Is it True?

Is it true, O Christ in heaven,
That the highest suffer most?
That the strongest wander farthest,
And more helplessly are lost?
That the mark of rank in nature
Is capacity for pain?
And the anguish of the singer
Makes the sweetness of the strain?

Is it true, O Christ in heaven,
That, whichever way we go,
Walls of darkness must surround us,
Things we would but cannot know?
That the infinite must bound us
Like a temple veil unrent
Whilst the finite ever wearies,
So that none's therein content?

Is it true, O Christ in heaven,
That the fullness yet to come
Is so glorious and so perfect
That to know would strike us dumb?
That, if ever for a moment
We would pierce beyond the sky
With these poor dim eyes of mortals,
We should just see God and die?

—*Helen Hunt Jackson.*

Hints to Church Members.

Much is being said and written today on the duties, the obligations, and the failures of ministers. We do not chafe under this; we need all the warnings and counsels we can obtain, along with grace from above, to make us good ministers of Jesus Christ.

The spiritual welfare of a church, however, is not altogether dependent on the pastor. The members have much to do with it, and there are few developments that so deeply grieve and discourage godly men and, worse still, "grieve the Spirit of God," as "bitterness, wrath, clamor, and evil speaking" among the members of congregations. A few hints from the inspired word may be respectfully presented to our fellow-worshipers and brethren, whose places are not in the pulpit, but in the pews.

The Epistle to the Philippians is not a lengthened nor a tedious treatise. It has but four chapters and can be read carefully in a very little time. The church at Philippi had an interesting history, and its tone and spirit gave pleasure to the apostle as he thought of and prayed for its members. It had its appropriate officers, as we see in the first sentence of the letter—bishops, and overseers, and deacons. The overseers were the men responsible for the ruling and teaching, and the deacons for the Christian benevolence of the church. Now, the points emphasized in the letter, as we shall rapidly indicate them, may be studied with profit by church members who desire the true growth of the church.

Foremost among these is "fellowship" not merely in society or in social gatherings, but "in the gospel" (chap. 1:3); one feature of it is "love" abounding (v. 9), and that not in mere sentiment, but "in knowledge and all judgment." That would rule out envy, party spirit, and criticism, and it would draw in the desire for mutual edification. It would lead to hearty appreciation of all graces in one another, approval "of things that are excellent" (v. 10), and to sincere avoidance of anything that would be a stumbling-block in the way of their brethren. There would be no occasion for men to say, "I'll not worship with men of that sort. If that is religion, I don't desire it."

The apostle, in the next place, emphasizes their intercessory prayer for himself. That implies prayer for ministers. Here is something for church members to do. Let the petition go up for divine teaching, spiritual help and true success for their pastor, and sincere suppliants will move in the direction of their prayers. They will be regular hearers and hearty fellow-workers. They will not be heard to say, "He is paid to preach to us, that is all we have to think of." If the pastor only knows that his work is on the hearts of his people at God's throne, he will be able to say, like Paul, "I shall abide and continue with you all for your furtherance and joy of faith" (v. 25). A third important characteristic desired is like mindedness (chap. 2:2)—"being of one accord, of one mind." That would rule out "strife and vainglory" (v. 3), and bring in mutual esteem, considerateness, and in fact, "the mind that was in Christ" (v. 5), who forgot self for the good of those whom he counted brethren. Let this spirit prevail and there will be no opposition to a measure by one set simply because it is proposed by another. There will be demonstration of mutual regard and affection, salutation of one another, if not with the kiss of Oriental life (I. Cor. 15:20), with the hearty handshaking, and which would be extended to "every saint" (chap. 4:21). There are two kinds of coldness in a church. One is in the worship, when fervor and reverence are conspicuous by their absence, and the other, which many will notice, when one is treated as if thought to have come from a hospital for contagious diseases.

There is no patronizing air implied in the mutual courtesy urged on members. On the contrary, they are to be seen to be earnest in seeking spiritual growth, "with fear and trembling" (chap. 2:12), and so doing "all things without murmurings and disputings." Yet that fear is not the fear of terror; for the members are bidden to "rejoice in the Lord." Nor is their regard for others to be a mere sentimental humanitarianism. A certain discrimination is to be exercised in all the life of church members. They are to "beware of dogs, of evil workers," and of misleading teachers, like those who tried to have all gentile Christians circumcised (chap. 3:3). He would have them "stand fast in the Lord" (chap. 4:1), make the divine word their "rule" of life, and imitate in their "walk" the exemplary Christians known to them. If the members of our churches kept on these lines, how much the power of the church would be increased, and how much misery would be escaped—misery that comes through bondage to fashion, leading down to dissipation, domestic tragedies, and disgrace.

