

# Indian Advocate.

"And the Desert shall Rejoice and Blossom as the Rose."

BY THE BOARD OF INDIAN MISSIONS.

LOUISVILLE, (OCTOBER 1881)

VOLUME VI. NUMBER 1.

## THE INDIAN ADVOCATE,

PUBLISHED MONTHLY.

Under the patronage of the AMERICAN INDIAN MISSIONS ASSOCIATION.

Single copies for one year \$5.00  
Ten copies, for one year.

### CHRONICLES OF BENEVOLENCE

BY MISS MARY WOOD.

Published at Philadelphia, Pa. No. 1024 1881, before the Kentucky Baptist Mission Society's meeting.

PUBLISHED BY ORDER OF THE SOCIETY.

There took Mary a pound of ointment of spikenard very costly and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odor of the ointment.

Then said one of his disciples Judas Iscariot, Simon's son, which should betray him.

Why was not this ointment sold for three hundred pence and given to the poor?

He said and that he cared for the poor, but because he was a thief, he had the box, and here had he put it away, that he might steal from it.

Then said Jesus, let him alone, against the day of my burying hath he done this for me.

For the poor always ye have with you, but me ye have not always.—John vii. 6-10

The duty of Christian benevolence is so plainly enjoined in the Bible by repeated precepts, and so obviously enforced by every dictate of sympathizing humanity, that it becomes a matter of profound astonishment that any voice under any circumstances, should be raised against its observance, much less from the lips of those who are among the professed followers of Him whose chosen and favorite title of honor is Love; or that a question of expediency should ever arise from premises so clearly stated. But however great our astonishment may be, the text is full proof that such questions and objections had an early origin, and that too, among the immediate followers of the Teacher. And wherever is the land acquainted with the progressive development of this fundamental principle of the Christian system, it will agree that this spirit of expediency has continued to retard the advancing glory of the Church, and to dim, in a great degree the splendor of her noblest achievements.

If this covert opposition to the benevolent enterprises in which the true followers of Christ are engaged, proceeded from the avowed enemies of the cross, it could be met, and successfully repelled, without a very protracted conflict, or material inquiry to the cause; but when those who are arrayed on the side of the Redeemer as his pledged friends and servants, cry out, "To what purpose is this waste?" and thus call in question the wisdom and purity of the Church, the selfish and selfish take up the echo, and repeat the charge of his lack of zeal and wasteful extravagance, until what constitutes Zion's highest glory, is looked upon by many as the occasion of most serious charges against her. This being the case, it becomes a matter of no small moment how we can best discriminate between the true and the pretended friends of benevolence, seeing our most dreaded foes are "they of our own household."

If we were gifted with a vision which could penetrate the human heart, and thus afford an opportunity to examine in detail the latent springs of action, this question would be soon and easily settled; but as we cannot avail ourselves of this method of judgment, this being the reserved and peculiar prerogative of Him "who searcheth the hearts and trieth the reins of the children of men," must needs be had to the other and only one within the reach of human application; that is, we must ascertain what rule has been established by authority and then examine the principles and practices of those who profess to walk by this rule; for it is by their fruits we are to know them who are the true friends of Christ, as he has assumed as that of those who love him, will keep his commandments. In this investigation it is a matter of rejecting that we are not left to guess or to surmise for the law, for it is plain that the dying man thought a deal, shall not say therein. It is as obvious as the day to the sun that "Men do not gather grapes from thorns, nor figs from thistles."

The duty enjoined in BENEVOLENCE, says Oliver's SABB, "She hath wrought a good work upon me."

It was not the fragrance nor the costliness of the ointment which gave such value and acceptance to the Saviour, but the state of heart which dictated the action, and the ready and unstinted sacrifice made in order to perform it. While the odor of the precious ointment filled the room in which they were reclining, the sweet savior of a broken and a contrite heart filled the upper Sanctuary, a sacrifice which God will never dispense, though he often may, always rejects the vain oblation, however costly, which comes from a heart insensible to his love, and disobedient to his commands.

