

Selections.

Without God.

It is the fashion now for wits to be Without a God, Except some force behind the things...

But there's a spirit, deep in the heart's core, Of reverence, Which somehow will not bow to adore...

I have a sense Of being something greater far than those Blind makers of the world which science knows...

Worship I must, but may not worship aught Which I can bind And yoke to do my service, having caught...

But without mind; And while I comprehend it, I must be Higher than that which comprehends not me.

You do not need to worship! May be so; I judge you not; Only, they say the dog that does not know...

A master, like a savage wolf will grow, Hating his lot, And is a sorry brute, until he find A mightier will than his and nobler mind.

—Walter Smith.

A Jew on Christianity.

Mr. A. Goldenburg, a missionary of the London Society for promoting Christianity among the Jews, writes: One Sunday I went to Victoria Park to speak, as I often do. I saw a great crowd of Jews and Gentiles listening to an infidel speaker who endeavored to prove that Christianity is a failure...

Thou a venerable and noble looking Jew came forward, and, taking off his hat, said humbly, in very broken English, "I am only a Jew."

"I know you are a Jew—your face tells me so!" cried the lecturer, angry at the interruption from an unexpected quarter.

"I mean to say that I am not a Christian," exclaimed the Jew, "and yet I say that the bishops and pastors are good and holy men; when they get money they give it to the poor; but infidel, like you, put it in your own pockets. I believe that if all the Christians were to follow Christ's teachings there would be no socialists. Take this advice from a Jew who is not baptized: listen to Christ alone and you will all feel happy!"

The words of this Jew produced a deep impression upon the audience—both Jew and Gentile. The Lord has many a witness, even among such as are apparently not nominally Christians.

I afterwards had a discussion with this Jew. He is well off, and has a large family, all of whom share his views regarding Christ, "If I die, I die in Christ, and I am trying also to live in Christ. There are a great many of my Jewish acquaintances who, like me, believe Him to be our Messiah."—Hebrew Christian.

Never fail, if a gentleman, of being polite and civil to ladies.

The Lord's Return.

Christ, as we are told in the Bible, "was once offered to bear the sins of many," and we are further told in the same Bible that "unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 28). He offered Himself when, having come into this world to die for sinners, and by that death to provide for their salvation, He gave up His body to the terrible infliction of the cross. He then "humbled Himself and became obedient unto death, even the death of the cross" (Phil. ii. 8). That death was not a martyr's death, bleeding on the altar of an unsuccessful cause, and was to Him no matter of compulsion. He died when and where and as He did, because He chose thus to die, having power to lay down His own life, and equal power to take it again (John x. 18). It was a sacrificial death in His own intention and in the plan of God, and is so described in the words used by Him when appointing the Lord's supper as a permanent memorial of that death.

This same Christ, who "was once offered to bear the sins of many," and who rose from the dead and ascended into heaven, and there "sat down on the right hand of the Majesty on high," will appear in this world a "second time," not to repeat the sin-offering by again dying, but to raise the dead, to judge mankind, and to receive all His people unto Himself and bless them forever. To those that "look for Him" and are ready to meet Him in His glory, He will "appear the second time without sin," or without a sin-offering "unto salvation." He will come as the Saviour of the saints then living, and as the Saviour of "the dead in Christ." The latter will be raised from the dead, and the former will "be changed in a moment, in the twinkling of an eye;" and both classes—the risen dead and the living changed—will be caught up together in the clouds, "to meet the Lord in the air," and both will "ever be with the Lord" (1 Thess. iv. 17). There is to be a second advent of Jesus Christ to this world, and in its manner and its purposes wholly unlike the first advent when He came as the Babe of Bethlehem. We do not know when this event will occur; but that it will occur, and that when it does occur the world will know it, is as certain as the truth of the Bible. He taught the doctrine Himself, and it was afterward fully taught by His apostles. So far as human knowledge is concerned, it may occur at any time. Men informed of the fact by the Bible, should at all times so live that they would be ready to meet their Lord at any time. The man whom His second advent would frighten and fill with consternation and despair may be sure that he is not living rightly.—The Independent.

