

SECOND MEETING.

THE LORD'S TABLE NO. 2

At the Session of Feb. 26, '84.

Sarah.—Will they be saved if they should die, as they are, unbaptized?

Deacon.—Of course they would be good pious people.

Sarah.—Would you allow a Methodist at the Lord's Table with you?

Deacon.—I—I—I—think—

That is no one is allowed to partake in our church unless they are in our faith.

Sarah.—You admit that they have done enough to enable them to get to heaven and be children of the Lord? Is this consistent?

Deacon.—I think that none but baptized believers should be allowed to commune.

Sarah.—I am a baptized believer—will you commune with me?

Deacon.—I—I—don't—that is—you would not be invited to commune in the Baptist church.

Sarah.—Why not?

Deacon.—Because you are not a Baptist.

David.—Oh! I see—It is Baptist communion that the Deacon is defending.

Sarah.—Never mind David. Please tell me Deacon what I must do in addition to being a baptized believer in order that I may commune with you?

Deacon.—Become a Baptist, of course.

Sarah.—Then a person must be more than a Christian, child of God, and fitted for heaven, in order to be admitted to the Baptist Table—(excuse me for calling it the Baptist Table, because you have placed it beyond the Lord's Table.) Now Deacon, if you are a Baptist Table under investigation, your position would be right; but it is the Lord's Table of which we are seeking to hold. Surely you would not deprive one of the Lord's children from the Lord's Table!

Deacon.—I have been quiet this far but now permit me to speak. If Deacon doubtless thought his position quite tenable when we were here to-night, but now sister Sarah, I beg of you, press this matter no further, lest it become offensive to him. He certainly sees by this time that there is something out of joint with either his teaching or practice, for if he admits unimposed believers are children of God, he is evidently inconsistent in debarring them from their master's table. Now I propose that we try to find the teaching of the Scriptures on this all important matter.

David.—I never saw the inconsistency of Baptist practice so clearly before.

Deacon.—Sister Sarah—do you commune with unbaptized persons?

Sarah.—No, Deacon, I commune with neither baptized nor unbaptized persons.

Deacon.—Well, I hope that we shall hear no more of our Baptist exclusiveness from you after this. With whom do you commune?

Sarah.—It is the communion with the broken body and shed blood of our dear Saviour. Hence I only commune with his death and sufferings.

Matilda.—Yes, but do not others commune at the same time that you do?

Sarah.—Yes, all true Christians do the same.

David.—Where in the Bible will we find the qualification for those who are to commune?

Sarah.—1 Cor. 11 Chap. Paul there gives the qualifications, explaining, "Let a man examine himself, and so let him eat."

Deacon.—There, did not I tell you that was not the proper position?

Deacon.—But Deacon, the difference between you and the Apostle is, he says "Let a man examine himself, and so let him eat." While you say "Let me examine you, and if you are a good Baptist you may eat." Quite a difference Deacon.

Matilda.—Well, then, it does not make any difference whether we are Methodist, Baptist, Presbyterian or whatever we may be, if we examine ourselves, it is all right, is that the correct view?

Sarah.—By no means, let it be understood that Paul is writing to those who had heard the gospel and believed and had been baptized with Christ in baptism, hence were children of God, and as such had a right to examine themselves and partake at the Lord's Table. He does not say this to sinners, but to Christians.

Matilda.—Would this clear Methodist from the Lord's Table?

Sarah.—I can not say definitely as to that, I never read in the bible anything about Methodist, and I have understood that they are a sect that started a long time since Paul's day, and I doubt if Paul ever heard of a Methodist.

Deacon.—Sister Sarah, did you ever read in the bible about a Baptist?

Sarah.—Oh! yes, Deacon, Paul was a Baptist himself, that is, he was a baptizer, which is the meaning of the word.

David.—Now, let me understand this matter, do you mean to say that only those who have believed and been baptized are the children of the Lord, and that such are commanded to examine themselves and so eat?

Sarah.—I mean just that.

