

The Christian Messenger.

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WHOLE SERIES.
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Poetry.

Somebody's Mother.

The woman was old, and ragged, and gray,
And bent with the chill of the winter's day;
The street was wet with the recent snow,
And the woman's feet were aged and slow.
She stood at the crossing and waited long,
Alone, uncared for, amid the throng
Of human beings who passed her by,
Nor heeded the glance of her anxious eye.
Down the street, with laughter and shout,
Glad in the freedom of "school let out,"
Came the boys, like a flock of sheep,
Hailing the snow piled white and deep.
Past the woman so old and gray,
Hastened the children on their way,
Nor offered a helping hand to her,
So meek, so timid, afraid to stir.
Lest the carriage wheels or the horse's feet,
Should crowd her down in the slippery street.
At last came one of the merry troop—
The gayest laddie of all the group:
He paused beside her, and whispered low,
"I'll help you across, if you wish to go."
Her aged hand on his strong young arm
She placed, and so, without hurt or harm,
He guided the trembling feet along,
Proud that his own were firm and strong.
Then back again to his friends he went,
His young heart happy and well content.
"She's somebody's mother, boys, you know,
For all she's aged, and poor, and slow;
And I hope some fellow will lend a hand
To help my mother you understand,
If ever she's poor, and old, and gray,
When her own dear boy is far away."
And "somebody's mother" bowed low
Her head
In her home that night, and the prayer
She said
Was, "God, be kind to the noble boy,
Who is somebody's son and pride and joy!"

Religious.

For the Christian Messenger.

Lying.

There are few sins more prevalent than lying, and few also against which less is either spoken or written. The reason of this may be that it is so abhorrent to all honest men that they prefer to treat on more agreeable subjects. The first lie we have any record of is found in the third chapter of Genesis, and was told by the devil, and that lie was the origin of all others, as well as all the sin and misery, wretchedness, and woe that have blighted this world from that day to this.

God said to our first parents concerning the fruit of the tree, "Ye shall not eat of it, neither shall ye touch it, lest ye die." And the serpent said unto the woman, "Ye shall not surely die." Here we have Satan denying what God had plainly declared, which of all forms of lying is the most daring and dangerous. In John viii. 44, it is said of Satan, "He is a liar, and the father of it," by which we may learn that all lying is to be traced back to him. In Revelation xxi. 8, we read, "All liars shall have their part in the lake that burneth with fire and brimstone." This however does not simply mean those who are in the habit of lying, but according to the original "all the false," which will therefore also include all false professors or hypocrites and all who live in the practice of sin of what-ever kind.

Solomon says, Prov. xiv. 5: "A faithful witness will not lie, but a false witness will utter lies;" this being so, any one that uttereth lies is not to be depended on in giving evidence of any kind. Paul thus exhorts the Colossians (iii. 9): "Lie not one to another, seeing ye have put off the old man with his deeds." By this we learn that those who put off the old man are not supposed to lie. And yet how often

are they guilty of it. Every act of deception: every promise unfulfilled without lawful reason: every word or action intended to convey a false impression; for a simple nod of the head may be as emphatic as if a man spoke as loud as thunder; all these come under the head of lying. According to Isaiah lix. 2, 3, this sin is shewn to be most offensive to God: "Your sins have hid his face from you. . . . your lips have spoken lies, your tongue hath uttered perverseness." From Acts. v. 3, we learn that Satan incites men to this sin, for Peter asks Ananias, "Why hath Satan filled thy heart to lie to the Holy Ghost &c." And inasmuch as it is so especially hateful to God and consequently ought to be to his people, Solomon says, (Prov. xiii. 5): "A righteous man hateth lying;" and Isaiah (lxiii. 8) represents God as saying of his people: "Surely they are my people, children that will not lie."

Such was David's abhorrence of lying and deceit that he says, (Ps. ci. 7): "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight," and in Ps. xix. 29, he prays to be delivered from this great sin, "Remove from me the way of lying."

In Jeremiah's day some of the prophets in Jerusalem were guilty of it, which he describes, and justly, as an horrible thing. "I have seen also in the prophets of Jerusalem an horrible thing: they . . . walk in lies." Ezekiel too had to mourn the same evil. "And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, 'Thus saith the Lord God, when the Lord hath not spoken.' Of the many evils resulting from lying there can be none more disastrous than that described by Jeremiah, when a prophet or minister of the gospel proclaims either by voice or pen statements which he seeks to establish by a 'Thus saith the Lord God, when the Lord hath not spoken them.'"

One thing however is certain that lying, by whomsoever practiced, must sooner or later be discovered, for Solomon says (Prov. xii. 19): "The lips of truth shall be established for ever; but a lying tongue is but for a moment," and Moses in Numbers xxxii. 23 says: "Be sure your sins will find you out."

Mr. Spurgeon and the General Baptists.