We infer, and we think very justly, that the principle of Divine charity is not based on the amount of benefit which the recipients of our charities derive from our gifts. Three hundred pence given to the poor from mere sympathy for human suffering, is not recognized as an equal manifestation of abhorrence to the spirit of the precept, as two mites given out of pure affection to Christ; although, in the latter instance, this small amount may be so bestowed, as to appear thrown away and wasted. We may give all our goods to feed the poor, and even our bodies to be burned, and yet entirely fail of conformity to the rule set forth in the scriptures, as a test of our love to God, for "WITHOUT CHARITY WE ARE NOTHING!" That is, if we have not, as the chief end of our benevolence, a desire to do good for the sake of Christ, we fail in the conception of our obligations, and in the performance of our duty, although the necessary act may have been performed.

This is strictly in accordance with other divine precepts, especially that one delivered at the opening of the Levitic ministry: "LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER WHICH IS IN HEAVEN." How active benevolence is the rule; but the duty is not required for the sake of the good which will accrue to the subjects of our charity, but the influence which our deeds of kindness will have on the minds of the observers, in convincing them of the power of grace in destroying the dominion of selfishness over the heart, and giving new motives and springs of action; causing them to reverence the Father, and to be more solicitous for his glory, than their own worldly prosperity. The poor will be benefited, but the motive is the glory of God.

The plain and obvious import of all the divine teaching on this subject is, that we cannot do too much to manifest our love for Christ, and that whatever way we may choose to exemplify our affection for him, is acceptable and well-pleasing to God; although it may be in striking opposition to the rules of worldly policy, and at the expense of the strongest earthly ties and obligations. Our devotion has very lucidly explained his own comprehension of our duty to him, and the extent of the sacrifice which may justly be demanded, as an evidence of our willingness to discharge it.

We will find the instance in the xiv of Luke: "IF ANY MAN COME TO ME AND HATE NOT HIS FATHER, AND MOTHER, AND WIFE, AND CHILDREN, AND BROTHERS, AND SISTERS, YEA, AND HIS OWN LIFE, ALSO, HE CANNOT BE MY DISCIPLE."

The phrase, "hate not," in this passage is equivalent to "prefer." It obviously implies that, if men do not prefer, in the exercise of the affections, the Lord Jesus Christ above all earthly relations or interests, they cannot be recognized as possessing the true spirit of discipleship, and fall in meeting the spirit of their obligations to him. If there must be a failure in any direction, it must be to the objects of natural affection; our allegiance to Christ must not be subordinated for any consideration.

I am aware that some may instance the commendation passed upon the Jews, who withheld proper welcome from their parents, under the plea that the sabbath had been consecrated to the service of the Temple. It is a sufficient answer to this objection, to state that the motive which actuated them in

making the transfer, was far removed from the true one; it was not the love of Christ which constrained them, but the favor of the Priests and the applause of men. When, however, the motive was right, the Saviour did not condemn the poor woman for casting into the same treasury her two mites, although it was "all her living," but highly commended the act, and magnified the importance of the gift.

The treasury of the Temple was awfully perverted in the days of the Saviour; still he approves the spirit which would cast an offering into it, out of love to him for whom it was first consecrated; thus continuing, most pointedly, the excuse which covetousness often presents to evade the discharge of an unwelcome duty, that the money may be squandered, or in some way fail of the purpose for which it might be appropriated. Inasmuch as the moral quality of the act is in no wise dependent on the disposition of the offering after it has been given, this excuse fails of even plausibility. If the gift is bestowed in the right spirit towards Christ, it is a good work wrought upon him, which will never lose its savor, though the receiver should entirely divert it from its intended purpose.

The true lover of Christ will give carefully, and in such a way as to secure the greatest amount of good; he always makes it a principle to give, and is never hunting for grounds of suspicion, or making frivolous excuses to delay or prevent the performance of his duty. "The righteous sheweth mercy, and giveth." We infer then, that sincere love to Christ must underlie the whole system of benevolence, or an act of kindness, whatever may be the extent of the sacrifice made to perform it, or the amount of benefit enjoyed by the recipients, can only claim to be a common manifestation of natural sympathy; commendable in its self, but falling infinitely short of a good work wrought upon Christ.

