

"IT IS FINISHED."

Look up, my soul, the debt is paid :
 Thy sins—no shameful load—are laid
 On God's dear Son,
 'Tis done, 'Tis done,
 The dreadful deed and done for thee,
 To give thee life and liberty.
 O soul, look up :
 The bit ter cup
 He drank in anguish, drank alone,
 That for thy evil He might atone,
 Look up, and see how loveless hate,
 God pardons thee for Jesus' sake.
 Look up, my soul, no sorrow now :
 The thorns that pierce thy Saviour's
 brow
 Are felt no more,
 The pain is over,
 The water, mingling with the blood,
 Flows not, nor yet the crimson flood
 From buds and feet,
 Fresh scent is sweet
 Yet, O my soul, remember Thou,
 Thy guilt that holy Head did bow
 In bitter woe :
 A cruel blow
 That galled the nails went in ;
 On that pure soul thine own dark sin
 Was laid, 'Tis done,
 For God's dear Son
 Hath paid it all—the debt for thee—
 And thou hast life and liberty.
 A boundless love ! Far-reaching grace
 That bids me lift to heav'n my face
 And strain'd with tears,
 That quells my fears
 And turns my mourning into praise,
 That takes my years and months and
 days
 And makes them rife
 With holy life
 And joy and singing : Evermore
 His name I'll praise on sea and shore
 With ev'ry breath :
 And e'en in death
 I'd sing to Christ, the King who died,—
 Of Jesus Christ, the Crucified.
 —Eva Rose York.

HOW MANY SHALL BE SAVED?

BY J. OKNOVAN.

Was it Judas Iscariot, who asked the question, "Lord art thou there, that be saved?" Oh, how eagerly does unsatisfied human nature wearing the garb of a religious profession pry into spiritual mysteries—run away after the solution of a problem, the alleviation of a real, uncertain and delude ourselves with a religion of mere curiosity. How did sin originate before there was in all the universe one actual sinner? How can the absolute Goodness of God be reconciled with man's moral responsibility? How many will be finally saved? All such inquiries are only the ineffectiveness of an utterly vain curiosity so long as we ourselves are not saved. The "Lord's Prayer" and the gospel story is ringing in our ears, "Escape for thy life."

In the fourth story of a burning hotel, with the floor growing hot beneath their feet, two men are in the room, talking about how they are saved. Are they not madmen? After all these men have fallen among the waves, and is evidently drowning; so I throw him a rope exhorting him to grasp it. The Gospel is the rope which has found out how I fell in here. Not until I have discovered why, under the divine government, water should have the strange power of drowning an honest man." Is not the man mad?

Deeply interesting as questions like this, "Lord, are there few that be saved," are, there is something infinitely more important to every one of our sinning, death-doomed race, namely, "Is there any life in the water?" The breath is in our nostrils, and by every breath of our pulse, our day of gracious opportunity is speeding away; disease and accident are busy all around us. The sentence of death is hanging over the head of the Judge, standing before the door, and endless eternity with its tremendous issues stretches away before us. Are you saved—am I saved from the guilt of sin and the just wrath of God? The question is not, "How many I could tell the exact number that shall be saved, if I myself am lost?" What although I could make plain all mysteries—what although I were a walking library of perfected and exhaustive knowledge—what although I could win my own way and wander down to everlasting dismal damnation? Satan, I am sure, is the profoundest philosopher and theologian that walks our earth.

His question, "Are there few that be saved?" Jesus Christ's wise, solemn and ever-memorable answer is, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, but shall not be able." The strait gate is made here to gratify popular curiosity, but the Divine Teacher catches advantage of the question propounded to urge upon His questioner, in words that never shall be forgotten, their personal duty in using their present opportunity.

