

we know... interest... Christ... strength... because... Spirit... on with... of the... was some... church... which... stood... candle... They... church of... were... "But... miserably... We... of the... Church... arch, He... and the... are real... im and... it was... been for... had the... complete... fruit,"... of losing... ward to... to His... that day... Father... We too... the text... of that... ear fruit... ed, and... which... to the... ce from... ment to... "It is as... wisdom... ntecast... urch is... and may... be the... prove... as not... er, but... in the... ne shall... is only... til the... all the... same"... e have... ersion... What... ll bear... a pas... going... of a... and the... at the... y the... to see... s on... s was... and or... which... of the... it be... rist is... no is... inner... move... y in... sassing... rry to... rry to... only... own... win... ge of... oe as... other... ll not... down... ended... ve a... and... lva... lf in... y of... white... pen... win... of... h of... may... the

light-house, he will not always see that he is doing good, but he is every day, and God will see to it that the harvest will come when he and the world shall know that much good has been done, even in the darkest night, and that it is impossible for one to be in living and intimate union with Christ and not bring forth much fruit. But one can only continue to bear abundance of fruit as long as he abides in Christ and Christ in him. However great a man's usefulness may have been in the past, he cannot now bear much fruit if his union with Christ is not living and intimate. There are professors of religion who once enjoyed the peace which is only to be found by intimate union with Jesus, and who were active in Christian work, but now they are not happy, and they leave the work for others to do, or leave it undone. Perhaps they cast the blame of their indifference on others, or on the circumstances with which they were surrounded, but the real reason is that they did not give the necessary attention to the injunction of our Lord: "Abide in me and I in you." All the influences which may oppose a Christian cannot rob him of the presence of Jesus, if he does not himself consent to grieve the Holy One from him. Our hearts have been made glad by "the news from the Churches" during the past year. We have been told that the people of God were working earnestly and unitedly. That in answer to prayer under the preaching and teaching of the Word of God large numbers were converted and added to the churches. That love abounded in the hearts of the Christian workers. We have then been asked to pray to God with them as they were wholly depending upon him for further success. Brethren, continue in that state. Let not your besetting sins, your care, or your pleasures interfere with your communion with Jesus and you will always bear "much fruit."

There may be some honest, truth-seeking heart asking, What can I do in order that I may abide in Christ and He in me? That question is answered by our Lord for such truth-seekers, "If ye keep My commandments, ye shall abide in my love."—John 15: 10. Again: "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."—John 14: 23. It will not do to keep some of his words and commands; there must be a deep and changeless purpose to do all His known will. He in whom the union of the text is complete, and who carries this purpose continually into action will enjoy perpetual Pentecostal peace, and the fruit of his life will abound to the eternal good of his fellow men. I can think of Jesus standing in our midst to-day, in a true sense, and we gather around Him as professors, ministers, missionaries, delegates and friends, to ask Him how can we be enabled to do the work which is before us as we go to our various fields of labor. His answer is: "He that abideth in me and I in him this one bringeth forth much fruit."

We know that "the heavens declare the glory of God and the firmament showeth His handy work," and that angels by obedient and holy lives bring glory to God, and we see Jesus looking up to the Father, and hear him saying, "I have glorified Thee on the earth." As we stand by our Lord we love Him and desire with Him to glorify our Father who is in heaven, although others may be living a great distance from Him and are saved yet, "so as by fire. We are glad to have the honor of laboring for Him in bringing glad tidings to a perishing world. But we say, Jesus, is it possible for us to join with Thee, with angels and the world, which is Thine by creation, in bringing glory to the Father? We have His answer in this beautiful text which is before us as a motto of the Amherst Church for the present year, and suitable for us all: "HEREIN IS MY FATHER GLORIFIED THAT YE BEAR MUCH FRUIT."

Let Christ dwell within us, and though we may pass away like the faded leaf and the sapless stalk, we shall "arise to newness of life."

Sarcasm is the natural language of the devil.—Carlyle.

Correspondence.

For the Christian Messenger. My Critics Answered.

1. It is objected that the doctrine of the Divine Immanency may be merely hypothetical. I answer, it is the accepted doctrine in all the advanced and respectable and accredited scientific thought of our day. It is moreover the doctrine of the sacred Scriptures. They teach that we have our life and activity in God. They teach that God is over all and in all. They declare it to be quite impossible to flee away from the spirit, and presence of God by escaping to the uttermost boundaries of sea and earth, by ascending even up into the heavens or descending down into Hades. The doctrine of the Divine Immanency in the life of the world, in the life of humanity, is preeminently the teaching of our blessed Lord and Master. My critics will kindly pardon me if I take the liberty to say that I am of opinion that the old Mechanical Theory of the Universe is quite unscriptural and unphilosophical.

