

Pastor and People.

THE SECRET OF A HAPPY DAY.

Just to let thy Father do
What he will;
Just to know that he is true
And be still,
Just to follow hour by hour
As he leadeth;
Just to draw the moment's power
As it needeth;
Just to trust him—that is all,
Then the day will surely be
Peaceful, and whate'er befall,
Bright and blessed, calm and free.
Just to let him speak to thee
Through his Word;
Watching that his voice may be
Clearly heard;
Just to tell him everything
As it rises;
And at once to him to bring
All surprises;
Just to listen and to stay
Where you cannot miss his voice;
That is all! and thus to-day,
Communing, you shall rejoice.

—Forward.

Written for THE CANADA PRESBYTERIAN.

PRESBYTERIAN CHURCH IN IRELAND: SOME LANDMARKS IN HER HISTORY.—II.

BY REV. SAMUEL HOUSTON, M.A.

Alexander Carson began his ministry in the Synod of Ulster. Becoming thoroughly imbued with the evangelical spirit that had its renaissance at that time, he reached the conviction that he must break from the trammels that appeared to him to be fatal to development of that life, he was carried away, as many thought needlessly, from the ecclesiastical associations of his early life. He adopted Congregational views as to the Church government and also became a Baptist. In his day he had no peer in the Baptist connexion as a scholar and a thinker. He was a master of the controversy of that subject; he was at the same time a fervid and spiritual preacher, and he gathered around him a flock thoroughly built up in Divine truth. He wrote much and his works are still classics with Baptists. Many of his writings, indeed, are for the Church in general; only portions of them are sectarian in their character and tendency. Able as his argument for immersion was it was fully met by Robert Wilson, who was for many years Professor of Exegetics in Belfast.

James Bryce on the other hand was a seceder, and while he founded a sect that still lives in Ireland he never changed an iota of the doctrine and polity in which he was brought up. His congregation was so small that he eked out a living for himself and his family by teaching classics and otherwise preparing young men for college. Here, as well as in his pastoral work, he was thorough as is evident in the career of his own children. In Belfast, in Glasgow, and in Edinburgh, his sons became famous teachers. They were perhaps no better than their father, but as they did their work more in the eye of the public, they were far more widely known. The father's ministerial and educational life was spent in a purely rural out-of-the-way corner of the county of Londonderry. The Seceders in Scotland in two or three generations became Voluntaries; those in Ireland being in the receipt of Royal Bounty continued to hold the principle of an Establishment. It was because of a change in the administration of the Bounty that Mr. Bryce came to separate himself from his brethren. Unlike Dr. Carson, however, he did not abandon the form of polity or the mode in which ordinances were observed by his fathers. Here a few details are needful to make the picture complete.

Up to the beginning of the present century the Bounty was given in a lump sum to the supreme courts of the Presbyterian sections. It will be seen that as congregations increased in numbers the share of each decreased. The aggregates, it is true, had been increased at times. When the union

