

Witnesses.

"I am working alone, and no one heeds!"
Who says so does not know;
There are clear eyes watching on every side,
And wherever our feet may go.
We are "compassed about" with so great a cloud."

That if we could only see,
We could never think that our life is small,
Or that we may unnoticed be!

We seem to suffer and bear alone
L. e's burdens and all its care;
And the sighs and prayers of the heavy heart

Vanish into the air;
But we do not suffer or work alone,
And after a victory won,
Who knows how happy the hosts may be
Who whisper a soft "Well done!"

Oh, do not deem that it matters not
How you live your life below;
It matters much to the heedless crowd
That you see go to and fro.
For all that is noble and high and good
Has an influence on the rest,
And the world is better for every one
Who is living at his best.

But even if human eyes see not,
No one is unobserved,
There are censures deep and plaudits high
As each may be deserved;
We cannot live in a secret place,
There are watchers always by,
For heaven and earth are full of life,
And God is ever nigh.

Oh, for a life without reproach,
For a heart of earliness!
For self forgotten, for meanness slain,
For hands well used to bless!
God, raise us far from the little things,
And make us meet to be
Skilled workers here in the place we fill,
And servants unto Thee!

—Marianne Farnham.

By renewing this month, you will help the INTELLIGENCE.

The Garment of Grace and the Garment of Glory.

BY THEODORE L. CUYLER, D. D.

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy." Suppose that we alter the date and the geography, and instead of "Sardis" write New York, Brooklyn, Boston, or some other locality, in these days. We shall not find it an easy thing for any Christian to keep his garments undefiled in the midst of surrounding impurity.

The words "garment," "robe" and "raiment," are used in the Scriptures to typify character. When a man repents of sin and joins himself by faith to Jesus Christ, he is clothed with a new nature. Old things pass away; the filthy rags are thrown aside, and conversion by the Holy Spirit is a pledge of new tastes, new principles and new habits. He "puts on Christ," so that there is not only an inward faith in Christ, but some good degree of outward resemblance in daily conduct. This may be called the *garment of Grace*. It means Christian character. Now character is not determined by a single act, but by habitual conduct. It is a fabric made up of thousands of threads and put together by uncounted stitches. Some characters are stoutly sewed; others are only basted. A Christian ought not only to have his spiritual garments well sewed, but kept clean; in fact, as a representative of Jesus Christ he ought to present such an attractive apparel before the world that others should say to him: "Where did you get this? I want one just like it."

However thorough may be the cleansing process wrought upon the heart at the time of conversion, yet no one becomes absolutely spotless. We live also in a defiling world. Who would pretend to say that the prevailing moral atmosphere of any one of our towns is favorable to strict self-denying godliness? If we sit for an hour in an unventilated railway car, we find that our lungs are insensibly affected by the foul air. So in the atmosphere prevalent in commercial, political and social life, Christian character is exposed to a subtle taint and poison. If we walk through certain streets in this city we must be on the lookout, or our clothes will become besmirched. So in the spiritual walk it requires constant circumspection to keep our garments unspotted from the world.

A good man goes to his place of business and finds himself in the atmosphere of Mammon. The greed for gain is as "catching" as varioloid; the standard of integrity is lowered by a thousand tricks of trade, and unless he is very careful a snatch of unfair dealing is on his garment. It is every citizen's duty to take a citizen's part in politics; but when he becomes a zealous partisan there is plenty of "pitch" around in the caucus and the convention, and unless he is a conscientious man he is apt to be defiled. In social life he encounters the prevailing trend for show and self-indulgence and expensive living. Almost

K. D. C. Pills act in conjunction with K. D. C. where a cure is required.

insensibly he gets tainted with the atmosphere of extravagance, and finds himself tempted to use the Lord's money for selfishness and vain show, or at least a larger share of it than for the service of Jesus Christ and the salvation of his fellow-men.