2. A long argument is instituted against the statement that natural laws are nothing. As though I ever made such a statement! My statement was that natural laws were nothing in themselves, that is, apart from God. I distinctly and repeatedly asserted they were very real, when viewed as they ought to be viewed, as having no existence apart from God, as being really the methods of the Divine energy.

3. The proposition that natural laws are He is unintentionally misunderstood, misinterpreted. It was never the meaning of Mr. Cook that natural laws are all of God. The idea is that, inasmuch as natural laws are the methods of the Divine energy, they are essentially He. I laboured hard to make that point clear in my first article on God and Natural Laws. I must humbly beg of my readers to endeavour to understand me clearly. I never knew before that I was so obscure a writer. The Christ says that He and the Father are One. This does not necessarily imply that the Christ included in his own being all of God in all possible respects. Else how could there be the glorious Trinity? How could the assertion be made by the Christ that my Father is greater than I? The meaning is evidently that of essential oneness. So in my former article I used this expression: Therefore natural laws are essentially He.

4. Objection is taken to the assertion that natural laws are as infinite as infinity and as eternal as eternity. This statement was made by my good friend, one of my critics, who is probably abundantly able to defend it. I may be permitted to explain what I personally should understand by such a proposition. In this limited Universe of God, the Divine Spirit is everywhere present. And are not therefore His infinite and eternal energies everywhere manifested in the Universe, sustaining, creating, renewing? "My Father worketh until now and I work." These are the words of the Christ. Now therefore wherever and whenever the infinite and eternal energies of God have been manifested in the Universe, there have been natural laws. For natural laws according to our doctrine are always and everywhere the methods of the Divine energy. By the term natural law it is to be remembered I mean something much larger than the orderly laws and processes of our little finite world. It is in the sense above explained, as I understand it, that the eternity and infinity of natural laws are predicated. The statement is made in the same sense in which is made that sublime Scriptural declaration as to our powerlessness to escape the veritable presence and Spirit of God throughout the universe of space—mind—matter.

One might say more. We might say that God as Spirit is EVERYWHERE. We might say that wherever the spirit of God was, there was the Divine energy. The Divine energies are according to method. That method is natural law. Therefore natural law is everywhere with God, eternal with God.

5. Phillips Brooks says: "There have, beyond all doubt, been glorious self-sacrifices, saintly embodiments of purity, shining instances of spiritual aspirations in classic heathenism, and even in barbarian idol worship." I take the liberty to say further that Chunder Sen was one of these instances. I take the liberty to say that Chunder Sen had been born from above, born of the Holy Spirit. The Word of the Lord came to him and he was regenerated and renewed. He obeyed and revered the light which he had. He loved the eternal righteousness. He was a spiritual hero, and more than that, he was a disciple of the Christ. He was a friend of the Christ. I mean spiritually, veritably and essentially the Christ is the universal Word, the Truth of God.

Whoever has in any nation, and at any time assimilated the Holy Truth of God, partaken of the Life and Light of God, has entered into a vital union with our Divine Lord and Master, the Christ. We must get beyond all narrow and limited views of the Christ. We must accept his own declaration: "I am the Way, the Truth and the Life."

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is acceptable to him." Keshub Chunder Sen feared God and worked righteousness. He was acceptable to God. Let us be careful how we judge him. I speak with great confidence when I say that Keshub Chunder Sen was a moral and spiritual hero, wonderfully faithful to the light God gave him. That he was one of God's children I have no doubt whatever. He not only received the Truth of God, the Christ, the real spiritual Christ, but he manifested the Christ spirit in his life abundantly, faithfully. "For as many as are led by the Spirit of God, they are the sons of God." This man not only received the Truth and the Life of God, in other words the Christ, with his intellect, but also with his heart and soul. His soul was on fire with the inspiration and enthusiasm of the Truth. Let us turn again to these words of the Christ: For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister and mother. How the great heart of the Master rebukes us! How the great soul of Jesus the Christ humbles us! Forbid him not: he that is not against us is for us." There have been men who have dared to twist and torture these words of the Christ and make them mean that any indifferent man is for God! Let such men study the context. Let such men beware and be honest! The eye of God is on all. The reference is to all those who are really trying to serve God according to their best light, who are working in the essential spirit of the Christ. Of these Keshub Chunder Sen was emphatically one.

