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## Religious Miscellany.

### The Gathering Home.

They are gathering homeward from every land,  
O, by one,  
As their weary feet touch the shining strand,  
O, by one.

Their brows are crowned in a golden crown,  
Their travel-stained garments are all laid down,  
And clothed in white garments they rest on the  
mead,  
Where the Lamb doth love his chosen to lead,  
O, by one.

Before they rest they pass through the strife,  
O, by one,  
Through the waters of death they enter life,  
O, by one.

To some are the floods of the river still,  
As they ford on their way to the heavenly hill,  
To others the waves run freely and wild,  
Yet they reach the home of the undefiled,  
O, by one.

We, too, shall come to the river side,  
O, by one,  
We are nearer its waters each evening,  
O, by one.

We can hear the noise and dash of the stream  
Now, and again, through our life's deep dream,  
Sometimes the floods all the banks overflow,  
Sometimes in ripples and small waves go,  
O, by one.

Jesus, Redeemer, we look unto Thee,  
O, by one,  
We lift up our voices tremblingly,  
O, by one.

The waves of the river are dark and cold,  
We know not the place where our feet may hold,  
Thou who didst pass through in deep midnight,  
Strengthen us, send us the staff and the light,  
O, by one.

Plant thou thy feet beside as we tread,  
O, by one,  
On Thee let us lean each drooping head,  
O, by one.

Let but thy strong arm around us be twined,  
We shall cast our fears and cares to the wind,  
Saviour, Redeemer, with Thee pass in view,  
Sallying, gladsomely, shall we fall through,  
O, by one.

Christ Cleansing the Heart-Temple.

In what a turmoil and confusion did our  
blessed Lord find the temple when he entered it  
on a certain time of the Passover! A noisy  
crowd of money-changers and cattle-brokers are  
driving their selfish and avaricious traffic—  
Herds of oxen are lowing; asses are bleating;  
cows of doves bleat up the way; the air is  
filled with the jingling of the tables of the  
gold, all eager to sell their beasts and birds for  
the sacrifices.

It is a terrible desecration of an edifice  
sacred to the Lord of heaven and earth.

Right among these noisy traffickers enters  
one who is greater than the temple. Seizing the  
small tables which were used for tying up the  
cattle, our Saviour twisted them into a  
"scourge" or whip, and drove out the whole  
crowd of profane intruders. The tables of the  
money-changers are overturned; and to those  
who were turning the sanctuary into a pigeon-  
house, the Divine Master says: "Take these  
things hence! make not my Father's house a  
house of merchandise!" The temple is cleared  
in an instant. Not of course, by the temple  
inspired by a small whip in a single hand; but  
by supernatural authority—the authority of the  
Divine Messiah, which asserted itself  
such a manner that the sacrilegious rabble  
fell off, as if by magic, and over-  
whelmed by the rebuke of that sovereign who was  
"Lord also of the temple."

In this striking scene I find a parable, a full  
of spiritual instruction. The soul of every Chris-  
tian is a temple. It becomes such at the time  
of conversion. Formerly a habitation of the  
filth, it becomes, by regeneration, a "habita-  
tion of God through the Spirit." As the  
temple on Mount Moriah where but common  
men, as the powers and affections of a sinner's  
heart, become, through trust conversion, a  
dwelling-place for Jesus. "Know ye not,"  
says Paul, "that ye are the temple of God, and  
that the Spirit of God dwelleth in you? If any  
man defile the temple of God, him will God  
destroy, for the temple of God is holy; which  
temple ye are? What a glorious idea this  
presents of a faithful follower of Christ!

It is a sanctification of the Spirit—full of holy  
thoughts and devout inspirations. Not a  
gloomy cloister; but a tabernacle of praise,  
with a rain of lofty melody peeling through the  
arches, and the sweet incense of gratitude as-  
cending from the altars. The mercy-seat of  
prayer is there; and the flames of love, con-  
suming the offerings, send forth the "savour of  
sweet will."

