

American Presbyterian

Parity.

THE CHRISTIAN IN PROSPECT OF DEATH.

The following lines were written when near the close of life, by a female member of Pine Street Church. Dying in a beloved sister, she said, "They might comfort her when she was gone."

A still small voice of whispers to my ear,
"The hour of thy departure draweth near;"
Life's yielding bolts and bars must soon give way,
And the lone tenant must soon leave her house of clay.

Mysterious inmates speak of heavenly birth,
And yet united to a cloud of earth;
Who can describe the sunning of those ties—
The throes of anguish when the body dies?

Distraught doubts and fears harass my mind—
I look around for aid, no aid can find;
Must I, alone, in the dark valley tread,
With none to meet me in that hour of dread?

Soul, who on Jesus' love has long relied,
His rod and staff thy trembling steps will guide;
Take his faithful hand and let him lead,
And take the promise—*Life and death are thine.*

Thou who didst suffer death that man might live,
Soul, spirit, body, all to Thee I give;
"Just as I am," a sinner vile, undone,
To Thee, O Lamb of God, to Thee I come!

* 1 Cor. iii, 22.

For the American Presbyterian.

JUDGE NOT.

BY DAVID RATES.

Judge not—the honest and sincere,
Whoever they may stand;
Should have a brother's word to cheer,
A brother's helping hand.

Judge not what I judge aright,
A thousand in the throng;
'Twere better left undone than blight
One heart by judging wrong.

Judge not—the motive lies too deep
For others eyes to see;
'Tis ours to watch our own, and keep
It pure towards God and man.

Judge not—though the deed be one,
By which one stood or fell;
It may be that we should have done
No better, if as well.

Judge not—wherever we search the cause
That underlies the deed;
The soul must answer to its laws,
And not to any creed.

Judge not—remember it was He
Who came from heaven to save,
And taught great truths so lovingly,
That precepts also gave.

THE RECORDING ANGEL.

The angel of the Old Year closed his mission with the closing year. The heavenly Father had sent him, a companion to the year, to attend the footsteps of his earthly children.

It was his office to guide and restrain them, to point them to the path of duty, and lead their feet therein. He sought ever to lift the hearts, which twined so closely around earthly things, to better hopes in heaven.

In his hand he bore a book, in which he noted every act in the life of mortals. And not only did he note their actions, but all their desires, thoughts and resolves, as well as words and deeds; were faithfully recorded. And now his work is completed. The last page of the book is penned, and the book is returned to heaven. His might was not shown when from the purity which surrounded him, he had sped with rapid and thrilling wing, to the abode of the Eternal.

He had seen so much of ingratitude and disobedience among the erring ones of earth, he feared the book of patience would no longer bear with his unrepentant children. Alas! and sadly, he presents it to the chamber of his Father's record. The book is sealed and placed with the records of the past, not to be forgotten, but preserved till that "great day" when "the books shall be opened."

Another of the shining ones—the swift-winged messenger of God—is sent with a book pure and unsullied, to chronicle the deeds of the New Year. This volume is already commenced, and is rapidly filling. Every day adds a page, every hour and moment, a line. What shall its contents be? What report of our lives shall it bear to heaven? Shall its fair pages be sullied with our sin; or filled with radiant lines telling of our holiness?

Let us ever be mindful of the presence of the recording Angel. Let us remember that each act is ever living, that each thought and word will meet us hereafter.

The record of past years is a sad memorial indeed. Let not the present year be the witness of so great remissness and sin. But let us strive to follow Christ in love and obedience, that the record of each passing hour may be such as we may review with pleasure, in the light of eternity.

E. C. P.

OUR THOUGHTS.

We are ever thinking. Swift as the fitting seconds come and go, from the mind, the light-winged thoughts. We call them little things, and are scarce conscious of their presence, and yet our characters are according to the nature of our thoughts.

We speak of our time running to waste. With even more truth, it may be said of our thoughts. We indulge ourselves in a multitude of thoughts, frivolous and unworthy. If we desire to honor our Saviour, let us remember that not words and deeds alone, but the offering up of our thoughts, may also be an acceptable service. As our minds dwell upon the ineffable beauty and sweetness of Jesus, let our thoughts, burdened with grateful love, rise as sweet incense to heaven. The love of Jesus, let it be the dear theme, on which our thoughts linger long, and to which they return with ever new delight.