The great soul of the Master is not small or unworthy that He should be anxious about a mere name! The great question with Him is: Is a man rooted and grounded in the Truth? The Christ is the Truth and the Life. "To this end have I been born and to this end have I come into the world that I should bear witness unto the Truth."

These are the words of St. John: "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him." Therefore I claim that Keshub Chunder Sen was born of the Christ. I hope no one will have a quarrel with the inspired words of St. John.

Again St. John says: "Little children, let no man deceive you; he that doeth righteousness is righteous, even as He is righteous." Does the Scripture have any meaning or authority? Is it not wiser than we? The Greek word used for righteousness in both these cases implies justice, integrity, practical righteousness. That Keshub Chunder Sen was a noble example of a worker in practical and true righteousness is a fact very clearly revealed by his life and spirit. And he was a worker in righteousness from the real spirit of the love of righteousness.

I call attention to the inspired words of St. Paul. I hope no one will have a quarrel with him. "If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision?" "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God." So true Christianity is not a matter of the acceptance of certain formal and intellectual doctrines, but it is the love and service of God. True Christianity is in the spirit. It is as universal as the world. The Holy Spirit is inspiring the hearts of His true children everywhere. Who are his children? As many as are led by the Spirit of God. Let us away with all narrow notions, not approved of by our Sacred Scriptures!

Mr. Mozoomdar is a man as honest and noble as any one of us. He is far better able to judge of the character of Chunder Sen than any one of us. Mr. Joseph Cook is a man as honest and noble as any of us. He is far better able to judge of the nature of the great Hindoo Theist than any of us. Mr. Cook quotes approvingly these words of Mr. Mozoomdar: "Often has Reshub Chunder Sen said that in his soul there was a mighty voice. He called it inspiration. He called it the Word of God. Perfectly fearless he stood on this platform, surrounded by thousands of wondering men, and said that in his soul he heard the utterances of the Most High. And if the whole world

was arrayed against him he would vindicate the righteousness of that Eternal Voice. What was that Voice? Was it not the Socratic counsellor, the adviser whom the Athenian sage consulted in every emergency of his life? Was it not the Comforter whom Jesus, while death stared him in the face, promised to send unto his sorrowing disciples? Was it not the Pentecostal Tongue of fire that descended in flames on the head of the apostles? Was it not the Law of the Spirit of Life about whom St. Paul spoke, when he taught with tremendous authority? Friends, when this stream of perennial inspiration entered into the roots of this great genius, and touched his powers and susceptibilities, he rose up, and in his rising hundreds rose, thousands rose, men rose, women rose, all rose to give glory unto God, and to proclaim peace and good will among men." These are the words of the Christ: "Other sheep I have which are not of this flock."

The man who vainly tries to shut out from the kingdom of heaven such a good man as Keshub Chunder Sen, is, I fear, unwittingly injuring the cause of the Truth. He is taking little account of the glorious power of the ascended Christ and the matchless grace and large liberty of the Gospel of Glad Tidings to Humanity.

That such men as Keshub Chunder Sen are essentially of the kingdom of the Christ is the belief of such men as Joseph Cook and Phillips Brooks. Indeed it is a generally received belief in the most responsible and advanced Evangelical circles of thought in this city. I speak advisedly. I have every confidence that these principles for which I am now contending will before many years be very generally received in the Church of Christ everywhere.

But I must be careful that in the heat of controversy I do not lose sight of the supreme idea, the establishment of the Truth. I am satisfied with the general admission that there are good and noble men among heathen nations. What matters it as to the special application of that principle? Chunder Sen stands or falls to his own Master. I do not aim to contend with my good critics merely for the sake of victory. For that would be very unworthy and very unwise.

6. "Blessed are they who hunger and thirst after righteousness; for they shall be filled." "If any man willet to do His will he shall know of the doctrine whether it be of God."

Are the Scriptural declarations of no account? Shall they be set aside to meet our little theories? Any man who, like Chunder Sen, thirst after righteousness and wills to do the Will of God must come sometimes to a knowledge of God, must be filled with the fulness which is of God. Otherwise the Scriptures are false and uninspired! Let us to the Law and to the Testimony!

7. Mr. Brooks claims that the man who, like Gamaliel, makes the Truth more possible for other men, must sometimes come to a full knowledge of the Truth. "But Mr. Brooks is speaking of those men who make the Truth more possible for others by themselves loving, reverencing, obeying the Truth so far as known. Now Mr. Weeks applies this same argument of Mr. Brooks to the case of men who have helped others to a knowledge of the Truth by the good providence of God but not by themselves loving or obeying the Truth. They have advanced the Truth against their will. Is there not a wide difference between these cases? Is not this a strange kind of argumentation?"