David.—Well now Deacon, if you had known that, you Baptists might have been spared a great deal of trouble in examining people.

Deacon.—Sister Sarah has a cute way of putting her theory, and I am afraid some of you will be deceived by her.

Sarah.—Deacon, does not Paul say just as I have stated? I have offered any theory of any kind, I think your statement is very unjust.

James.—Deacon, you are the only one that has been trying to bolster up a theory.

Matilda.—Whom do you invite to the Lord's Table sister Sarah?

Sarah.—We invite no one, neither do we debar any one from this table. It is the Lord's Table and no one has the right to say who shall and who shall not eat. If I am the Lord's, I have as good a right there as any one, hence would not ask for an invitation.

Matilda.—But how may we know whether we are the children of God?

Sarah.—If you do believe and have obeyed the gospel, you have God's Word for it that you are his child.

Matilda.—But sister Sarah, I have never obeyed the gospel as you say, but I feel that I am his child.

Sarah.—Whether we are the children of God or not, is a matter of fact, not of feeling. We must rely on statements for facts, and not on feelings. Feeling is a sure guide to tell us when we are hungry, thirsty, sick well, or sleepy, but is liable to deceive us as to other facts.

Matilda.—We rely nearly altogether on feeling for everything in our church. And how can we tell whether we are worthy or not when we examine ourselves before eating, if we do not consult our feelings?

Sarah.—Right here is where many are making a mistake. They consult their feelings in the place of the word of the Lord. Now

Paul on this matter "Whoever eat and drink of us unworthily, eat and drink his own damnation, but who do not discern the Lord's body." So you see the worthiness or unworthiness depends on whether we discern the Lord's body, and not on how we feel. Let it be remembered that this is an act of worship, hence must be an act of faith.

"Do this in remembrance of me," said Jesus.

John.—But Sister, should we not feel of him?

Sarah.—I cannot see how any one could attend to this institution in remembrance of the sufferings of our dear Lord, without feeling solemn.

Deacon.—I want to know where sister Sarah learned all this?

David.—Am I feel like I had never heard anything on the subject before.

In no instance.

CHRISTIANS ARE PERSONS PARDONED, JUSTIFIED, SANCTIFIED, ADOPTED, SAVED.

BY A. CAMPBELL.

I. While adjusting the most important truths and precepts in the Christian system, in order to a more precise and comprehensive delineation of it, it is expedient that we should also advert to other precepts of the genuine Christian. The five terms at the head of this chapter are all indicative of his state; and do not include any attributes of his character.

II. These predicates are by no means unimportant aspects of a new state in reference to an old one; or they represent the gospel as affecting the position of a man in the universe in all those points in which sin affected him. We are guilty, condemned, wholly alien, and lost, in Adam the first; when in Adam the second, he is just in an opposite state;—he is pardoned wherein he was guilty;—justified wherein he was condemned;—sanctified wherein he was wholly alienated;—and saved wherein he was lost. Sin, then, condemns, pollutes, alienates, and destroys its subjects. Grace, justifies, sanctifies, adopts, and saves its subjects in reference to these points. Pardon has respect to guilt; justification to condemnation; sanctification to pollution; adoption, to alienation; and salvation, to destruction. Those out of Christ are, then, in their sins, condemned, wholly alien, and lost; while those in Christ are pardoned, justified, sanctified, adopted into the family of God, and saved.

III. In former dispensations, and in the present two things are immutable as respects the preparation for a change of state, while the act by which that change is actually consummated is not necessarily immutable. Thus in reference to actual transgression, faith and repentance, in all dispensations of religion, were necessary to forgiveness, justification, sanctification, adoption, salvation. In one word, God cannot forgive an impenitent and unbelieving transgressor. But whether this or that act shall consummate a change of state, as respects man's relations to the moral universe—whether that act of all be circumcision, animal sacrifice, baptism, confession, prayer, etc., is not from any necessity, either in the divine or human nature, immutable. It has been changed; but faith in God's appointments, and his repentance for past transgressions are now always necessary, and evermore shall be, necessary to forgiveness.