We express our love for a friend by saying, "I think a great deal of you." Let us thus express our affection for Jesus. We shall know that Christ is enthroned in our hearts, when we find him enthroned in our thoughts. We need not doubt our love to Jesus, if through the busy day and in the still night, we are ever keeping in mind the memory of his goodness.

If then we have nothing else to bring to the Saviour, let us bring ourselves as the sacrifice, for "merits countless as the sands," let us bring our thoughts filled with the vision of the Redeemer's beauty and glory, until "lost in wonder, love and praise," and offer these as our sacrifice.

We want to be like Jesus. The more we think of Him, the more shall we increase in love and likeness to Him. It is thus, that "beholding as in a glass, the glory of the Lord, we are changed into the same image, from glory to glory."

E. C. P.

THE MINISTER AND CHURCH MEMBER.

No matter how comparatively obscure may be your sphere of action in Christendom, if you place yourself, and remain without self-will in the Divine hand, there may be some wonderful momentous result through you instrumentally. You may forget the instrument in the thought of the Almighty Hand, which stirred Bunyan's brain in a prison until the evolution of saving thoughts through continents and generations. The quiet, obscure, and comparatively uneducated man as he writes in prison could not have dreamed of the greatness of his mission. Many a wonderful and time-lasting result in the scientific and political, as well as the religious world, has accrued from the patient tenor of some calm brain, which was unexpressing, if not unconscious in regard to the millions of praise-shouting beneficiaries, and dear Redeemer, in the sight of God who is truly humble, whether your humbly-gifted station be lowly or lofty, by a quietness waiting upon the Divine will, and a diligent acting it out, you may do some great thing for God and soul. Your littleness disproves not the greatness of Divine power, nor your adaptation to the Divine office for an instrument. "He hath chosen weak things." It may seem to you that past intellectual and moral losses in Zion leaves no room for great things. Before the discovery of the Western continent it did not seem that there was room for it. So in regard to all great inventions and discoveries, as of printing, gravitation, steam, and telegraph power. So in regard to a Butler's Analogy, a Baxter's Saints' Rest, as well as a Bunyan's Pilgrim's Progress.

So in regard to the moral movement of a Luther, a Calvin, a Knox, or a Wesley. In the nature of the case no invention, discovery, or new conception can previously and a priori seem to have room adjusted to it in the world. It is unknown till it arrives; and mankind has not come to a standstill. The current current has not proved the field to be exhausted. Most of the world, in population, is just opening to the gospel; and some new, peculiar bias, for a mastery marshaling of hearts, hands, feet, and dollars, and as to the world's great exigency, may break forth, not withstanding the present worthy and faithfully pressed routine. The discoverer, the prince—once servant under Christ, greater than the "Prince of Waterloo," and one instrumentally to make greater changes for earth than did Blucher for Europe—this prince in Zion, little, and to remain little in his own eyes, may now, an old Church counselor, be in a reverent over his last missionary report; or he may be some stripping on his knees in a log-cabin chamber; or a moneyless college graduate reaching for his scanty cloak, and for a pen to write "yes" to a missionary secretary;

or the hard thinker, who has been weeks gathering in his brain the moral elements of the world for one grand, bold, and comprehensive business man, who is so patiently studying to discipline himself to liberality as to be qualifying himself for leader in a pecuniary revolution for missions. These broken links may reach the eyes of some one, and among greater means help to strengthen him in patient investigation of what the world just now needs. No preacher nor church member can tell but God may make him the medium of at least the germ of the grand conception, provided he at once, in every thing and for ever, submits to the Divine hand. He need not count himself for anything largely or negligently of obscure duties; but let his prayerful glance be steadily world-wide, and if in some glory of prayer he finds his heart swell and his brain heave with a great thought, let him publish it to the world.

Christian Advocate and Journal.

ECONOMIZING IN FOUNDATIONS.

The recent fall of one of the large factory edifices in Massachusetts, bringing the image of a nation incidentally of its class in history as a nation. We see in Lawrence, a city whose growth and vitality had been regarded as illustrations of our characteristic enterprise and energy—a building reared as the temple of industry and art, to become the trap and the oven, crushing, poisoning, and breasting the health of its inmates, who quitted it as healthful and cheerful bread-winners in the morning, returned to it at night as maimed and burdensome cripples.