It will doubtless be considered as a conceded fact, that he who has the authority to conjoin an obligation, must also possess the right to transfer the immediate benefits secured to a second person. This the Lord Jesus Christ has done. And could we naturally expect any thing less from Him who, "Though he was rich, became poor that he, through his poverty might become rich?" Being in no want of our charities, inasmuch as he is the possessor of all things, he only reserves to himself the homage of the heart which prompts to deeds of benevolence, while he transfers the blessing to those who are in need of human sympathy and assistance, and proclaims, "INASMUCH AS YE HAVE DONE IT UNTO THE LEAST OF THESE, YE HAVE DONE IT UNTO ME."

If we love him who begets of him; and if we feel that we are under obligations, and cannot discharge them by direct acts of kindness to the father to whom the debt is justly due, the natural order is to bestow them upon the children, who can present the best claim; and especially would this be done, when the father had expressly sanctioned the transfer.

The principles of benevolence out of love to Christ, is so plainly stated as the sure attendant of genuine Christianity, that few bearing the name of Christians dare deny that it imperatively demands their observance. But unfortunately, thousands do pervert its meaning as to make it to them a dead letter; they are in consequence barren and unfruitful; by whom no good work is wrought upon Christ; cloaks are they, without rain; trees without leaves or fruit; fields without harvest; a moral desolation; they say, but do not; admit, but delay question and prevent.

The only correct mode of action is to rigidly observe the Divine exhortation:

"WHAT YE HAVE HEARD FINDERETH TO DO, DO IT WITH THE HEART."

There are a variety of ways in which a good work can be wrought upon Christ, and it is a blessed consideration that he does

not estimate the value of the act by the amount of wealth contributed, nor by the nature of the offering consecrated to him; but, as he so arranged it, that the poorest as well as the richest may avail themselves of its enjoyments. If they are rich, they may require them to sell all their goods to feed the poor, or give the fifth of all to the poor, before he can acknowledge their love to be such as he can accept. If they are too poor to bring an offering of love, he furnishes the requisite means, and only requires that they give the cup of cold water in the name of a disciple. If they have the talents, he will multiply the interest on that number; if but on the improvement of one.

The state of heart which prompts the act is the measure by which the standard of reward is set, and is not the amount of the gift. If it is the gift of pure love for Christ, standing in the year of the world, which is measured by the number of dollars given, or the sacrifice of human labor, enters not into the calculation. However stamped upon LOVE an unchanging and an equal value. To him, the love of the rich, who give of their abundance thousands for his cause, is no more precious than the affections of the poor, who of their pittance give their mites, or cups of cold water.

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

And yet we often see the same man

**The Indian Advocate.**

The foregoing is-illustrated in illustrated in the practices and opinions of these two brethren. In relating their opinions - spirit-u-a-l-ly to the church, each opined the members in regard to his own value; yet one seemed more to enjoy a cause - purchased it; while the other, though he could not suddenly realize - "My Lord and my God." - could still say, "I believe that Jesus is the only Saviour of sinners; that he is able and willing to save all that come to him, and therefore I hope to be saved in and through him." There was a like difference in their efforts to preach the gospel. - One was ready to say, "Hear me; and they" the laity, when the inquiry was made, "Whom shall I send, and who will go for me?" - Which it did. The other, was slow in determining whether or not it was his duty to preach the gospel; and was more the slave, who was not satisfied when he said we will with God, while all the earth around was dry, until the dew was renewed. - July, vi: 27-28. One, is foolishly impressed with the sovereignty of God, so it shines forth in the doctrine of Election and Assurance the other, feels profoundly the importance of saving souls, and the necessity of all occupations. - One, says he comprehends the absolute certainty that all believers will be saved finally, according to the promises of the new and everlasting covenant; the other, is weakly impressed with the importance of calling on them to do their duty; and of warning those who "think they stand, to take heed lest they fall." - In a word, these two brethren stand upon the very pinnacles that give to our dissent