Once before my good friend and critic, towards whom I entertain the kindest feeling nevertheless, turned my argument and applied it to a case almost entirely different. He will of course pardon me if I say good naturedly that I was then amazed and am now confounded. Gentlemen, I am expected to defend two Divines and oppose two more. I may hope to receive generous treatment at your hands. I wish to reserve a little strength for hard work in the Schools of this City the coming Autumn. Will not any one of my old friends among the Baptist Ministers of the Word in N. S. come to my assistance?

Very respectfully,  
E. M. CHESLEY.  
Boston, July 11th.

Canon Wilberforce has had a baptistery as well as a font put into his new church at Southampton. This is worthy of remark. It is a sign not without import. It is a distinct assertion that the Baptist mode is not wrong. It is a defined attempt to work on the lines of the Prayer-book on every point. This can issue only in more rampant Sacramentalism than ever. Evangelicalism has no standing place in the rubric. Shut up within the citadel of the Thirty-nine Articles it boasts its possession of the Church.

The Christian Messenger.

Bible Lessons for 1884. THIRD QUARTER.

Lesson V.—AUGUST 3, 1884.

DAVID'S REPENTANCE. Psalm li. 1-19.

COMMIT TO MEMORY: Vs. 9-12.

GOLDEN TEXT.—"My sin is ever before me."—Psalm li. 3.

REFERENCES.—(1) Isa. xliii. 25; xiv. 22. (2) Rev. i. 5. (3) Prov. xxiii. 18. (4) 2 Sam. xii. 13; Luke xv. 21. (5) Eph. ii. 3. (7) xiv 4-9; Isa. i. 18. (9) Jer. xvi. 17. (10) Acts xv. 9. (11) Luke xi. 13. (12) 2 Cor. iii. 17. (14) Psa. lxxi. 23, 24. (16) Hosea vi. 6. (17) Isa. lxvi. 2. (19) Psa. iv. 5.

DAILY HOME READINGS.

- M. David's Sin. 2 Sam. xi.
- N. David Reproved by Nathan. 2 Sam. xii. 1-12.
- W. David's Confession, and Discipline. 2 Sam. xii. 13-23.
- T. The Lesson Fourth Penitential. Psalm li.
- F. The Second Penitential Psalm. Psa. xxxii.
- S. The Sixth Penitential Psalm. Psa. cxxx.
- S. The Seventh Penitential Psalm. Psa. cxliii.

ANALYSIS.—I. Sin Confessed, Vs. 1-6. II. Prayer for Cleansing and Renewing, Vs. 7-12. III. Promised Fruits, Vs. 13-19.

Author.—David, King of Israel. Time. About 1034 B. C.

QUESTIONS.—Vs. 1-6.—What is David's prayer in vs. 1? Why does he ask for mercy? Why does he not try to offer excuses? What peculiarity about the word loving kindness? Why does David speak of the multitude of tender mercies? Illustrate what is meant by blot out. What is meant by thoroughly? How are we washed from iniquity? What evidence of David's repentance have we in vs. 3?

Vs. 7-12.—What is meant here by purge? To what does the purging with hyssop refer? To what is sin here likened? What is the force of whiter than snow? What only can purify us from sin? (1 John i. 7). What can give the anxious sinner joy and gladness?

Vs. 13-19.—What is the first fruit of a restored position in God? See vs. 13. What the second? See vs. 14. What does David mean by bloodguiltiness? What had sealed his lips from praise? What sacrifices are acceptable to God? Of what are Zion and Jerusalem types?

Lesson Proverbs.—Where, in this lesson, do we find—I. The duty of confessing sin, and how to confess it? 2. That sin is polluting to the soul and hateful to God? 3. How to be restored to God's favor? 4. The preparation needed in order to labor for others? 5. The proper fruits of genuine repentance?

NOTES.—Vs. 1.—Have mercy: David doesn't excuse his sin, but confesses it fully, and pleads not for justice, but for mercy. Loving kindness: a beautiful word, combining love and kindness. Multitude: the greatness of his sin needed great mercy. Blot out: as one rubs out a writing or an account on a slate.

Vs. 2.—Thoroughly: old English, thoroughly; i. e., through and through. My sin: it isn't the punishment, but the sin that distresses him.

Vs. 3.—Transgressions: notice the plural; not one sin, but many.

Vs. 4.—Against thee only: his sin against God was so great.

Vs. 5.—Shapen: he was, like all others, born of sinful parents.

Vs. 6.—Truth in inward parts: sincerity and holiness. Hidden parts: heart, inner nature.

