brethren; it will animate their hearts, and make them feel strong in the day of trial. The few who have borne the heat and burden of the day sometimes feel sad, because no more "come up to the help of the Lord against the mighty." Yet they are resolved never to abandon the cause for they have enlisted for life. Go, stand by their side, and share the burdens and toils, and you will also share their abundant rewards. 5. Your weekly presence at the prayer meeting will have a powerful influence upon the unconverted. When they see your perseverance in Christian duty, united with a consistent life, they will take knowledge of you that you have been with Jesus; they will be constrained to go themselves to a place that is so constantly attractive to you, and may, through your instrumentality, be brought to a saving knowledge of Christ. Be punctual, then, at the prayer meeting, for the sake of those around you, who are "without hope and without God in the world." 6. Above all, go to the prayer meeting because it will glorify God. This is the great object for which Christians should live.—"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." In the spiritual prayer meeting, God is greatly honored by the growth of Christians, in grace and in knowledge, and by the marvellous displays of the Spirit's power in the conviction and conversion of men. Go, through the storm, the cold and the heat—go, though but two or three are inclined to meet you there—go, though worldly cares press hard—go, meet the people of God for prayer, and you will meet your Saviour also, and be richly blessed.

Reader, do you go to the prayer meeting?—WILL you go henceforth? "Prayer makes the darkened cloud withdraw, Prayer climbs the ladder Jacob saw, Gives exercise to faith and love, Brings every blessing from above. Restraining prayer, we cease to fight, Prayer makes the Christian's armor bright, And Satan trembles when he sees, The weakest saint upon his knees."

BRIGHTENED PROSPECTS IN INDIA. The English Church Missionary Intelligencer, for April, brings together the following among other extracts from letters recently received from missionaries in India, which serve to show how,

in the estimation of labourers there, "the way of the Lord" is being prepared in that land. Rev. J. Vaughan wrote from Burdwan, Northern India, in January:—"One feeling, which is shared in common with myself and my brother Geldt is, that God is, in a very marked way, preparing the people of Bengal for some great change: we believe that it will be a blessed and a glorious change. It is impossible for a person to move about amongst this people, and to watch the workings and operation of their minds, without getting this impression. Most assuredly Hindooism is daily losing its hold upon the affections of the people. A deep and wide-spread skepticism prevails on the subject; and perhaps it is no more than the truth to say, that a large proportion of the people have no faith in it at all. The trammels of caste, also, are most certainly being broken through, especially with reference to the Brahminical order. The Brahmin is becoming less and less an object of superstitious awe and veneration, and is gradually sinking to the common level. And together with this, it is abundantly clear, first, that the knowledge of Christianity is being widely diffused. You cannot visit a single village in this large district, where some of the principles of the gospel are not known. And further, it is our deliberate conviction that there is a growing feeling in the minds of multitudes that Christianity must be the true religion. Many a time, in returning from preaching, does the remark spontaneously fall from each of us 'Depend upon it, God will ere long do a mighty work in this country.' To my own mind, the state of this people is illustrated by the process going before an earthquake. Except a few ominous cracks here and there—except now and then the escape of a vapor through the openings—the surface of the earth is little changed; but below, the elements of destruction are hourly increasing in strength and intensity; hourly, too, is the resisting crust becoming thinner and thinner. At length the crisis has arrived; and in one short moment the catastrophe has passed, and left the face of things completely changed. Such will be the history of Hindooism. Whoever lives long enough (and it will not be very long either) will see this system sweep away by one fell sweep; and then, if only the church be faithful to its obligations in spreading the truth, that saying may be realized, 'A nation shall be born in a day.'

The Rev. A. Strawbridge, of Unruh, reviewing the events of last year, says—"The past year has been a remarkable one in many respects. We have been permitted to admit into the outward church a larger number of converts than in any preceding year. The heaven is evidently beginning to work. The good seed is bringing forth fruit. Not only are the minds of men being awakened, but their hearts, I hope, are being converted to the Lord."

"Secondly, among those baptized there have been a larger proportion of respectable and well-informed and independent men, from among whom we cannot but hope that, in due time, some will be found fit to go forth, to be instruments in the Lord's hands of turning many from darkness to light."

"Thirdly, owing to the almost daily instances of men coming forward asking for instruction—men apparently have never been in connection with any other mission—I have been much pressed in spirit, and have felt the need of being constantly among the people, seeking out Christ's sheep that are scattered abroad. Everywhere the minds of men appear to be occupied about religion. By means of former itineration, and especially by the distribution of books, a blow has been struck, and every where individuals are to be found who are anxious to be instructed in the word of God more perfectly. This, I know, will be to you encouraging, but I cannot convey to you any idea of the feelings it produces upon our minds."

The Rev. R. Clark, in a letter dated Peshawar, January 5, 1860, says—"It has been my lot to travel in the Punjab, perhaps, more than any other missionary of our Society, and there are few important cities which, at one time or another, I have not visited. The Sikas are more prepared for Christianity than any other race, to exert influence. Already the principle Rajah on this side the Sutlej is almost a Christian. At Kupurthala, his residence near Jullunder, he has long since established schools, in which his orders are, that the Word of God be taught. He has now established a mission in his own city, and after inviting the missionary, he entirely supports him. He has married a Christian wife, and he has but one; and it is thought that he may ere long, become a candidate for Christian baptism. The consequences of such a step on the part of so influential a personage, ruling, as he does, independently, or rather feudally, over a large territory cannot be calculated."