Churchmen and Baptists.

The Christian Commonwealth of London contains the following:—The French proverb that "Extremes touch each other" finds an illustration in some strange affinities between Churchmen and Baptists. Our esteemed contemporary, the Rock, has been contending that the difference between the Church of England and Baptists is slight because "the baptism of adults by immersion is admissible in the church in the alternative, and here proof of repentance and faith is always required." This, however, is regarded by the editor of the Baptist Magazine as failing to bring the two denominations much nearer to one another. But let us look at the matter candidly. The Church of England recognizes the

immersion of believers as valid baptism. Do not Baptists practically recognize infant sprinkling as valid baptism? Undoubtedly the Baptists of this country very generally admit to their membership without immersion those who have been sprinkled in infancy. Now, if this practice is accepted as the Baptist position, then the practical difference between Churchmen and Baptists is narrowed down very considerably. If membership is allowable without immersion upon a profession of faith, then the Baptists' contention is not worth the division it causes between them and the Pedobaptist denominations. The theory of baptism ought never to be made a cause for dividing the disciples of Christ if the practice does not correspond. The Baptists in their practice are much weaker than their theory, while Churchmen in their theory are much stronger than their practice.

Too Good to be Lost.

A few years ago the pastor and elders of a certain Pedo-baptist church—Congregational, I think—were troubled in spirit by the fact that a portion of the young members of the church were in the habit of attending dancing parties. After due consideration it was resolved to discipline them, and they were accordingly summoned for trial. It so happened that these young people had all been "sprinkled into the church" when infants; but, having never taken any part in the duties of the church, were surprised that they were subject to the discipline of the church.

The day of the trial came, and the young were all present. As the pastor was about to take the chair and open the meeting, one of the young men arose and inquired if it were true that they were members of the church. The pastor assured them that they were members of the church, and subject to its discipline. "Then," replied the young man, "I move that Brother A." (naming one of their own number), "take the chair."

It was seconded and carried, the young people being in the majority.

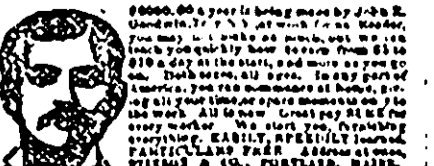
The young man again arose and read a paper, stating that they had been received into the church while infants, and unconscious of the fact, and many of them had never learned, until a few days since, that they were considered as members of the church, and closed by preferring charges against the pastor and elders for their unfaithfulness in permitting them to grow up in ignorance of their relations and duties.

The charges were sustained, and the officers of the church were excluded.

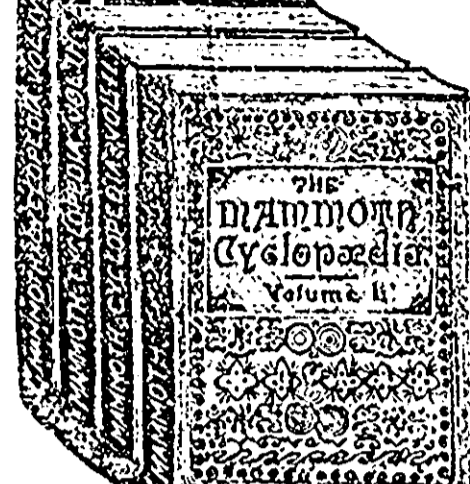
Everything remained at a dead lock for two or three weeks, when a committee from "the church" waited upon the pastor, and told him that they did not wish to be too severe, and that it was an absurdity to consider them as members of the church; and if the officers would let them alone, they would meet again, rescind their action, and restore them to membership, which was agreed to. The story carries its own moral.—Journal and Messenger.

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Garfield Tea advertisement with image of a man and text: 'Garfield Tea' 'Consumption' 'Sick Headache'.