IV. The philosophy or reason of this, is that faith and repentance change the state of man's heart to God; and if there was no universe beyond God and the sinner, all further acts respecting it would be unavailing. But as respects the condition of sinners in the universe, and their views, affections, relations, and manner of life, more than faith and repentance, or a change of actual feelings, or a change of actual, and sensible, and formal pardon, justification, sanctification, adoption, and the salvation of the soul from sin. Hence came the ordinances of baptism, confession, prayer, fasting, and intercession.

V. It is well and kind on the part of heaven to ordain such acts, or to institute such ordinances as will assist ourselves and others of our new relations; and to suspend our enjoyment of the favor and

love of God, not merely upon faith and repentance, or upon other mental operations, but upon certain clear overt acts, such as baptism, confession, prayer, etc., which affect our lives and others much more than they possibly can affect God himself, being the fruit of our faith, or perhaps, rather, only the perfecting of our faith in the promises of God.

WINTER EVENINGS.

HOW NOT TO SPEND THEM.

The father reads the newspaper, and wishes no disturbance in his serenity; the mother, perhaps, is busy in the nursery with the younger children, or engaged in household duties; or absorbed in the pages of a magazine, and gives little heed to the occupations of the older members of the family. Perhaps the younger men seek amusement abroad, and are allowed to return home when they please, unquestioned concerning their method of passing the long evenings. The older girls receive their friends or go out with them. Each one is independent of the other, and there is no community of interest which makes the bond of home happiness and increases the love of its inmates.

The evening paper once read, the father falls asleep beside the fire, while the mother clicks her knitting-needles, and chides the children if they are too noisy in their play; and so the dull evening drags along, until the father awakes himself and thinks it is almost bed time, and the mother puts away her knitting-peg or her sewing-needle and rejoices.

In families thus managed, what wonder that the sons seek questionable amusements, the daughters make ill-assorted marriages and lead unhappy lives, and the parents find little happiness in their children. In their youth they gave them shelter and food, and cared for their health; but they did not interest themselves in making them happy; they did not give them real heart-love, and teach them in their society they could always be entertained.

HOW TO SPEND THEM.

Every evening there should be an hour given up to the little folks, when old and young play together. "The wise man is he who keeps his child-heart," has been truly said; and the man who cannot frolic with his children is really to be pitied. No matter how high his station, a good romp is the best exercise for him and for his children; and the father who joins in his son's sports is the father whose old age is most tenderly cherished and whose gray head is rarely dishonored.

Music should have a prominent place and should be introduced early enough for the little folks to have a share in it before bed-time. If the father cannot sing and has no ear for music, let him not throw a wet blanket over the enjoyment by objecting to it as a noisy disturbance.

There should be reading aloud by some member of the family. It is fine vocal exercise for the reader and nothing is better fitted to form a taste for choice literature in the family. Not for members of one family, but of several near each other, might thus spend many a pleasant and profitable winter evening. There are also quiet games which can be played in a large family that are both instructive and amusing. Let parents take pains to find and introduce such games, and so make home life attractive.

Dressy and almost unbearable dullness reigns in the absence of such expedients in thousands of households that can hardly, except by a figure of speech or excess of charity, be called happy ones, and in which the sappy evenings of the week are looked forward to with a feeling akin to dread, because they must be passed so stupidly.—Country Gentleman.

Even "the wrath of man is made to praise him." The question "What think ye of Christ?" will not down. It confronts the Jew, the Pagan, the Infidel, and after being "destroyed" in one man a dozen times, overturned as many times, here it is today before us with all the vigor of a new question. "What think ye of Christ?" The Christ idea has been expressed a hundred times, but like the disembodied spirits, at a breath from the Almighty,

CREEDS NO. 2.

In the "Table of references" appended to the Donny Bible, the following texts are alleged to be of the Church of Rome in defiance of her doctrine of traditions. 1 Cor. xii. 2:—

"Now I praise you, brethren, that in all things you are mindful of me; and keep my ordinances as I have delivered them unto you."