On a white surface the slightest spot shows painfully; and it is no easy thing to keep the spiritual raiment clean when society is as full of sin as Pittsburgh air was of coal smoke. It is difficult to preserve the garment undefiled when "iniquity abounds" in the street, in the market, in social life, in the secret places, and so is apt to lurk in the holes and corners of the Christian's heart. Yet by the indwelling power of Christ's grace there are those "even in Sardis" who keep their spiritual garments comparatively clean. In times of coldness and formalism and abounding worldliness they walk close enough with Christ to maintain a distinct godly life "separate from sinners." If a spot of defilement is contracted on their conscience or character they do not suffer it to dry out. With deep penitence they make sincere confession to God, and betake themselves anew to that fountain opened for all sin and uncleanness. This is the invariable trait of the genuine Christian which differentiates him from the false one. If a true follower of Christ becomes soiled with impurity, he grieves over it, repents of it, and hastens to that Savior who pardons and restores. By such processes only can the garment of grace be kept from utter disfigurement and defilement.

Brethren and sisters in Christ, we must long for purity with a deep, fervent longing of heart. Grant that the atmosphere of the world is polluting; grant that the temptations of sin are strong, we must strive toward purity as the climber strives for the mountain top, and the swimmer, too often beaten back by the surf, still struggles for the "shining shore." Constantly should the prayer ascend "wash me thoroughly from mine iniquity and cleanse me from my sins!" Constantly should we be watching as well as washing. Sanctification is not a sudden magical process once for all; it is a continual work—and stiff work too—by which we are enabled more and more to die unto sin, more and more to live unto righteousness. Blessed are they who hunger and thirst after *rightness*; they shall be filled! There is a mighty difference between a whitewashed sinner and a cleansed believer clad in the garment of grace.

By and by this garment of grace shall be laid aside for the garment of glory. The one is for time; the other is for eternity. The one is worn on earth, the other shall be worn in Heaven. The first garment is a Christian character formed by the regenerating Spirit of God in this world. The other is a Christian character completed, perfected, consummated and glorified in that world wherein entereth nothing whatsoever that defileth. They who have kept their garments clean in this bad atmosphere of earth shall "walk with Jesus in white, for they are worthy." That shining vesture is the "pure linen" of the saints upon that sea of glass that is like unto flashing gold. Glorious promise—even the we cannot pry into all the mysteries hidden behind the gorgeous metaphors of the Apocalypse! Glorious company! Glorious garment that shall never lose its lustre!

My brother in Jesus Christ, who may read these words, determine that whatever others may do you will be a thorough and consecrated servant of your Master, "even in Sardis." Determine that you will keep the garment of character undefiled. If all Sardis is infected with the lust of gold, let not the canker eat into your soul. How ever many in Sardis rush off into frivolities and into those scenes of folly that make deathbeds terrible, do you choose rather the joys of holy converse with the Master in the "upper chamber." Amid the surrounding rush of worldliness strive to keep pure and unspotted from the world. For this evil world, no less than thy Master, needs thee. A clean Christian is a sermon in shoes eloquent and convincing; a reproduction of Christ visibly before men. Let the supineness of the slothful and the treasuries of the unfaithful only spur you on to a bolder fight, to a more steadfast loyalty, to a more unselfish consecration, and life in Christ and for Christ and with Christ evermore. Make thy garment of grace a garment of glory!

Jesus The Toiler.

"Christ the Capitalist," was the heading of an article in the *Independent* recently. As I glanced at the same and felt something of incongruity in the topic statement, there came into my mind and heart, with singular sweetness, the words I have placed at the head of this brief communication.

Sour tempers sweetened by the use of K. D. C.

And I feel assured that no sense of incongruity, will flit across any mind that contemplates the same, and that its fitness will be apparent to all.

One of the most beautiful and truest thoughts of Dr. Stalker he expresses in this way: "Jesus was born in the cottage of a workman, and spent the greater part of his life in doing the work of a village carpenter, and thus forever dignified manual labor. And again speaking of his ministry: 'Though his work had changed, he was not less a worker, than he had been before.' The realm of activity is more exalted, and the toil more arduous. He is still 'Jesus the Toiler.'"

With what helpful power this truth should sweep down into the minds and hearts of the laboring hosts of earth. What sweetness and comfort it should bring into their toil. What tender sympathy it should awaken, and what sense of brotherhood it should beget, not only between toiler and toiler, but between the sons and daughters of toil and him who has the pre-eminence in this, as well as in everything else.