Without attempting the ponderous work of sermonizing, let us try first to understand this answer of Christ—and then to see how it answers the question of the curious question, but is all the more valuable because it does. Well,—

1. *There is a GATE into which every one who is saved must enter.* "THE GATE." In the "religious" world there are many gates, many ways, many paths, many gates, mosque gates, cathedral gates, pontifical and sacramentarian doors by the gross; but, in the spiritual world, there is "The Gate," a particular place into which and through which we must enter. The occasion of our redemption experience there is a certain line over which we must pass out of the region of alienation from God, into the region of acceptance with God and perfect safety. The occasion of our redemption is repeated in the "strait" and "narrow" words slightly different—"I am the door."

2. *The nature and structure of this Gate is "STRAIT."* Mark the spelling of this word. It is "strait," that is tight and narrow.

At the first blush we are disposed to ask, Why strait? What possible straits, narrowness and close-fitting is there about the gospel scheme of God's saving grace?

It is strange. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money,

any wine and milk without money
and without price." Surely there
is not any *straitness* in this wonderful
proclamation. "Look unto me, and
be saved, and all the earth: for I
am God, and beside me there is no
Saviour." I can see no *straitness* here.
"Behold the Lamb of God, who
taketh away the sin of the world."
As Moses lifted up the serpent in
the wilderness even so must the
Son of man be lifted up, that who-
soever believeth in him may not per-
ish but have everlasting life." "God
so loved the world that he gave his
only begotten Son, that whosoever
believeth in him might not perish but
have everlasting life. In these state-
ments I cannot see any *straitness*.
"Come unto Me all ye that labor and
are heavy laden, and I will give you
rest." The Spirit and the bride say:
Come; and let him that heareth say:
Come; and whosoever will let him
take the water of life freely." No
straitness can I see here. How then,
can the *straitness* of the "gate" be
said "the gate" of Jehovah's free gift
of "strait"? Wherein does this *straitness*
consist? I answer.

Because (1) There is only one *gate*
into the favor of God for us all—
and that is the *gate* of His grace. A popu-
lar notion that there are many ways
of entrance into the Divine favor—that it
really matters nothing *how* or in *what*
way we may approach God, He will
mercifully welcome us. His em-
phasis is not in coming, since he is
merciful in coming, people may come by
Mecca, the Mahometan gate, or by the
Gauges at Benares, the Brahminical
gate, or by Mary and the Mass, the papal
gate, or by penitence and a few good
works, the Protestant gate, or by Pres-
byterianism—by any of these gates, or in-
deed by any other imaginable religious
opening, the sincere seeking soul may
get to God and find acceptance. All
such shallow notions of a free gift are
contrary to the teaching of the Bible.
To God there is only one solitary way
of return—the *strait gate*. This state-
ment narrows all human hope to one
door of escape for sin and wrath.

(2) The *straitness* of the *gate* is em-
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each one of these Hindu saints, which they clutched with a snirk of satisfaction. Then they dipped their hands in the sea and pour water over the head of the girl, repeating rapidly. Sanscrit incantations to drive away her sins. Then they pour water over the mother's head with the same joyful expression. Then they dip their hands and they poured water into the girl's hands and she threw the water out into the sea. This they did three or four times. Then they poured water into her hands again, and she threw it back into the sea.

The mother goes through the same performance. Then mother and child, hand in hand, press out into the deep. They fall forward upon the wave, and an incoming billow sweeps over them, covering them for a moment from mortal sight. Coming up out of the water, they start for home, believing that they have washed away their sins and cast them into the depths of the sea. The mother and child are then covered. They are the "gods of the earth." The common people do not say "good morning" to these divines when they meet them, but put both hands together, in prayer, and worship them.