The word "ordinances" rendered traditions, here, referred to by Paul, has reference to the instructions or regulations which were given, and which were made by divine direction (verse 23) and embodied in this epistle by Paul. If not, what are those traditions—where are they to be found?

The next passage quoted by Rome in support of traditions is 2 Thess. ii. 14:—

"Therefore, brethren stand fast and hold the traditions which you have learned, whether by word, or by epistle. It is plain that the word "tradition" is here applied to what Paul wrote, as well as what he said, and it is evident that what he wrote was of the same as that of which he had spoken (see verses 3 of this chapter) therefore it is no proof.

The next proof adduced by Rome is 2 Thess. iii. 6. Compare this with what Paul says in Thess. iv. 11, and it clearly shows that he is referring to the directions he had given respecting the conduct which becometh believers. This proof don't seem to be the point.

The next portion of Scripture brought forward is 2 Tim. i. 13:—Read this and see the connection, and notice that Paul is directing Timothy to adhere to the truth of the Gospel, the sound words of our Lord Jesus Christ, &c. (1 Tim. vi. 13-21).

The next verses quoted by Rome in support of her traditions are 2 Tim. ii. 2, iii. 14. The first of these is a direction to Timothy to "commend to faithful men" the "form of sound words" which he had heard of Paul, and the next verse exhorts Timothy "to continue in what he had learned &c."

The first article of the creed of Pope Pius IV, is utterly destitute of what it claims—Scripture authority.

Next in order will be article 2. M. R. H. Collingwood.

Goderich, 3rd Feb. '84. H. B. SHREMAN—Dear Bro.—We return thanks for the notice of questions and answers by Bro. Luster; think it will do good; can't say I approve of anything added or subtracted from the Lord's own words.

Dear brethren, the Word of God is taking effect in the hearts and lives of some of the people in this part of Goderich township. Bro. Wm. Beavers and wife were dipped by a Methodist preacher perhaps about three years ago, and have manfully made up their minds to come out from the Methodists and meet with us regularly to break bread and take God's Word alone for their guide.

Bro. Kaffer left us two weeks ago, after preaching publicly and from house to house for a period of three weeks. Much good has been done in causing many to search the scriptures and causing the enemy to oppose; may God bless him in his work of faith and labor of love. He is a faithful and hard working laborer. We wish the brethren could send a man in this field for a year.

FAITH. In Heb. 11th chap. Paul gives us the meaning of faith. Faith is the confidence of things hoped for, the conviction of things not seen.

trust. Hope means desire and expectation. Conviction is the state of being convinced of.

Then faith is true belief in what God says, trusting in his power and willingness to perform all his promises, a desire for the gifts and rewards, and expecting to get them, and being convinced by the many infallible proofs which God gives in his word.

A. GERARD. Said the lecturer: "The roads up these mountains are too steep and rocky for even a monkey to climb; therefore I did not attempt the ascent."

A somewhat noted minister in Europe whose sermons were very learned disquisitions, was one day handed a little note with the words: "Sir, we would see Jesus." The minister thought over the message and found there was not much of Jesus in his sermons though there was a great deal about other things. He changed his preaching and began telling his congregation all he knew about Christ, and sometime after he got another little note reading, "Then were the disciples glad when they saw the Lord."—Ex.

Let the church members begin the note business and not stop until the trashy sentimentalism of the pulpits is removed and the pure gospel of Christ is preached instead thereof.

The Jewish Rabbi Sonnenschein, of St. Louis, recently made a remarkable admission in regard to the influence of Christianity upon the world. In advocating the celebration of the Jewish Hanukkah upon Christmas Day, he said: "Our Jewish children may thus learn, by practice and example, to respect the work of the great Nazarene and the mission of his church. It may not be generally known that the three great doctors of mediæval Judaism have unreservedly proclaimed the fact that without the life and work of Jesus Christ, and without the continuous zeal of His Church, the nations of the earth could never have been enlightened in the service of the true God, whom they learn to worship and obey through the instrumentality of the Christian Church."

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