So henceforth let no one be ashamed to bear in his body the marks of a true and noble worker, for they are the marks of his Lord ("his visage is marred more than any man's") and the insignia of a true nobility. Also what inspiration to the toiling millions in the workshops of earth, to the great host in all departments of labor, to the weary workers throughout the land; yes beneath this inspiration toil takes on new meaning, the workshop assumes a new aspect, the sense of drudgery passes away, and life becomes sublime. This truth should become very precious to every worker, it brings Jesus very near, it places him at the toiler's side. It should awaken a sense of that nearness.

We talk much about bringing the masses to Jesus; better, easier, truer, to bring Jesus to the masses. And when we discover him truly, he is near the masses. Our brother in tribulation, in hard, earnest, arduous labor, for he is "Jesus the Toiler." Every true worker in the earth should love "the name of Jesus." They should bear him, not so much on their shoulders, but in their hearts, and "crown him Lord of all." And if the countless host of toilers would thus enshrine him, the great problems would be solved. For with Jesus and in Jesus is the solution. So I wish I might start, as a watchword up and down the line of toil, "Jesus the Toiler." Aye, brethren, pass it down the line. "Jesus the Toiler! Jesus the Toiler!! Jesus the Toiler!!!"—Standard.

A Neglected Duty.

Many church members make frequent changes in their places of residence. They move from one part of the town to another, or from one town or state to another, so that they can no longer attend the services of the church with which they are connected. The neglected duty to which we refer here is that of members who fail to take certificates from their old churches to the new or strange ones near to which they have removed. They prefer to hold their membership with the old church because of their long connection with it, or because they were converted in it, or in the hope that they may at some time return to it. Such feelings are but natural; and yet there is nothing in the old relations, however sacred, that should lead any one to keep his name on the old church roll when it ought to be on the roll where he now lives and where his help is needed. One who tries to maintain a church membership in one place and lives in another place makes a serious mistake, and neglects a duty he owes to the community where he lives, which requires that he identify himself actively with the church and its work there.

The one who lives in one place and has his church connection elsewhere usually does very little to support the church anywhere. He is not likely to have much church interest even with the old and beloved church, because not in close contact with it. The plain duty of all such persons is to transfer their membership as soon as practicable to the church in the vicinity of their new residence. If this is the church of the same denomination to which they formerly belonged, the change should not be a hard one to make. If there should be no church of one's choice convenient, then there should be no hesitancy to choose a close and active relation ship with God's people of some other name. Present duty is to support the church of Christ where we are, and in the best way. To neglect this obligation often results in great spiritual loss, and in the weakness of a church which otherwise might be strong and useful.

Another duty akin to this which is often neglected is that of holding

The clergy have tested J. D. C. and are satisfied.

church letters where they are taken from the old church and not promptly handing them in to the church where the new home is made. By so doing persons who have been lifelong members of the church practically lose their connection and really do not belong anywhere. They may still maintain their profession of Christianity, but their influence for good is largely discounted because of neglected duty. One may say he is as greatly interested in the church as if a member, but after all he cannot sustain the same vital and helpful relation to it as if his name is on its roll of members.

He who neglects to be directly connected with Christ's church neglects a duty which is sure to weaken his Christian influence and usefulness. Those who neglect this duty by assuming to be members where they do not live, and so do not identify themselves elsewhere, or who take certificates and fail to deposit them with the church where they go, even while professing to be Christians and attending prayer meetings and other church services, often hinder the cause of Christ more than they help it. They are one thing in profession and another in practice. If all who have neglected this duty would repent and reform, it would be a great blessing to many churches and communities.—Rel. Telescope.

Giving Thanks to God Always.

That it is really "a good thing to give thanks" everyone may discover for himself by making the experiment. Many a cloud has been driven from the spiritual and mental sky by a breath of praise. It is now a good thing to count over our sorrows and losses and perplexities; as a rule, we make them worse by doing so; but the counting of our mercies has an invigorating effect, and we are often surprised to find how much richer we are than we had thought.