The Rev. P. P. Schaffter, of South India, says, January 10, 1860—"The outward progress of Christianity in these lands is certainly considerable. There is a strong feeling, among high and low, that Christianity is destined to be continued and prevail in this land. I have made very minute inquiries in this point. During the past year, in my small district alone, more than 450 people have applied to be received, under Christian instruction, 300 of whom only have been admitted."—Journal of Missions.

THE RESURRECTION.

The following is the effusion of a man who never enjoyed the advantages of ordinary education. The writer is now hoary-headed, toiling for his bread in a cooper's shop.

The helpless, crawling, caterpillar trace From the first period of its reptile race, Clothed with dishonor, on the leafy spray; Unseen, it wears its silent hours away. Till satiate grown of all that life supplies, Self-taught the voluntary martyr dies. Deep under earth its darkling course it bends And to the tomb, a willing guest, descends, Where long secluded in the lonely cell Shut from the sun, it bids the world farewell. O'er the wide waste the wintry tempest reigns, And driving snows usurp the frozen plains; In vain the tempest beats, the whirlwind blows, No storm can violate his grave's repose. But when revolving months have won their way, When woodlands smile, and when the zephyrs play,

When laughs the world in summer's vivid bloom, He bursts and flies triumphant from the tomb. And while his new-born beauty he surveys, With conscious joy his altered form displays. Mark, while he moves amid the sunny beams, O'er his soft wings the varying lustre gleams, Launched into air, on purple wings to soar, Gay Nature's face with wondrous glance explore, Proud of his various beauties, wings his way, And sports the fairest flowers, himself more fair than they.

And deems weak man the future promise vain, When worms can die, and glorious rise again!

ABIDETH FOREVER.

A late number of the North British Review contains the following very truthful statement, regarding the preservation of the original writings of the Holy Scriptures:—

It is a matter of congratulation that the Bible has passed triumphantly through the ordeal of verbal criticism. English infidels of the century raised a premature pan over the discovery and publication of so many various readings. They imagined that the popular mind would be rudely and thoroughly shaken, that Christianity would be placed in imminent peril of extinction, and that the church would be dispersed, and ashamed at the sight of the tattered shreds of its Magna Charta. But the result has blasted all their hopes, and the oracles of God are found to have been preserved in immaculate integrity.

The storm which shakes the oak only loosens the earth around its roots deeper in the soil. So it is that Scripture has gloriously surmounted every trial. There gathers around it a dense "cloud of witnesses," from the ruins of Nineveh and the valleys of the Nile; from the slabs and bas-reliefs of Sennacherib, and the tombs and monuments of Pharaoh; from the rolls of Chaldee paraphrasts and Syrian versions; from the cells and libraries of monastic scribes, and the dry and dusty labors of scholars and antiquarians. Our present Bibles are undisturbed by the lapse of ages. These oracles, written amidst such strange diversity of time, place and condition—among the sands and cliffs of Arabia, the fields and hills of Palestine, the palaces of Babylon; and in the dungeons of Rome—have come down to us in such unimpaired fullness and accuracy, that we are placed as advantageously toward them as the generation which hung on the lips of Jesus, as he recited a parable on the shores of the Galilean lake, or those churches which received from Peter one of their epistles of warning exhortation.

Yes! The river of life, which issues out from beneath the throne of God and of the Lamb, may, as it flows through so many countries, sometimes bear with it the earthly evidences of its claustral progress; but the great volume of its water has never been dimmed in its transparency nor bereft of its healing virtue.

THE LOGIC OF FAITH.

It is extraordinary how different are the conclusions of Faith from those of Reason. Once Reason came along and heard a man cry, "I am guilty, guilty!" She stopped and said, "The man is guilty: God condemns the guilty, therefore this man will be condemned." She went away—left the man condemned and ruined, and quivering with fear. Faith came and heard the self-same cry, rendered more bitter by the cruel syllogism of Reason. Faith stopped; she said, "The man is guilty; Christ died for the guilty, therefore the man will be saved;" and her logic was right; the man lifted up his head and rejoiced.

Reason came one day and saw a man naked, and she said, "He hath not on a wedding garment; can naked souls appear before the bar of God? Should they have a place at the supper of the Lamb? The man is naked, he must be cast out, for naked ones can not enter heaven!" Then Faith came by, and said, "The man is naked: Christ wrought a robe of righteousness; he must have made it for the naked; he would not have made it for those who have a robe of their own; that robe is for the naked man, and he shall stand in it before God."

Reason one day heard a man say that he was very good and righteous. She said, "He goes up to the temple and pray, 'Lord, I thank thee that I am not as other men.' Reason said, 'that man is better than others and he will be accepted,' but she argued wrongly, for lo! he went out, and a poor sinner by his side, who could only say, 'God be merciful to me, a sinner,' went down to his house justified, while the proud Pharisee went on his way disgraced."

Luther says, "Once upon a time the devil came to me and said, 'Martin Luther, you are a great sinner, and you will be damned.' 'Stop! stop!' said I, 'one thing at a time; I am a great sinner, it is true, though you have no right to tell me of it. I confess it; what next? Therefore you will be damned? That is not good reasoning. It is true I am a great sinner, but it is written, 'Jesus Christ came to save sinners,' therefore I shall be saved. Now go your way.' So I cut the devil off with his own sword, and he went away mourning because he could not cast me down by calling me a sinner."

I have a right to believe that Jesus Christ died for me, and I cast myself wholly upon him. Do thou the same, poor desolate one, for thou hast nothing of thine own to depend upon.—Spurgeon.