And yet, in the rushing haste of our engrossment to be rich, and in the ferocity of our rage to get on, how strong is the temptation, to economize in all expenditures that are not represented by some visible results, which shall remain every day apparent and glaring. The portions of a large edifice sunk below the soil as foundations, may, when massive, involve great cost and will elude the eye. It is well to meet the eyes of the traveler that passes, or of the operative that enters the structure. Broad and deep they are made only to be buried out of sight. And Avarice whispers, "Slight the unseen. What is laid out elsewhere, the eye of the beholder will detect; but expenditures here are veiled from observation and remembrance. But yet, in truth, what more important, than the corner-stones and loveliness layers, on whose firmness and sufficiency rests the continuity of the whole structure? The invisible is not, therefore, to be neglected. A hidden flaw, like the anchor fluke may lose for the ship his best hold in a storm. An unseen leak in the hull, detected and widened by the force of the wind, may bury freight and crew in the deep. And a foundation, whose insufficiency is snugly hidden far below the soil, may rock the edifice to ruin, and send it sprawling, by crushing blows, by those who have trusted it, and by sending a thrill of anguish through the land.

We suspect that, terrible as were the aspects of this late disaster, there are frequent occurrences of a similar kind, but whose consequences are veiled from observation and remembrance. But yet, in truth, what more important, than the corner-stones and loveliness layers, on whose firmness and sufficiency rests the continuity of the whole structure? The invisible is not, therefore, to be neglected. A hidden flaw, like the anchor fluke may lose for the ship his best hold in a storm. An unseen leak in the hull, detected and widened by the force of the wind, may bury freight and crew in the deep. And a foundation, whose insufficiency is snugly hidden far below the soil, may rock the edifice to ruin, and send it sprawling, by crushing blows, by those who have trusted it, and by sending a thrill of anguish through the land.

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ABLE VERITIES OF GOD.

And inwrought, by a personal experience and under the Spirit's influence, the very soul of the regenerate, these great truths become the impulses, the law, and the pledge of the world's recovery to God.

CUSTOMS IN INDIA.

From an interesting report in the Christian Inquirer of a lecture by Mr. Gangooly. The car of Jaggernaut has been misunderstood. There is no fixed rule to make this car. It is made in the shape of a pyramid, sometimes, very expensive, and of great size. The proof of the advancement of the people is sculpture may be placed on this car. Beautifully carved idols are placed in the car. The cars are sometimes fifty feet in height and sixteen feet square at the base. As it rises, it projects in a great many steps, somewhat like those of a church. This car took its origin from the fact that Krishna, the god, when a child, lived in the village of Kouka. The king in a neighboring province had a great festival, and invited Krishna to be present, and sent a car to carry him to the festival. "To commemorate the fact," the Hindus carry the image of Krishna on it, (as they say) give him a good ride. As to the self-sacrifice of the Hindus, it is not true. The Hindus believe that if a sinner should give two or three pulls to the ropes connected with the car, he will be taken to heaven by a similar car. This false idea induces many of the men of Hindoo to follow forward and pull these cars; and often, by their carelessness, they fall under the wheels, and are immolated. I once saw four perish in this way, so that their faces were entirely obliterated. When caution is taken, no one is killed. When a heavy car gets away, it cannot be stopped, being drawn by hosts of horses. The ropes with which the people pull the car are five hundred yards long.

When young, I wanted to help draw the car. I rode on it, but was afraid to draw it. I thought that heaven would be thus secured; such was my credulity and love for these idols. It makes me smile when I think of these things. Once it rained and blew very hard, and all the people left the car, except myself. I remained, and held the ropes from being blown about by the wind, or being beaten down by the rain and wind. I was the only one of the crowd who remained. The very consciousness of doing something good made me cheerfully endure the inconvenience.

This car is drawn on the first day of the month, and on the eighth day it is drawn back. The latter is a matter of policy; it has no sanction in the Hindoo scriptures. The rich man who dedicates the car entertains freely all the lower castes, by thousands, every day. This is the leading feature of Brahminism, viz., the carrying of alms to the poor. All other ceremonies do not amount to much if this is not done.

A rich man promised the river Ganges one thousand rig mangoes. As the servants were bearing the baskets to the river with this fruit, (which is the richest fruit in India,) a poor man, tired and hungry, came and asked for one of the mangoes. The servants bid him go about his business. He hazarded his life, and took one. At night, he said that the river Ganges came to the rich man in human form, claiming the payment of nine hundred and ninety-nine mangoes, saying that it had received but one. In this, Brahminism inculcates a beautiful form of charity. I am sorry that it also teaches the same doctrine, and that of other religions.