One day a Brahmin, a stranger, and his father and his nine-year-old son are taking their great bath. Here, too, four or five Brahmans are pouring water over one woman. After she has plunged into the billows she trudges ashore, and goes to her room to thank her salvation, for the "gods of the earth" follow her. They surround her, and hold out their hands. She puts a few coppers into the hand of one of them and tries to escape, but they keep pouring water over her, and she is put into the hand of another and attempts to dodge them again. But, there is a Brahman in front of her; a Brahman behind her; a Brahman to the left of her; a Brahman to the right of her. No time is given her to make a penny to buy beer. No cooie ever bantered more doggedly for higher pay. "Give me! give me! I gave you your bath. Give me! give me!" And she cannot get off until she has given them all the coppers she has. Then, last gaining her liberty she flees like a bird released from its captors.

"How much money have you taken this morning?" we ask a Brahman. "Eight annas," he answers. "Eight annas," is the quick reply. If you ask any one okthem, he will tell you as quickly as you can snap your finger. They keep counting them over and over, and wonder how much they will get next. One day a Brahmin got a hundred annas for services from a certain rich Hindu who had come to wash away his sins, and the news about that two rupees spread like wild fire all along the shore. As I was talking with one Brahman, a man came running, and said, "A cat has been caught by a cat upon a mouse, lest someone else should get the job ahead of him. The man was a carpenter who had done some work on the Mission Compound, and as the went down into the water, I saw him catch a mouse. He was a Brahmin, with all the water of the blue ocean could wash away all the lies which that gray-headed old sinner had told me."

It was astonishing to see how brave the children were. I did not see one but a child who was afraid to go into the surf.

Look! There are half a dozen Brahmans sitting in a row. Each man, with his fore-finger, draws a circle in the sand. Then in the circle he writes the day of the week as they say in Sanscrit. The space is filled with a scribbling. Then with both hands he scoops up his writing, sand and all, rushes to the water, throws it into the billows and plunges after it to take his bath. Then he takes up his fore-finger and writes a new circle in the sand. When he scooped up the sand and threw it into the waves he was casting his sins into the depths of the sea to rest upon his head no more.

As the day advanced the crowd disappeared like a bubble before the rising sun. When the clock tower struck ten the bathing was over, the sea was groaning with the transgressions of a nation, and except a few fishermen, not a sinner was to be seen upon the shore.

On the morning of the 5th morning, Feb. 5th, the Christmas comes but once a year; and this great day comes but once in four years. Some say that such a specially great and meritorious day comes only once in twelve years. Others say only once in forty years. The doctors differ what can I say? Anyway every four years the multitudes from far inland come down to the shores of the illimitable sea to wash away their sins.

Although word was sent to all the villages that we had cholera in town—real Asiatic cholera—yet all this multitude came. I met one young man, who came from Bobbili, over 50 miles from here, to take his bath. He was a poor town, along the Bay of Bengal, on the east, and the Arabian Sea on the west, they come down from the inland villages, in tribes and with song, to take their morning bath in the meritorious sea.

All this gives to us a splendid opportunity to preach to them of that "fountain opened to the house of David" for sin and for uncleanness." We try to show them that sin is deeper than the sea, and that they can wash away, and we relate to them the story of the Lamb of God, who taketh away the sins of the world."

This afternoon with a clear glass bottle partly filled with ink, a tub of water, and a stick of soap, we started for the Clock Tower to get the crowd. Before crowds of Hindus we tried to wash the ink out of the bottle by pouring water over it and by plunging it into the tub. But they told us we must wash the inside.

Yours very truly,
L. D. MORSE.

BANARAS, India, Feb. 7.

It will be sufficient to say here, to bear testimony to the fact that I have been greatly benefitted by the use of K. D. C., when other medicines prescribed as remedies afforded no relief.

REV. JOSEPH HOGG,
Minister of St. Andrew's Church,
Aug. 16, '98, Winnipeg, Man.

Free sample mailed to any address.
K. D. C. Co., New York, N. Y.,
132 State St., Boston, Mass.

A Methodist Minister on Baptism.

No. 5.

Rom. 6 : 4. "Then take that passage buried with Him by baptism into death." If we take that literally as it says it is physical act, why not let us make it spiritual? We are all dead; we're wicked—we also ourselves to be indeed untorn! Literally and physically they? They are both spiritual and physical."