The apostle makes much of Christian co-operation by church members. Euodias and Syntyche he desired to be of the same mind. These ladies had been Paul's helpers (women's work is not an invention of our times), and he desired "help" for them and for other fellow-laborers (chap. 4:3). They were not to be fanatics, or cranks, or enthusiasts over separate hobbies, but to let their "moderation be known unto all men" (chap. 4:5).

There is not time to delineate all the features of an ideal church, such as the inspiring Spirit here suggests, but the reader cannot fail to notice the care the members had taken of Paul, their minister for the time, and even after he had left them. Church members ought to keep this in mind, and never more than to-day, and nowhere more than in these United States, in which the church stands out before the world as free, unendowed, parted from the state, and dependent on the voluntary contributions of the people. There are too many pastors who could not truly tell their people. Your care of me hath flourished. If all could say it, more men would seek the office as they do the profession of law or medicine. Let these and other like traits of character indicated in the letter to the Philippians, be carefully reproduced in church members, to whom these thoughts are respectfully recalled, and they will shine as lights in the world—the church will grow in spiritual power, ministers will be strengthened, and God will be glorified.—*Rev. John Hall, D. D., in New York Observer.*

How a Jew Became a Christian.

One of the most instructive and impressive stories which we have seen in a long time is the account given of himself by Mr. P. M. Redwood, a converted Jew, who has been for several years past engaged in effective Christian work. It is one thing for a Jew to become a Christian nominally, and to stop just where so many born of Christian parents stop, outside of Christ and still unsaved. It is another thing for him to become a Christian truly—trusting in Christ as a personal Savior. It was said, in an article published last week, that the old custom of asking a man if he is saved has of late become obsolete, and for it is substituted the question, "Are you willing to engage in some work to help men to be better men?" But that is not Christianity. [A heathen might ask that question of his fellow heathen. Zoroaster had sought to help men to be better men; but he did not succeed, to any considerable extent. Mr. Redwood had lived the life of an ordinary Jew. He was seeking to find all his good things in this world. He believed that religion is a thing for this present world, and that the end of life is to get all one can out of it. But he learned to look at it differently, according to the story of his own experiences told in the *Hebrew Christian*. Here is so much of it as pertains to his passage from the world to Christ:

One day a minister happened to come in to give me an order for an overcoat, and as I took the measure he asked me what religion I belonged to. I then told him I was neither one thing nor the other, but should like to find out which was the true religion. He then told me that, as a Jew, I ought to accept Christ, for he is the one whom we look for. I said, "That is just what I am seeking after, and I am anxious to know if the Messiah truly has come." He then invited me to his home to take instruction, and, after doing so for several weeks, I was convinced that the Messiah came in Jesus of Nazareth, who died for the whole world. I was then received into the Church of England, at St. Paul's, Hagerstown, London, N. by baptism, and soon after (in 1878) I was confirmed by the Bishop of Bedford. But with all these ceremonies I had not the assurance that the sins which I had committed were all forgiven. I became more miserable than ever, although very regular in attending church on Sundays; and on week days I would go as usual into all kinds of amusements to drown my convictions, as the minister had told me there was no harm in worldly pleasures.

At that time I had a great misfortune in business, as some of my brothers were angry that I came over to the Christian faith; and as a result I moved a few miles from the city to a place on the borders of Kent. I felt the burden of sins weighing more heavily upon me and in me. To my surprise, I could not find a single person to point out the way to me—the way of finding peace with God. For nearly two years I was in that awful state, so much so that I attempted to take my life eleven times.

One day a workingman came in to give an order for a pair of trousers, and began at once to speak to me about Christ, and asked me if I was saved. I told him I only wished I was, for although I believed in Jesus and went to church very regularly, and to communion, I could not say I was saved, and wanted to be sure of my salvation. Then he explained to me that I must not only believe in Jesus as a person, but also that he bore my sins on the Cross of Calvary; and told me that the moment I believed I should be saved. He was the first Christian who ever prayed with me and my wife.

I did not get freedom from my sins that night, but I began to search the Scriptures, especially the xi and iii of Isaiah. The following night, between 12 and 1 o'clock, I poured out my heart before God with bitter tears (as I had done for those two years nearly every night) and I told him if he did not save me then I would certainly make an end of my life, as I was so tired of the burden of sin. That night which was man's extremity, proved to be God's opportunity; God indeed helped me and gave me a vision of Calvary on which Jesus bore my load of sins. The Holy Ghost then brought a text to my mind: "Let not your heart be troubled: ye believe in God, believe also in me," and I cried: "O, Lord, I do believe; help my unbelief."