I will, in closing, describe the ceremony of hook-swinging. In this matter, the Brahmins act cunningly. They do not perform the ceremony themselves, but let other people do it. The hook-swinging takes place in honor of Siva. A grove of trees is supposed to be the founder of the institution. You know, the monastic idea is, that self-torture propitiates the Deity; here is the same idea. Three days the worshippers of Siva walk the streets, carrying with them a basket full of thorns and iron nails, and mending with them the ropes around them, and compel him to go with them. The hook-swinging is a horrible performance. They take a long pole, as high and thick as those used for the electric telegraph. The devotee kneels on the ground, and two iron hooks, as thick as my little finger, are passed through his back; he is then dragged to the pole and the people give him a swing. Once I saw a man with his legs towed heaven, his head downward. The people who do this do not appear to suffer. I know not the reason. I felt such enthusiasm, that I tried once to fasten one through my own skin. My father said—"You must not do it; it will displace the god."

There is another fearful ceremony in this worship. A man will take a dreadful fat-headed snake (I do not know what you would call it) and pass it through his tongue, and, coiling it round him, perform a dance. He will stand from the truth. India is truly in a state of great degradation. What are the idols, books, and festivals? These are nothing—are not essential to salvation. Let us lie at the feet of Christ, and ever trust in his heavenly Father. The age of symbolism has passed away; let us do what we can to bring about the emancipation of those who still bow to idols.

COURTESY.

The innumerable fine and delicate threads which true courtesy weaves, as wool and warp, constitute the strength of the social fabric. Courtesy is love embodied; and rendered active and visible; and love attracts into union and oneness, and when courteous man drops into mutual bosoms and runs river and lake. Conventions, observances may drive men into combinations, as external hoops force the staves; to become the barrel and the cask. But the drawings of love will attract, even through impediment and barrier, like the magnetic influence that operates through the vessel upon the mimic floating wand.

Courtesy is essentially different from politeness, etiquette, manners. These may become mere marks of supreme selfishness and hatred; and they may be only exhibitions for praise and profit. Courtesy has, indeed, no special form or manner, and yet never wars with suitable and decorous conventionalisms. Courtesy is inherent, and ever the same; but forms of politeness are shaped by accident; hence the etiquette now reigning may be deformed in time, and the politeness of to-day become rudeness or vulgarity. Courtesy cannot be taught or learned; it can be put on or laid aside. Courtesy is felt—mere politeness seen. The former wins love—the latter respect. The one bows gracefully and profoundly; the other can lay down a life. To become polite, read Chesterfield; to become courteous, read the Bible. Abraham, the father of the faithful, and Paul, the Apostle of the Gentiles, bowed indeed with courtesy grace, respectfully; but it was their courtesy, manifest in look, word, tone, manner, countenance, which revealed their love, and melted other hearts.

The writer was passing once along a narrow pavement. A young man, in coarse apparel, at our approach, stepped aside, with great alacrity, and into the mud edging the path. He did not bow, he waved no hand, he moved without ceremony, and yet the whole was evident courtesy. After passing, the thought arose, should we not acknowledge and thank for behavior so unusual in a young man in this brazen age. We went back. Offering our hand, we said, "Young man, shake hands with me?" "Certainly, sir; but why do you wish it?" "Because you are a kind-hearted fellow, and a true gentleman; you gave all the path to me!" "Sir, I would step into the gutter for an elderly man!" "God bless you, young

man!

May you become a believer in our Lord Jesus Christ, whose servant I profess myself, and may we meet in heaven, if we never meet on earth!"

Tears stood in the eyes of both; and when we said good-by, our hands seemed to be love-tie binding our hearts; and we were, at that moment, improved as citizens and republicans, and without becoming red, black, or of any other political color, Reader! "Be courteous!" Christian Intelligencer.

A CHEERFUL VIEW OF THE FUTURE.

A cheerful view of the future is almost consistent with a true Christian life. "What," says one, "do you mean that the widow, in her abode of woe and with a brood of little ones to care for, should take this cheerful view? May she not be excused, though a Christian, in cherishing some doubts about the future? No; doubtless, she should; but if she is a true Christian, she will have faith in God, and she will not be afraid to anticipate the morning and the next year, just because she has a 'doth all things well' will be there to rely on. It is not the widow's view, but the view of a true Christian, which we are speaking of. She will have faith in God, and she will not be afraid to anticipate the morning and the next year, just because she has a 'doth all things well' will be there to rely on. It is not the widow's view, but the view of a true Christian, which we are speaking of. 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