To this statement of our Methodist friend I reply that he must have forgotten that we have a physical ordinance to set forth our spiritual union with Christ in His death, which symbolizes the spiritual truth contained in verse 4, viz., "We were baptized into His death," i.e., Lord's Supper, and the Lord's resurrection. The symbolism is so perfect, the truths set forth, when we keep the physical forms contained in New Testament. But defects are apparent to a child when the symbols changed, as were done by the Roman Catholics at the Council of Trent, its central idea when the Catholic worship the bread and deny the wine to any but the priests; and baptists lose its central idea, when the Methodists use a sprinkling or pouring instead of immersion and do not set forth burial and resurrection.

2. Here are ELEVEN witnesses from three large denominations that Rom. 6 : 3 "Buried with Him by baptism into death," does mean IMMERSION.

BURIAL AND RESURRECTION WITH CHRIST

I. METHODISTS.

John Wesley (founder of Methodism), in his famous "Notes" on the New Testament, says, in commentary on Rom. 6 : 4. "Alluding to the ancient manner of baptizing by immersion—the body was raised from beneath by the glory, (glorious power) of the Father, so we also by the same power could rise again. And as He lives now new life in heaven, so we should walk in newness of life."

In another place, in his celebrated commentary, says on this passage: "It is probable that the Apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water; whereas if poured upon the head, the man would die; and when he came up out of the water, he seemed to have a resurrection to life; the man is risen again, alive."

Joseph Benson, who succeeded John Wesley as the President of the Conference, wrote a commentary, in which he also admits that this passage refers to the ancient manner of baptizing by immersion.

II. PRESBYTERIANS.

Dr. Philip Schaff says on Rom. 6 : 4. "The chief blessing of Baptism is undoubtedly the remission of sins, the whole force and beauty of the illustration lies in the very allusion to the death of James and emersion."

Dr. James McKnight says on Rom. 6 : 4. "Christ was raised from the tomb by baptism of repentance, for He never committed any sin; but He submitted to be baptized, that is, to be buried under the water by John, and then raise out again."

Says Chalmers, D. D., L. L. C. says on Rom. 6 : 4. "The original meaning of the word baptism is immersion, and though we regard it as a matter of indifference whether the ordination named, be performed in this way, or otherwise yet, the Bible teaches that the prevalent custom of the Apostles was by an actual submerging of the whole body under water. We advert to the analogy that is instituted between baptism and regeneration, and underneath this sort of baptism, even immersion under the surface of ground, whence He soon emerged again by His resurrection. We, by being baptized into His death, are conceived to share in His death and resurrection, and the act of descending under the waters of baptism to have resigned an old life; and in the act of ascending, emerge into a second or new life."

III. EPISCOPALIANS.

Cousar and Howson, in their "Life of St. Paul," say: "It is needless to add that baptism has been administered occasionally administered by immersion, the convert being plunged beneath the surface of the water, represent his death to the life of sin, and then raised from this momentary state of death to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism, though perhaps necessary for more convenient pastoral relations, tends to obscure popular apprehensions of the important passages of Scripture—Archdeacon Farrar, D. D., F.R.S. says in his "Life of St. Paul," "The life of the Christian being hid with Christ in His death, and then raised to sin, his resurrection with Christ in resurrection to life. The dipping under the waters of baptism, is his uniting with Christ's death; his rising out of the waters of baptism, is a resurrection with Christ, and the birth to a new life."

Nathan Liddon, D.D., in his "Bampton Lectures," p. 346, says, "As to neophyte (i.e., young convert) plunged beneath the waters, so the old man dies, and the new creature rises. As Christ crucified and entombed without resistance might from the grave, which can no longer hold Him, so the eye of faith, the Christian raises him from the earth, regeneration radiant with light and perpetual youth. His gauge is to be fixed near floor on Christ, who, being raised from the dead, dieth no more."

