

they. Is it for an easy life? See how they work and then tell me. Look at that missionary. He came here a few years ago, leaving all, and for our good? He was met with cold looks and suspicious glances. He was not discouraged. He opened a dispensary, and we said, 'Let the pariahs (lower caste people) take his medicine; we won't. But in the time of our sickness and fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given us has not been returned to him. Now what is it that makes him do all this for us? It is the Bible. I have looked into it a good deal in all the different languages I chance to know. It is the same in all languages. The Bible! There is nothing to compare with it in all our sacred books for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them; and they now bring it to us, and say, 'That is what raised us; take it, and raise yourselves.' They do not force it upon us, as did the Mohammedans with the Koran, but they bring it in love, and say, 'Look at it, read it, examine it, and see if it is not good.'—*Christian at Work.*

ANSWER OF A GOOD CONSCIENCE.

I. Peter III: 21.

ARRANGED BY A. M. HAGGARD.

I. The "Good Conscience" is that of George Muller, the great English philanthropist. The *American Cyclopaedia* gives the following sketch of his life and work:

He was born at Kroppenstadt, Prussia, Sept. 27, 1805. He graduated at Halle, went to England in 1829, and in 1830 was settled as pastor over a small independent chapel at Teignmouth. In a few months he relinquished his salary, believing that God would supply his want in direct answer to prayer. In 1832 he became pastor at Bristol, refusing all salaries except voluntary offerings. . . . In 1833 he opened two day schools, and before the end of the year had four schools in operation. In 1836 he determined to establish an orphanage, and hired a house for that purpose. By June, 1837, he had received \$5,000 for his orphans, and considerable sums for other benevolent purposes. In 1838 he hired three houses, and supported eighty-six orphans. In 1842 he had ten schools and ninety-six orphans. In 1845 he determined to erect a building sufficient for all orphans that should be sent to him, and began to pray for \$50,000, besides current expenses. In December a donation of \$5,000 was sent to him; in July, 1846, he received a donation of \$10,250; and up to January, 1847, he had received \$46,420, besides current expenses. In 1850 the large orphan house was built and furnished at a cost of \$75,000, and was immediately filled with 300 orphans. . . . In March, 1862, two more houses had been built and furnished, and were occupied by 700 orphans, making 1,000 supported by him, besides numerous schools and other benevolent undertakings. His three houses being full, he began to pray for funds to build two more. These were finished in 1870, when the five houses contained 2,050 children, besides teachers and attendants. . . . Between October, 1830, and May, 1874, he received in all \$3,085,000 by which 28,000 children had been taught in schools in Great Britain, Spain, Italy, India and British Guiana; 467,000 Bibles and Testaments had been distributed, 190 missionaries supported year by year, and 4,408 orphans brought up. The orphans, after being educated, are put out to service or apprenticed to trades. The five orphan houses, erected at a cost of \$575,000, are vested in a Board of Trustees; but they have no endowments, as their founder believes that funds will be provided as required. He is also pastor of a church of 900 members, built up by his own labors.

II. The "answer" of his conscience is described

in the following words from his own pen, written for *Der Sendbote*, a German paper, and translated by S. E. Smith for the *Watchman* of Boston:

About the beginning of April, 1830, when I was 25 years of age, I preached at Sidmoth, England. While I was there I heard three Christian women converse on baptism. One of them had been baptized after she became a believer. After they had conversed some time they requested me to give my views on the subject. I replied that I did not think it necessary for me to be baptized again.

Upon this the woman who had recently been baptized asked me, "But have you really been baptized?"

I answered, "Yes, when I was an infant."

"But have you searched the Scriptures on this point and prayed over it?" "No." "Then," she replied, "I beg you not to speak of it again until you have done so."

It pleased God to impress me with the importance of this remark. For just then I was in the habit of exhorting many who heard me to accept nothing as true which could not be proved from the word of God. Notwithstanding, I often spoke against the baptism of believers without having ever examined the Scriptures concerning it, or prayed over it. At once resolved, with the help of God, to examine the subject, and, in case I should find infant baptism grounded in the Scriptures, to defend it with all zeal; but if I should be forced to acknowledge believers' baptism as scriptural, then to defend that as the truth of God, and to be baptized myself.

As soon as I found time I set myself to the investigation. At first I prayed again and again that God would give me His teaching on the subject. Then I began to read the New Testament with special reference to the question. But I had no sooner began than a multitude of objections suggested themselves to me:

1. Many pious and learned men are unable to agree on this point; it is not manifest, therefore, that on this question it is impossible to come to any satisfactory result?