Vs. 7.—Purge: cleanse or purify. Hyssop: used by the priests for sprinkling the blood of cleansing upon the leper. Sin is moral leprosy, and needs the blood of Christ applied. Whiter than snow: denoting perfect purity.

Vs. 8.—Joy and gladness: words of forgiveness. Bones . . broken: a strong figure, to set forth his wretched condition as unforgiven.

Vs. 9.—Hide thy face: that is, an angry face. Compare Numbers vi. 25: "His face shines upon thee."

Vs. 10.—Clean heart: holy heart with which he could commune with God.

Vs. 11.—Thy presence: good men desire God's presence; bad men shun it. Holy Spirit: with which David had been anointed (1 Sam. xvi. 13).

Vs. 12.—Joy of salvation: not salvation, but the consciousness of it, and delight in it. Free Spirit: willing spirit. One happy in God and willing, can do effective work.

Vs. 13.—Teach: the rejoicing soul seeks to save others.

Vs. 14.—Bloodguiltiness: great guilt, the guilt of his great sins.

Vs. 15.—Open my lips: sin had closed them to praise.

Vs. 16.—Sacrifice . . burnt offering: valueless without a penitent heart.

Vs. 18.—Zion: a type of God's king-

dom. Jerusalem: a type of the Church of Christ.

Vs. 19.—Be pleased: the sacrifices of a heart not penitent are an offence; but the Lord is pleased with the offerings of praise of a heart that confesses and puts away sin.—Advanced Quarterly.

Boutch's Department.

Original and Selected. Bible Enigma.

No. 287.

An injunction the Apostle Paul gave to Timothy, applicable alike to all good ministers of Christ, may be found by taking the initial letter of each of the following described names:

- 1. A hungry seaside boarder.
- 2. A Jewess proselyte.
- 3. A fat king.
- 4. A valiant captain.
- 5. A wise man.
- 6. A musical Levite.
- 7. A Greek bishop.
- 8. A plotting enemy.
- 9. A fruitful land.
- 10. A waving grain.
- 11. A mighty ruler.
- 12. A young damsel.
- 13. An expert marksman.

CURIOUS QUESTIONS. No. 268.

Form diamonds of the following:

- 1. The centre of the definite article.
- 2. A very little light.
- 3. The prince of darkness.
- 4. A tribe of the Canaanites.
- 5. The High Priest's cap.
- 6. Sheltered from the wind.
- 7. The sibilant letter.

- 1. The first part of bat.
- 2. To pass away to another state.
- 3. The book.
- 4. An old priest who died because of his disobedient sons.
- 5. The first part of the organ of sight.

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Bible Enigma. No. 286.

- 1. R abab.....Joshua vi. 17.
- 2. A bigail.....1 Sam. xxv. 3.
- 3. C hloe.....1 Cor. i. 11.
- 4. H annah.....1 Sam. i. 12, 13.
- 5. E sther.....Esther viii. 3, 6.
- 6. L ydia.....Acts xvi. 14.

RACHEL.—Gen. xxxv. 19.

ANSWERS TO CURIOUS QUESTIONS. No. 266.

CHRIST  
HE A VEN  
R A  
I V  
S E  
T N

NO. 267.  
D O G  
J U L I A  
G O L D A T H  
Y E A R N  
A T E

Take off your Hat.

The Hon. Philip Hoyno, of Chicago relates the following: "I was going along the other evening when a savage dog flew out at me, evidently ready to rend me in pieces. Now, what do you suppose I did? Whipped out my pistol? Not a bit of it. I simply lifted my hat. Don't laugh. The dog stopped, looked at me, growled, and finally crouched back to the doorstep and began wagging his tail. I have done the same thing over and over again with the same result.

Dogs, in my opinion, think—in a crude way. They see a man such as I, walking along, say with a plug hat on his head, and so forth. To him I present a complete picture, just as a dog with flapping ears, swishing tail, and four legs, presents one equally complete. Now, mark! The four footed picture can not, so to speak, disintegrate. No dog ever saw another dog take off its tail, or lay down its ears, or throw away one of its hind legs. This human apparition suddenly begins to take himself to pieces. He lifts off his hat. The dog doesn't know what is coming next, perhaps. He begins to think. He is overawed. He meets with a power which is beyond his comprehension, and he succumbs.

Mind you, this is only my theory, but I have tried it on several times, and I always found it to succeed."

The remains of an English traveller had been exhumed for interment in the family vault. When the coffin was opened we started back in affright, 'Why these appear to be the remains of a lion.' 'Yes,' replied a nephew of the deceased, with a sigh, 'that's the lion that ate him up; uncle's inside of him!'