Dean Guldbring, of Norwich Cathedral, England, said in delivering the famous "Bampton Lectures" one year ago, says on page 18, "There can be no doubt, that baptism when administered in the pristine and most orthodox sense, is a divinely constituted emblem, having been for one instant submerged beneath the water; a type thus of interruption of man's energies in death; the body is lifted up again in the air, by way of expressing eternal"

Dr. Cunningham Gilbie, in his grand work, "The Life of Christ," says: "John resisted no longer, and, leading Jesus into the stream, the rite was performed. Can we question that such an act was a crisis in the life of our Lord? His perfect manhood, like that of other great things except sin, forbids our doubting that *before sinking under the waters, he must yet have risen from them with the light of a higher glory in His countenance.* His past life was closed; a new era had opened. Hitherto, the humble villager, veiled firm in the world, He was henceforth the Messiah, openly working among men. It was the true moment of His life. *He rose from the dead. Past years had been buried in the waters of the Jordan. He entered them as Jesus the Son of man; He rose from them the Christ, the Son of God.*"

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BIBLE
Adapted from the
SECOND EDITION
Lesson II April
DISCORD IN
GOLDEN

"See that ye fa—
—Gen. 48: 24.
TO 37: 11.
NEW TESTAMENT
parents.—Eph. 6
those in fault.—
Hike reproof.—Jo
Jos. 3: 16. The
18: 4.

EXP

THE OLDER SON
dwelt in the land
The ten older son
ate in many way
ones, who were th
Jacob's old ag
in age, and st
were often the c
sorrow. "The re
34, 35, 37. "The
were 'baid boys.
worst elements
appear in their
younger brother
through their liv
the influences of
ing. They were
those who had n
home. In time
had its effect,
tended to subdue
and make them
of the promises.

IV. JOSEPH
feeding the flock
like his brothers
detachments ove
country occupie
sometimes as far
and Dathan 70
home. "The lad
Bilhah, and . .
ondary wives of
vants of Leah an
bly Syrians. The
of a wilder race
and more likely
conduct. As to
with them (1)
from rivalry wit
birthright, and
for this would m
the eldest son of
the eldest son of
bible meaning of
the youngest son
to wait upon his
had to look after
brothers went to
also sent to the
(1 Sam. 16: 11; 17
bably went from
messages and err
communication w
Dr. Wm. Taylor
was set over the
charge of them f
an overseer. The
place of his fall
the assistant of
V. CONDEMNED
Joseph brought
evil report," an
some way he lea
duct toward oth
ther; idleness, di
know not what
ther's messenger
ported the facts

VI. PARTIALITY
Vs. 3, 4. "3. "No
more than all his
not well help
ence better than
he was of a n
more useless as
he was the son o
in his more retir
to do with his
partnership with
him of his belo
gard the phrase
meaning "son
wise beyond his
The elder son
disliked this statu
themselves to bli
so lovely, and di
in the same att
ner. "And he
many colors." A
Joseph and the c
showed partialit
being drawn mor
other, cannot be
obedient, loving,
who have "be
tongues, coarse
and disgraceful
rent or teacher
tial. The bad
love and care.
generous thing it
is very apt to be
only Joseph's r
grace of God tha
ruined by his fa
sions of his lov
of many colors
Jacob. How he
brought to him
was reaping th
tiality.

THE COAT OF
The word is ob
phrase may mea
many colors" as
(2) as in the man
long garment wi
"reaching to the
down to the fee
Or (3) a robe
(from the Phari
4. "And when
The sons of the
Joseph because
conduct. Now i
with them. "An
committed the
which the birth
him the eldest s
given to Joseph
second wife, it
bad begun to m
make this chan
that this sleeve
ment,—was giv
born." "They l
our schools, our
our workshops,
ly find that the
those who hold
the excesses, the