

their transit from Asia to the neighboring continent.

4. The God of their Indian ancestors, Brahma, is neither known nor worshiped by the gypsies. In fact, they are without any religion whatsoever. Words signifying God, soul, eternity, etc., are not found in their language.

5. One who studied the history and character of the Gypsies well, assures us that their code of morals is contained in three maxims, very familiar among them: (1.) No matter as to strangers, be true to your people. (2.) Men are free, but wives must be faithful to their husbands. (3.) With our kindred we must deal honestly, as to strangers, debts should not give us any concern. Generally they are lazy, dirty, thievish, treacherous, revengeful, fond of strong drink and tobacco, the embodiment of wandering rogues.

6. The gypsy women, bodily chaste, are equal to men in roguery. They are wily soothsayers, kidnappers, selling, administering poisons, acting as go-betweens. Men and women, in colonies of fifty or more, governed by dukes and knights, wander from country to country on byways, finding temporary domicile in forests and deserts, from whence, in small squads, they frequent the cities for purposes of theft, etc., etc. Of tawny skin, high cheek-bones, black eyes, shining black hair, thin lips, dazzling white teeth, their limbs excel in elegant proportion and agility. Of brilliant intellect, their rare gifts seek employment in knavery. Not less than four million gypsies infest the forests and mountain defiles of Europe and America.—*Texas Christian Advocate*.

EVANGELICAL TRUTH FORCIBLY STATED.

Evangelical truth has been forcibly stated in the writings of the late Dr. George Cheever. Note the following:

SIMPLE RELIANCE ON GOD'S WORD.

"Nothing tends so much to produce a manly independence, confidence, and genuine liberty of thought and feeling as a simple reliance on God's word and unconditional submission to it. 'Let them destroy my works,' said Luther; 'I desire nothing better; for all I wanted was to lead Christians to the Bible, that they might afterward throw away my writings. If we had but a right understanding of the Holy Scriptures, what need would there be of my books?'"

HOW TO SPOIL THE PULPIT.

He very aptly says: "Philosophic views of penalty, as bringing all creatures at length into the bosom of God; philosophic views of

the divine attributes, tending to pantheism; philosophic views of faith, disconnecting it from God's truth, which is its only legitimate foundation; philosophic views of history, exalting it to such a position as to make the authority of God's word dependent upon it; the very vagueness, doubtfulness, and subtlety of philosophic views or speculations generally—all this may just leave a man's theology so far as to spoil it, render it unfit for use, deprive it of regenerating efficacy, and render power in the pulpit impossible. Some of the most improved German writers are illustrations of theology so spoiled. In the system of Nietzsche, for example much applauded for its orthodoxy and philosophic exactness, it is maintained that as to logical position, by the letter, the tenet of absolute, positive, eternal punishment is undeniable; but as to reality, irreconcilable with the philosophy of the divine nature, and therefore impossible. The logical letter is a falsehood; the spiritual truth is that of final universal salvation. There can be no such thing as power, in the pulpit, in proportion as such views have place in the preacher."

UNCERTAIN VIEWS OF INSPIRATION.

Dr. Cheever says with truth: "There may be such theories of inspiration as inspire nothing but anxiety and unbelief; theories so discrediting and questioning, so dishonoring to God, His word, and His Spirit, that the experience of divine power is impossible. If a student has been so unfortunate as to come into the ministry under such a discipline, he comes distrustful and afraid, inexperienced and ashamed; he cannot develop power, for he does not feel it, does not believe it. If a man is doubtful about a bill, a draft, a signature, he cannot use it with confidence; other people will not take it, only with a private mark to return it; commercial operations cannot go on. If a physician is doubtful about a medicine, whether, for example, it be quinine or oak bark, and the patient too is doubtful, little good will the prescription accomplish, for there will not be the power, even if the medicine be genuine. So much does even nature depend for the efficacy of her real cures upon faith. But how much more the divine nature that operates only by faith, new created by faith, produces the experiences of life by faith."

"Work within the lines of your strength. Do not imagine that you are nothing because you are not everything. Abide in the station appointed of God, and though it be not the highest hill, which first catch the morning light, yet God will not leave you without visitation and succor and comfort."