THE GENERAL BAPTIST ASSOCIATION held its Anniversary in London last month when six new churches were received making the total number 179, with a membership of 24,943, having 109 pastors 384 local preachers, and 4,514 Sabbath School teachers. The baptisms during the year numbered 1175 and to their mission church at Orissa, India, 73 were added. At the public Home Missionary Meeting Rev. C. H. Spurgeon was present and delivered a very characteristic speech. He said the very best speech that could be made for home missions they would find in their own report. Reports of societies were, as a rule, very useful things when a man could not sleep. If he would sit by his bedside and read a portion of one of the reports usually presented, he would be pretty sure to obtain a good night's rest. But the report just read seemed to have no narcotic quality. In listening to it he was quite awakened and quickened. He was glad to be present, and had been thinking whether he was a soldier of another regiment in the King's army come among them, but he found some of his own brethren there of the same regiment exactly, and he did not know, on looking round, whether he was among Particular General Baptists or General Particular Baptists, or what he himself was exactly in relation to them and everybody else. He knew that he was Calvinistic, but he was a good deal more, and was rather less. As far as he could make them out they were Arminian, but a good deal more, and as he suspected rather less, and he hoped so. He did not know if there remained now any very great distinction between them, for if he heard a

General Baptist he was usually astonished at his Calvinism; and if he heard a particular Baptist he was often a good deal grieved with his Arminianism. He would rather see them go up than the others come down, but he would still rather they all met in the unity of the faith, as he thought they did. He did not think there were any more loyal adherents of the London Baptist Association than the General Baptists of London. He hoped they would be particularly baptistical in these evil days when no one thinks much of believer's baptism and everybody thought such a deal of baptismal regeneration and infant baptism, and that they would very generally spread the Gospel of Jesus Christ as they had opportunity. Let them hold a council of war. It would never do for churches belonging to a society and pledged to support it, not to do so. One did not know what to do with such churches sometimes. It was very easy to get them to pledge, but they did not always redeem their pledges, which are so far like the pledges at the pawnbroker's with the sign of the three balls, which he had been told was two to one if ever anything came out again. (Laughter.) It must not be so amongst them, but all promises must be faithfully kept and exceeded, if possible. Some of the sums might be very small, but they were very acceptable. Little fishes were very sweet, and there was no nicer dish than whitebait. If they could not send up a sturgeon—a royal fish of one hundred pounds—let them send a few pence or shillings, and the society would be glad to make a hearty meal thereon. Let the report be improved. Now for the council of war. What had they met together in the name of the Lord Jesus Christ to contemplate? That was rather poetical, in the region of high flying. They did intend this grand work by God's grace—the saving of souls. At least, he used to think people had souls to be saved, but he had been informed they had not got souls until they were saved. He did not believe it, but looked on every man as immortal, and would not care twopence about his salvation if he did not. If the heathen were dogs and cats let them keep so. If they were as the horse or the mule, let them keep as they were. He could assure them they would get no tears of sorrow from him, and no energetic attention for their salvation. But the loss of an immortal soul might keep him sleepless on his couch, unless it awakened him up to lay his life down that he might save some. They did wish to save souls, and they did not go in for anything else. The preaching of fine sermons, or even the erection of fine houses in which churches can be gathered, was a very poor object compared with the winning of souls—the piling together of living stones into a spiritual temple for the habitation of Jesus Christ by the Spirit. They hoped to affect the whole world, for it was quite by the winning of souls they thought that every good, moral, and spiritual, would come, for when a man is made a Christian he should be made to attend to the laws of health better, though he was afraid some of the members did not think as much of that as they should. If a man can be made temperate, honest, to love his kind, and seek their good, it is to be done by saving his soul, for when his heart gets right, his habits, his family, and his neighbors will participate in the blessing. They had, therefore, a very high mission to purge this fallen world by turning of living waters, flowing from the altar, right through it. The Lord send a copious stream very speedily, for there was much need of it; and might they have some part in fashioning the channel along which the mighty stream might flow. They went in also for the universal spread of Christianity. Yes, the world for Christ, and Christ for the world. They did conceive that their business had not only to do with time, but with eternity. A soul converted affects every golden street in paradise; and shall not only affect every wave of time that shall pass over this globe, but

affect yonder golden harps when they shall resound his praises without end. Nobody sought to make it the great object of his life to answer all the objections ever raised against Christianity. Trying to answer every objection was like the task of Sisyphus, for ever rolling a huge stone up hill, but was constantly rebounding. For like that of the daughters of Dalus trying to fill a bottomless tub with buckets equally bottomless. It was not to be done. If they would demolish scepticism by removing the present objections there were thousands of men who would make as many again, like spider's spinning, there was no end to it. They had something else to do besides sweeping away cobwebs. Let them break men's hearts, not tickle their ears. Get at their consciences, rather than give them what he had heard, a sermon called "a fine intellectual treat." A fine intellectual treat is an abominable sin, and a great crime. So far as he could make out some of the most modern philosophical works on Christianity, every man was as good as another, only a little better. They would all get right at last, he was given to understand, except the righteous, perhaps, who seemed rather in a difficulty as to whether they ever would have everlasting life at all, because there was a question whether the word "everlasting" does mean everlasting in relation to their joy. He pitied them. He believed there was a great gulf between righteousness, and wickedness, and that men must be born again still. And they did not shade off as with cold and heat on a thermometer. There was a vital distinction between men in and out of Christ, and they must recognize this if their preaching was to be blessed. Doing something for Jesus Christ was better than all the talk about it. Instructing one child was better than all the day-dreams. They wanted personal service. They wanted plenty of back-bone, but there must be some marrow in it. With the oil of compassion might they abound in faith. The masses of the people would only be brought in by the Christian lives of the members; for in London especially it was manifest how difficult it was otherwise to reach the masses. All true religion was God's work, and if they would only go on labouring and waiting His time they would see His final triumph.