We could point to hundreds of church mem-  
bers who would say that they had been  
intruded and set up in tables of traffic, in de-  
spite of that solemn utterance, "Ye cannot serve  
God and Mammon." Such men are eaten up  
by the greed of gain; they are as thoroughly  
worldly-minded and unspiritual.—The heart  
that was once a temple has become a ware-  
house or a broker's office. Let such back-  
sliding professors look out for the scourge  
sliding professors look out for the scourge  
sliding professors look out for the scourge

more than we loved Him who gave them. And  
when the scourge came—came, too, in an un-  
looked-for hour—it drew the heart's blood!

The surgery of bereavement was terrible.  
The death cry sounded through the inner  
chambers, while the Master was carrying off  
our idol. But, when the idol was gone, there  
was more room for Him to whom the whole  
heart was turned.

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never touching animal food, while the Mehtars do  
eat fish and are therefore more muscular and  
finer looking race of men. Only give them the  
gospel and education, and they will learn their  
rights and will assert them like men and Chris-  
tians, and the Hindus will be raised to emu-  
lation when they see the long oppressed and  
down-trodden Mehtar race rise above them in in-  
tellectual and moral superiority.

Yours,  
W. BUTLER.

DEAR DR. BUTLER—Have been, and am  
amazed at the mighty appeal that is going on  
in Bijour Zillah. You know that we have been  
seeking to reach the oppressed classes by means  
of schools, and the larger part of our strength has  
been expended in this direction. But up to this  
date, very little fruit has been gathered from  
the school; how many conversions have  
occurred I do not know, certainly none in Bi-  
jour, and none in Mordabad.

Owing to the small number of boys in Bi-  
jour, the strong local and governmental rival-  
ries, and the general indifference of the Mehtars  
to anything Anglo-Vernacular school, I sent  
an extensor there to organize a school among  
them, and to declare the good tidings. Twelve  
boys are learning to read, and forty attend the  
preaching.

Then I opened a similar work among the  
Mehtars of this place. They are learning to  
read, and fifty or sixty attend the daily Bible  
reading, catechetical instruction and preaching  
which he has done. "We want to be Chris-  
tians, teach us of God and salvation."

My next effort was at Shaloon, seven miles  
distant, after the often repeated request, "come  
teach us and make us Christians." I gave them  
an extensor to declare the way of the Lord and  
to teach the boys. The school numbers twenty,  
and the hearers nearly fifty. The Catechism,  
Ten Commandments, Apostles' Creed, Lord's  
Prayer, Hymns, and portions of Scripture, are  
taught from the beginning.

Lately several delegations have come in here  
from Kumbhpoor, asking for instruction. There  
are eight hundred souls, all professing a desire  
to learn of Christ. Soon as possible I shall sur-  
vey the ground, and if I think best, I shall send  
the best man I can get to the place. This move-  
ment seems to take in the whole Mehtar element  
of the Zillah. In many respects they resemble  
the Sandwich Islanders. They know nothing of  
the Hindu or Mussalman system of religion;  
in fact, they have few or no religious ideas.  
They are cut off, have no fellowship with the  
other classes. They are generally better fed  
than the other castes, and their business is a  
lucrative. They live in every city and town of  
any size, and always are industrious and very  
orderly. They are very clean, and very peace-  
able. In fact, without their help the city would  
be in a sad plight. They help with their  
great eagerness, and the promise of a full har-  
vest is very encouraging.

You know that such a work is very precarious  
at first. Something may occur and spoil the  
whole, but we can only hope for the best, and  
provide against the worst. Several of the boys  
are exceedingly bright. Already one has begun  
to teach his fellows in a small way. If my  
plans are not protracted, and if I am able to car-  
ry everything through as I propose, I shall gar-  
ner a large Christian element from them, and  
shall bring in here the most promising of the  
boys for instruction. This item of instruction is  
not an insignificant one; heretofore we have  
been deservingly Hindu boy scholars, but  
now, averaging nearly 20 Rs. per month, the  
Mehtar element becomes Christian. I shall  
turn to their school the other heathen scholars  
and heathen teacher will leave; not a soul of  
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