To this I answered: If the ordinance of baptism is revealed in the Word of God, why can not I be enlightened in regard to it? for the Holy Spirit still acts as teacher in the Church of Christ as He did anciently.

2. Very few of my friends have been baptized. Most of them are opposed to believers' baptism and will turn against me.

If all forsake me, but only the Lord accepts me, I may well be satisfied.

3. I shall certainly lose half my income.

As long as I am willing to serve the Lord faithfully He will not suffer me to want any good thing.

4. People call me a Baptist, and I cannot agree with the Baptists in everything.

5. I have been a preacher many years, and shall have to confess publicly that I have been in error, if I accept believers' baptism.

But is it not far better to confess that I have been in error than to remain in it?

6. Even if believers' baptism is right, it is too late now to submit to it. I ought to have been baptized as soon as God gave me faith.

Better would it be to follow the command of Jesus now than to persevere longer in the neglect of it.

As soon as I reached this state of mind I saw in the Scriptures that none but believers should be baptized, and that immersion is the only true baptism. The passage which especially convinced me of the former was Acts viii. 36-38—the baptism of the eunuch. The passage which made clear the latter was Rom. vi:35, "Buried with him by baptism." Shortly afterward I was baptized. I was greatly blessed in the ordinance, and have never for one moment regretted the step.

Before closing permit me to say a few words in regard to the difficulties which, in the outset, seemed to me to surround the baptismal question:

1. It is my firm conviction that of all the truths revealed in the Holy Scriptures none is clearer than the truth in regard to baptism—justification by faith not excepted—and that this truth is obscured solely because inquirers are not willing to let the Bible alone decide the question.

2. Not one of my real friends in the Lord has, as I feared, turned against me. On the contrary, most of them have since been baptized themselves.

3. Although I have lost worldly goods by being baptized, still the Lord has richly compensated me for the loss.

Finally, my example has led many to examine the question of baptism who, as a result of their examination, have been baptized on the profession

of their faith in the Lord Jesus. As this truth was made clear to me from the Word of God, I feel it my duty to speak on this as on the other truths of the Bible; and in the twenty-three years of my residence in Bristol more than a thousand believers among us have been baptized.

APOSTLES' CREED.

For the benefit of those who have never seen what is called "The Apostles' Creed," I here give it as it appears in "The Apocryphal New Testament," page 91. Each particular article, it is claimed, was inserted by each apostle whose name stands opposite the article:

- (1) Peter—I believe in God the Father Almighty,
- (2) John—Maker of heaven and earth;
- (3) James—And in Jesus Christ, His only Son, our Lord,
- (4) Andrew—Who was conceived by the Holy Ghost, born of the Virgin Mary;
- (5) Philip—Suffered unto Pontius Pilate, was crucified, dead and buried;
- (6) Thomas—He descended into hell, the third day he arose again from the dead;
- (7) Bartholomew—He ascended into heaven, sitteth on the right hand of God the Father Almighty;
- (8) Matthew—From thence He shall come to judge the quick and the dead;
- (9) James, son of Alphaeus—I believe in the Holy Ghost, the holy Catholic Church;
- (10) Simon Zelotes—The Communion of Saints, the forgiveness of sins;
- (11) Jude, the brother of James—The resurrection of the body.
- (12) Matthias—Life everlasting. Amen."

Of course the above creed was never made by the apostles. It is purely the invention of the Roman Catholic Church, possibly, two hundred and twenty-five years after the death of the last apostle.—*James O. Creel.*

TWO WAYS OF LOOKING AT THINGS

Two boys went to hunt grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men, being convalescent, were asked how they were. One said: "I am better to-day." The other said: "I was worse yesterday." When it rains one man says: "This will make mud." Another: "This will lay the dust." Two children looking through colored glass, one said: "The world is blue," and the other said: "It is bright." Two boys eating their dinner, one said: "I would rather have something other than this." The other said: "This is better than nothing."

A servant thinks a man's house is principally kitchen; guest, that it is principally parlor.

"I am sorry that I live," says one man. "I am sorry that I must die," says another. "I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better."

One man spoils a good repast by thinking of a better repast of another. Another one enjoys a poor repast by contrasting it with none at all.

One man is thankful for his blessings; another morose for his misfortune. One man thinks he is entitled to a better world, and is dissatisfied because he hasn't got it. Another thinks he is not justly entitled to any, and is satisfied with this.

One man makes up his account from his wants; another from his assets.—*Selected.*

"Hold fast the form of sound words," wrote Paul to Timothy in his second letter. It was the great apostle's dying injunction. The sufficiency of the divine Word and the necessity of preaching it were the thoughts which the apostle seemed most anxious to impress on the mind of his "son Timothy" in that solemn hour.