of Great Britain and Ireland was accomplished, the statesmen of the day began to entertain the idea of making another and much more considerable addition to the sum granted to the Presbyterian clergy. The two most powerful nobles of the north were then the Marquis of Londonderry and the Marquis of Downshire, both of them living in County Down. They were rivals in the County, and they were on different sides of politics. The great Lord Castlereagh was the son of the former Marquis, and afterwards succeeded to the title and the estates. The people under the care of the Synod of Ulster were in general supporters of the party to which Castlereagh belonged, while the Seceders supported the party of the Marquis of Downshire. It fell to Castlereagh to put his friends in a better position, and he did the work with a considerable measure of generosity. There was this change made however: henceforth each minister was to get a fixed sum yearly, instead of share and share alike in the lump sum. That was well enough, but there was another provision that was most obnoxious and that never was regarded with favour until it was swept away a generation later. The disagreeable provision was that while all got a fixed annual sum, all did not get the same; some got £100, some £75, and some £50. A great outcry was made and the Seceding ministers who at present were left out in the cold, so far as increase was concerned, declaimed most vigorously against what was alleged as servility on the part of those that yielded to the system of classification. Soon after the Downshire party came into power, and now, the Seceders were to be dealt with, but here again the classification was persisted in, and what was worse the sums given were less, only £75, £50, and £40. It was a bitter pill to swallow, and all the more as such a handle had been made when the Synod of Ulster clergy were in question. It looked at first as if many of the Seceders would not agree to such terms, ultimately, however, all fell in except Mr. Bryce. He could not be induced to humble himself so far as to accept of a system he had joined with others in denouncing so strongly. For a time he and his congregation stood alone. The people in some parts of the Province sympathised with him, and at length several congregations were formed and a Presbytery was constituted. When the first ordination came to be performed Mr. Bryce did it himself. When nearly half a century passed away the Presbytery became a constituent part of the U.P. Church of Great Britain. The Right Hon. James Bryce, who was a cabinet minister under Mr. Gladstone, is a grandson and name sake of the Rev. James Bryce of whom we are speaking.

It was early in the present century that the great Henry Cook began his ministry. It was under his leadership that the Arians were expelled from the Church. As a matter of fact they were not formally driven out; measures were taken that evidently would result in their gradual extinction, and they chose the alternative of going out of themselves. Dr. Cook will ever be remembered as the instrument in God's hands in bringing the Church back to that soundness in the faith that was the characteristic of the fathers and founders of Presbyterianism in Ireland, and of the Covenanters in Scotland from whom they sprang. Since the separation the Arians have not flourished. In many parts where they were strong and numerous two generations ago, they are hardly known now. Whole congregations have disappeared and the places of worship are closed up.

In little more than a decade after that separation the Synod of Ulster and the Secession Synod formed a union under the happiest auspices. It was in 1840 that this was done, and here is one of the most noted landmarks of the present century. Since that date much progress has been made both at home and abroad. It was then, more than ever before that the Irish Presbyterian Church became a missionary Church.

Besides the Home Mission which had been prosecuted before, there were founded in rapid succession the Foreign Mission, the Jewish Mission, the Colonial Mission, and that to the Continent of Europe, in all of which good and fruitful work has been done.

Written for THE CANADA PRESBYTERIAN.

FLESH AND SPIRIT.

[The following is a further contribution from addresses given by Rev. Dr. Pierson, at the Conference for Deepening the Spiritual Life held in Toronto, during the visit to the city of Rev. Andrew Murray. We commend this to the careful perusal and thoughtful, prayerful study of our readers.—EDITOR.]

The Holy Spirit is the one neglected and misunderstood Person of the Trinity. One reason is that He has never taken a bodily form. Romans viii. ix., "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. Now, if any man have not the Spirit of Christ, He is none of His." The remarkable contradiction of language is obvious. How can a man be in the Spirit and yet the Spirit be in him? The same paradox is found in other places. For instance, Paul says, "It is no more I that do it, but sin that dwelleth in me." Then again, he says, "How shall we that are dead to sin live any longer therein?" I in the Spirit, and the Spirit in me! Possibly the understanding of the paradox will help very much with the understanding of the general subject. First let me read the whole passage and let me translate freely so as to keep up the word "flesh" and the word "spirit." Fourth verse,—"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit; for they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit. For to be *fleshly* minded is death, but to be *Spirit* minded is life and peace; because the *fleshly* mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So that they that are in the flesh—that is, they whose lives are lived in the flesh—cannot please God. But ye are not those whose lives are lived in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. Now, if any man hath not the Spirit of Christ, He is none of His." How shall we explain this paradox? I know of but one word in the English language that will explain it,—it is "element." We say that the water is the fish's element, and the air the bird's element, and the ancients believed there was such an animal as the salamander of which the fire was the element. When you speak of such an animal having an element, you mean that the air is in the bird and the bird in the air. To the true disciple, the Spirit of God is his element. He lives in the Spirit as the bird lives in the air, and the Spirit lives in him as the air is in the bird and becomes in the bird the breath of life. The element is always larger than the animal that lives in it. The Holy Ghost takes the believer into Himself, but it is impossible for the believer to take the Holy Spirit all into himself in the sense of absorbing the Spirit and engrossing the Spirit. The Spirit is too great for the believer to engross Him, and so He is like the element in which all believers live and move and have their being.