From that moment, the burden of my heart rolled away, and the voice of God said: "Be of good cheer; your sins which are many, are all forgiven; go in peace and sin no more." That was in May, 1881; and blessed be the God of Israel, who hath visited me with his salvation, I have had the witness within my soul ever since, that I am a child of the living God through Christ my Savior. It was indeed, a happy day when Jesus washed all my sins away; and God has also given me victory over worldliness; even the appetite for smoking, drinking and dancing has been removed. Hallelujah! What a Savior!

The Liberal Soul.

"The liberal soul shall be made fat," says the wise proverb. But who is the *liberal* soul? Not the man who only faithfully and honorably pays his debts. It is he who having performed all his contracts, goes far beyond all that law and strict right demand of him, and overflows in acts of love and sympathy to the afflicted and needy.

The *liberal* soul not only gives one tenth of his annual income to charity, and to aid the church and the cause of Christian education and Christian benevolences, but he gives *as the Lord hath prospered him.*

He who has an income of only five hundred dollars and gives fifty dollars of it to the Lord, while at the same time he has nothing "laid up for a rainy day" and has a wife and three children to provide for, is truly a liberal man. But he who owns three thousand dollars worth of property, has no children to provide for, and has an income of five hundred dollars, and then gives only fifty dollars to the Lord's cause, is not to be compared for liberality with his neighbor above described.

So the man who has fifty thousand dollars laid up in store, has his children all grown up and educated or well started in life, and out of an annual income of ten thousand dollars only gives one thousand of it to the Lord's cause, instead of being a "liberal soul," is really closefisted and stingy. He comes not within five thousand dollars of fulfilling the gospel requirement of giving "as the Lord hath prospered him." Any thoughtful person can see in a moment the truth of this declaration.

And if this is true of the man whose annual income is ten thousand dollars, how much more is it true of the man who has two or three hundred thousand dollars "laid up in store" and has an income of one hundred thousand dollars a year!

The truth is there are far too many rich men in the churches to-day robbing the Lord by taking refuge behind the old Jewish one-tenth rule. That rule was all right for the Jews of Palestine, because there the people were kept somewhat on a social and financial equality by the law which caused all lands to revert to the original owners or their lineal descendants at the end of every fifty years. But to-day the gospel rule of giving is "as the Lord hath prospered you"—a rule which, while it may require even the poor man to give not less than the tenth of his annual income to the Lord's cause, requires the more prosperous, and especially the rich, to give far more than the tenth.

In proportion to the talent which the Lord has given a man is he under obligation to give in return to the support of the Lord's cause. In proportion as the preacher has the ability given him to *work* directly for the cause of God is he under obligation to do so; and in proportion as the laborer, the merchant, the business man, has been given the ability to work, to plan, and to make money, and does, by giving due diligence, actually make money, is he in duty bound to give of the money which God has enabled him to make to the support of all his work on earth. This is the gospel rule; and he who honestly observes it is a "liberal soul," and "shall be made fat," for the Lord has declared it—*Telescope*

Scriptural Estimate of Woman.

The first important suggestion that comes to us from the Bible record is that the production of woman was the consummating act of the creative week, writes the Rev. Charles H. Parkhurst in the February Ladies' Home Journal. Whatever opinion we may see our way clear to hold upon the doctrine of evolution, it remains a fact that the first two chapters of Genesis mark an orderly progress of creative sequence, each step in the history furnishing the platform upon which sustained itself a still higher and finer exercise of the Divine wisdom and power; so that each step was the finish of what had preceded and the initiative of all that came after. It is in that character, then, that we are obliged to construe the final act of the creative week, and to find in the production of woman the climax of God's creative energy. When he had finished her he stopped, knowing of nothing better nor higher that he could design.