Correspondence.

For the Christian Messenger.

From Rev. Rufus Sanford in India.

Hot weather! Yes, that expresses it exactly. Warm, is not sufficiently telling. We want an adjective that goes above blood heat; and expresses to our friends under temperate skies, something of what we in India feel when the mercury stands above 100° in our coolest rooms. To be uncomfortably warm is not the pleasantest experience possible. One can endure an extreme of heat, however, for a few hours, with a good degree of fortitude. But to have this continue day and night for weeks in succession, is more than flesh and blood can bear without crying out—"Oh for a cooling draught!"

The air itself seems to have come directly from a furnace. It does not satisfy the lungs. You gasp like a fish out of its element. Then when the breeze is strong you dare not expose yourself to it, for, besides being hot, it seems well calculated to throw you into a fever. You take up a glass in order to get a drink of water. It feels as though it had been near the fire. The chairs and tables are unpleasantly warm to the touch. You feel unnerved, limpsy, unfit for any exertion.

At night you seek rest in sleep; but the children, poor things, they suffer much, keep crying out from the multitude of their wants. A kind of measles-like rash known as "Prickly-heat" covers their bodies. Indeed it visits old and young producing a very itchy, uncomfortable sensation continually prompting one to scratch and rub as the only means of alleviation. Many

regard prickly-heat as a favorable symptom. They say 'if you have it you will not be attacked with fever.' This may be correct, though the voucher is not at hand. But prickly-heat is not the only trouble, grievous boils, humors, and I know not what evil things are brought out by excessive heat. There are several cases of these among us now.

We have had a season of extremely trying weather; quite beyond any former experience as the following extract from a note received on the 17th inst. will show. The writer is a manufacturer and merchant of Bimlipatam, who has had a residence of thirty years in India:

"How have you all been living through the terrible weather of the last fortnight? I never remember such a year in Bimlipatam before; and the reports from all parts of the country are the same, that the heat has been excessive, and the deaths from heat beyond all precedent. Poor Mackie died from heat apoplexy on Saturday, and I have heard of three others from among my friends during the last ten days."

Unfortunately the monsoon shows no signs of breaking, and until it does we shall have no alleviation of this unnatural heat.

I think you ought to be very careful how you expose yourself to the sun up at your works. Depend upon it Europeans cannot do it with impunity."

Reports from various parts show that many have fallen victims to heat apoplexy. Natives succumb as well as foreigners, though the cases reported are mostly those who were weak from insufficient food. Among the coolies working at a tank in Vizianagram, six fell down and died in one day. That was the 12th of June, the hottest day in our experience.

Mr. Mackie was quite an old resident, and wealthy. He was stricken down suddenly while on a journey by palanquin. Only a few weeks since the Church of England Chaplain at Cocanada died of heat apoplexy while travelling on the road to Rajahmundry. He expired in a traveller's bungalow with none but his servant near.—Thus we are warned. Dangers surround us thick on every hand. Never before did these lines come so frequently to mind.

"No burning heat by day,
Nor blasts of evening air,
Shall take my health away,
If God be with me there;
Thou art my sun, and Thou my shade,
To guard my head, by night or noon."

Hitherto the Lord has preserved. He has given strength equal to our day.

On the 20th a most grateful relief came in the form of thunder and lightning and a thorough down-pour of rain. 'Waters ran in the dry places like a river.' Tens of thousands rejoiced in this merciful visitation of Providence. The animals and the earth seemed glad. Since then we have had additional showers and quite an agreeable temperature. All appear joyful in the prospect of a fruitful season, and a gradual removal of the terrible pressure which the years of famine have imposed. That pressure is felt very severely just now in this district. "The eyes of all wait upon Thee; and Thou givest them their meat in due season."

Yours in the Gospel,

R. SANFORD.

Bimlipatam, June 27th, 1878.

For the Christian Messenger
United States Correspondence.

WASHINGTON, D. C., July 30, 1878.

The hot wave of the West reached here, as Genl. "Probabilities" Myers had predicted beating upon us with unspent fury. Sointense was the heat that within 3 days 55 poor creatures lay down and died, from its effects. Not all from sunstroke, but all from the direct effects of the extreme heat. In that time the total number of deaths in the city was 127. The street car and chariot horses dropped down by scores, poor things, and those that survived