The return of the yearly Thanksgiving festival ought to remind us of the duty as well as the privilege of giving thanks. We have received many blessings from the good hand of God since November, 1893. We have asked much of Him every day, and if we see things as they really are, we can but say, No good thing has He withheld from us. But in the multitude of our "requests" have we remembered the "thanksgiving?" Praise is comely or becoming to us as children of so loving a Father. The psalmist calls upon everyone to praise the Lord, "for it is good to sing praises unto our God; for it is pleasant, and praise is comely," or becoming. Surely it is very unbecoming not to express gratitude for such gifts as we in this Christian land daily and hourly receive.

It is very likely that some will be tempted to say that the past year has brought to them nothing but loss and disappointment; why, then, should they give thanks? Yes, even a Christian, with all the record of God's goodness behind him and around him on every side, may have this temptation. But O! how it must grieve our heavenly Father if we give way to it. Has He not said: "I know the thoughts that I think toward you, * * * thoughts of peace, and not of evil, to give you an expected end," and has He not pledged His eternal, unchanging love to do His children good for all time and eternity? Let us try the experiment of counting our mercies with a spirit of humble gratitude to God, and see what it will do for us. It may be that in the sunlight of a thankful spirit we shall see our losses and disappointments transfigured, and we shall gratefully count them in among the blessings.

"An old woman in a distant land was on the point of being sold out for not paying her rent. She had no money. As she had a son in America, a neighbor, thinking it strange he had sent her no money, asked to see her letters. There was one with a post-office order for seven pounds ten shillings. She had thought it was only a picture! How often are we more stupid than she! To be fearful, cast down, or troubled when we have all the promises of God in our possession, ready for use!"

Come, let us sing unto the Lord on this Thanksgiving Day, and whatever else we forget, let us forget not all His benefits; for the Lord is good, His mercy endureth forever. Let the redeemed of the Lord say so, and in saying to find how good a thing it is to give thanks.

Brevity in Prayer.

The late William Arnot tells us in his diary that, as he grew older, he grew more brief and simple in his closet devotions. He tersely says: "I suppose there are really two kinds of brevity in prayer—one, because you are far off, and one because you are far in." This is pithily put, and con-

K. D. C. tones and regulates ver.

tains a profound truth. No one can judge for another as to just how much time that other needs to spend on his knees. We cannot safely take the example of anybody else as an absolute in our own case. Many things need to be considered—our household duties, our business engagements, our special perplexities, our mastery of perpetual prayer. We must not, of course, let prayer be crowded out or crushed down through mere selfishness or worldly absorptions; but neither need we feel it always incumbent on us to spend just so much time in the exercise, or write ourselves down delinquent if we cannot pass whole hours in spiritual supplication like some one we have read about. It is better certainly to be far in than far off; but the former must not despise the latter, nor the latter judge the former. "Strength in prayer is better than length in prayer."—Herald.

Be sure to send a new name with your renewal.

A MINISTER HAD DELIVERED A COURSE of addresses on infidelity, and as time went on he was delighted to find that an infidel was anxious to unite himself with the congregation. "Which of my arguments did you find the most convincing?" ask the minister. "No argument moved me," was the reply. "but the face and manner of an old blind woman who sits in one of the front rows. I supported her one day as she was groping along, and putting out her hand to me, she asked, 'Do you love my blessed Saviour?' Her look of deep content, her triumphant tones, made me realize as never before that he who could suffice to make one so helpless bright and glad, must be a 'blessed Saviour' indeed." It is the living epistles that convince and persuade men. An earnest, patient, cheerful, helpful Christian is an argument for Christianity more convincing than any that Paley or Butler ever constructed.

Renewals for 1895 are expected now.

Random Readings.

The secret power in missions is love. Zeal is thought set on fire by the heart.

The heart is restless till it rests in thee.—St. Augustine.

If religion be anything, it must be everything.—Dr. Hope.

He who can suppress a moment's anger may prevent a day of sorrow.

Life is not so short but there are always time for courtesy.—Emerson.

Never distrust the Lord. He can bring light out of the darkest midnight.

Moderation is commonly firm, and firmness is commonly successful.—Johnson.

Throw your whole soul into your life's work. Seek your life's nourishment there.

Consecration is debt paying. We owe all to God. To recognize this and give all is consecration.

If we would bring a holy life to Christ, we must mind our fireside duties as well as the duties of the sanctuary.—Spurgeon.

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It is true wisdom to speak but little of the injuries you have received, or the good deeds you have done.—Christian Leader.


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