The profound reading of the first two chapters of Genesis compels to the highest possible interpretation of womanhood. And this is in accord with the impression that is yielded by the Scriptures in their entirety, that while man is gifted with those properties that make him a more overt and conspicuous figure in the history of God's people, yet, that when it is a matter of personality carried to the highest and most delicate degree of organization and refinement, it is woman upon whom the Scriptures regularly put the stamp of Divine preferment. And the Scriptures have not been read for hundreds and thousands of years without the above sentiment having become in very wide degree an element in the general estimate. Not all, but a great deal, of what is known as gallantry is a silent eulogy which man yields to the queenliness of God's favorite sex. The same sentiment asserts itself, although in a manner not always understood, in the heavier penalty which woman is publicly required to pay when she sacrifices her womanhood. It is easy to say that the sin is as much his as hers, and that social ostracism for her and social toleration for him is an injustice, and so in a way it is. At the same time, in that discrimination there is an unconscious tribute paid to woman, for the dishonor can be only as deep as the honor is high from which it has declined. That estimated of woman lies very deeply intrenched in the masculine mind.

The Religion We Need.

Our religion is poor and useless unless it enters into the smallest details of private life, and reminds us of our plain duty in our daily intercourse with the world. What we need, above all else, is moral courage and manly self-respect—courage to be, rather than to seem; courage to resist the temptation to fraud and sham, and not pretend to be any richer, or finer, or wiser, or better than we really are. What we need is men so high-minded and conscientious that they can preserve their own integrity against the vain seductions of society and the foolish solicitations of friends. And we need women who are so pure, modest and self possessed that the fashionable world has no bribe to offer them—women who have no appearances to keep up, except the simple desire to be true to themselves, and cultivate the gifts of a Christian character; women who would rather practice the closest economy than, by their waste and extravagance, run their husbands into debt; women whose native dignity and sweetness make them the real queens of society, or, what is better still, the guardian angels and noble, presiding geniuses of their own homes; women who have nothing to conceal, and so can look the world bravely in the face and say: "My income is so much a year, and I don't care who knows it; it will not allow me to live beyond a certain rate, nor to dress beyond a certain style, nor to entertain except in a modest way. My first duty is to my home, to those whom God has placed with me there, and to such means of self-culture as are there within my reach. Beyond this I do not aspire; and if the gay, proud, luxurious world chooses to look in upon us, it must take us just as we are, without any pretences of any kind." Yes, women are needed—pure-minded, noble, gracious, dignified women—more than men, to effect this reformation.—*Rev. Geo. W. Cutler.*

Happy and Humble.

The Nashville *Christian Advocate* has the following editorial note: "One of the happiest couples we ever knew lived in a small log cabin in the pine hills of Mississippi. They were poor in this world's goods, never perhaps realizing as much as one hundred dollars income a year over and above the small amount of corn and meat they raised at home. They were 'ignorant and unlearned,' as compared with others whose advantages had been better. Their lot in life was what the world called hard, but they 'coveted no man's silver or gold,' and were 'content with such things as they had.' It was a privilege and a blessing to visit the dear old folks.

"They were as free from envy and jealousy as they were from pride and worldly ambition. They were where God's providence placed them, doing the best they could in their sphere, and perfectly willing to let their neighbors get ahead of them in the world. No extra grace was required to enable them to keep in a good humor when fortune smiled on others. They kept in mind and obeyed the apostolic injunction: 'Rejoice with them that do rejoice, and weep with them that weep.' This old couple loved God and their fellow-men, and therein was discovered the secret of their happiness."

Random Readings.

The shadow of human life is traced upon a golden-ground of immortal hope.—*Hilliard.*

Be not afraid of enthusiasm; you need it; you can do nothing effectually without it.

You cannot dream yourself into a character; you must hammer and forge yourself one.—*J. A. Froude.*

The one thing a man doesn't like to do is often just the thing which stands most in his way.—*White.*

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Totally Deaf.—Mr. S. E. Crandell, Port Perry, writes: "I contracted a severe cold last winter, which resulted in my becoming totally deaf in one ear and partially so in the other. After trying various remedies, and consulting several doctors, without obtaining any relief, I was advised to try *Dr. Thomas' Eclectric Oil.* I warmed the Oil and poured a little of it into my ear, and before one-half the bottle was used my hearing was completely restored. I have heard of other cases of deafness being cured by the use of this medicine."



When my little girl was one month old, she had a scab form on her face. It kept spreading until she was completely covered from head to foot. Then she had boils. She had forty on her head at one time, and more on her body. When six months old she did not weigh seven pounds, a pound and a half less than at birth. Then her skin started to dry up and got so bad she could not shut her eyes to sleep, but laid with them half open. About this time, at the earnest request of friends, I started using the CUTICURA REMEDIES, and *in one month she was completely cured.* The doctor and drug bills were over *one hundred dollars*, the Cuticura bill was not more than *five dollars.* My child is now two years old, strong, healthy and large as any child of her age (see photo.) and it is all owing to CUTICURA. Yours with a Mother's Blessing,

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