There are two elements in which you live. One is the element of the flesh and the other the element of the Spirit. If you are in the flesh, that is your element; if you are in the Spirit, He is your element; and the two are contrary the one to the other and they can never be reconciled. "They that are in the flesh"—whose element is the flesh—"cannot please God." If your mind is the mind of the flesh, it cannot be the mind of the Spirit; and if it is the mind of the flesh it cannot be according to the mind of the spirit, which is the only mind that pleases God, and the man who lives in

the flesh cannot please God, for the mind of the flesh is not subject to the law of God, neither indeed can it be. The fish cannot live in the air—he dies; the bird cannot live in the water—he dies. These things are contrary the one to the other. So we may say the bird cannot live in the water because its nature is not subject to the water as its element, and the fish cannot live in the air because its nature is not subject to the air as its element. The fleshly man cannot live in the Spirit, because he cannot be subject to the Spirit as his element, and the Spiritual man cannot live in the flesh because he cannot be subject to the flesh as his element. According to the measure in which you are living in the flesh as your element, it is utterly impossible that you should live in the Spirit and that the Spirit should dominate you; and so far as you are living, according to the flesh and in the flesh, and according to the mind of the flesh you cannot be obedient to God because the mind of the flesh is not subject to the law of God, nor indeed can it be. So it is an awfully solemn thought that if I am disobedient to God it is because I am so far living in the flesh as my element and under the control of the fleshly mind, and if I am guilty of any sin against my God it goes to prove that I am living in the flesh as my element and the fleshly mind has in so far the mastery over me.

The Holy Ghost is the Spirit of life? What is the first thing the Spirit does? He gives life. Jesus Christ breathed on them and said, "Receive ye the Holy Spirit." They breathed in what He breathed out, and that was the reception of the Spirit to them. Of course that was only a metaphor, but it illustrates this great truth. Now, when breath comes into us it does three things: It energizes. I have spoken of it as first of all vitalizing, but it not only vitalizes but it energizes. It communicates to all parts of the body the quickening part of life. And then the Spirit of God comes into you to throw out from you that which is dead and ought to be discarded. "If ye through faith mortify the deeds of the body, ye shall live."

I have already said that there must be a surrender to the Holy Spirit. We must come to a definite transaction in which we recognize the Holy Spirit, receive the Holy Spirit, by a personal surrender to His power and grace, to His dominion and authority, and submit ourselves to Him as the Spirit of Life.

The Book of Joshua is the book of the wars of the Lord when the people took possession of the land in the name of the Lord; and the Book of Acts is the book of the wars of the Lord when the people took possession of the whole world, went out into the whole world and took possession of it in the name of the Lord.

If you study the first twenty chapters of Acts, you will find there is some new revelation of the power of the Spirit: "He gave them utterance"; "He filled them with the Spirit"; "Made them mighty witnesses for God"; "Shook the house where they were assembled"; made them mighty to perform miracles, courageous before the Sanhedrim, united in their purpose, harmonious to dwell together in unity, He made them unselfish, and in various ways that I cannot now stop to mention that book of the Acts is the book of the Acts of the Holy Ghost; it is the story of the possession of the land under the guidance of the invisible Captain of the Lord's host so long as people were ready to loose the shoes from off their feet, listen to the commands of the Holy Spirit, follow the leadership of the invisible Captain and submit in everything, to His Divine guidance.

"Not good enough to die," did you say? I should think not. And let me add, you never will be. The thief on the cross was not good enough to die, but he was saved enough to die; and so are you, if you live on the Lord Jesus Christ.—*Union Presbyterian.*