

PASTOR AND PEOPLE.

THE DIVINITY OF CHRIST THE LIFE OF CHRISTIANITY.

Those who reject the divine person of Christ, who believe it not, who discern not the wisdom, grace, love, and power of God therein, do constantly reject or corrupt all other spiritual truths of divine revelation; nor can it otherwise be. For they have a consistency only in their relation unto the mystery of godliness, God manifest in the flesh; and from thence derive their sense and meaning. This being removed, the truth in all other articles of religion immediately falls to the ground. An instance hereof we have in the Socinians; for although they retain the common notion of the unity and existence of the divine nature, which are indelibly fixed on the minds of men, yet is there no one truth that belongs peculiarly unto the Christian religion, but they either deny it or horribly deprave it. Many things concerning God and His essential properties; as His immutability, immensity, prescience, they have greatly perverted. So is that fulfilled in them which was spoken by Jude the apostle, verse 10. They speak evil of the things which they know not; and what they do know naturally, as brute beasts, in them they corrupt themselves. So they do in the things mentioned, whereof there are natural notions in the minds of men. But of evangelical truths, which they know not, they speak evil and deride them. The Holy Trinity they blaspheme; the incarnation of the Son of God they scorn; the work of His mediation in His oblation and intercession, with the satisfaction and merit of His obedience and suffering they reject. So do they whatever we are taught of the depravation of our natures by the fall, of the renovation of them by the Holy Ghost, and unto all other articles of our faith do they offer violence to corrupt them. The beginning of their transgression or apostasy is in a disbelief of the divine person of Christ. That being rejected, all other sacred truths are removed from their basis and centre; that which gives them their unity and harmony. Hereon they fluctuate up and down in the minds of men, and appearing unto them under various deceiving colours, are easily misapprehended or disbelieved. Yea, there can no direct proper representation be made of them unto the understandings of men. Dissolve the knot, centre, and harmony in the most beautiful composition or structure, and every part will contribute as much unto the deformity and ruin of the whole, as it did before unto its beauty and consistency. So is it with every doctrine—so is it with the whole system of evangelical truths. Take the person of Christ out of them, dissolve their harmony in relation thereunto, whereby we no longer hold the head in the faith and profession of them, and the minds of men cannot deliver them from an irreconcilable difference among themselves. Hereon some of them are immediately rejected, and some of them corrupted; for they lose their native light and beauty. They will neither agree nor consist anywhere but in Christ. Hence it is that no instance can be given of any one who, from the original of Christian religion, rejected the divine person of Christ, and preserved any one evangelical truth besides pure and uncorrupted. And I do freely confess, that all which we believe concerning the Holy Trinity, the eternal counsels of God, the efficacy of the mediation of Christ, His satisfaction and merit, the way which we own of the sanctification, justification, and salvation of the Church, are to be esteemed fables, as the Socinians contend, if what we believe concerning the person of Christ be so also.

Hence it is that the knowledge and profession of the truth with many is so fruitless, inefficacious, and useless. It is not known, it is not understood nor believed in its relation unto Christ, on which account alone it conveys either light or power to the soul. Men profess they know the truth, but they know it not in its proper order, in its harmony and use. It leads them not to Christ, it brings not Christ unto them, and so is lifeless and useless. Hence oftentimes none are more estranged from the life of God, than such as have much notional knowledge of the doctrines of the Scripture. For they are all of them useless and subject to be abused, if they are not improved to form Christ in the soul, and transform the whole person into His likeness and image. This they will not effect where their relation unto Him is not understood,

where they are not received and learned as a revelation of Him, with the mystery of the will and wisdom of God in Him. For whereas He is our life, and in our living unto God we do not so much live as He liveth in us, and the life which we lead in the flesh is by the faith of Him, so that we have neither principle nor power of spiritual life but in, by, and from Him; whatever knowledge we have of the truth, if it do not effect an union between him and our souls, it will be lifeless in us, and unprofitable unto us. It is learning the truth as it is in Jesus which alone reneweth the image of God in us (Eph. iv. 21-24). Where it is otherwise, where men have notions of evangelical truths, but know not Christ in them, whatever they profess, when they come really to examine themselves they will find them of no use unto them, but that all things between God and their souls are stated on natural light and common presumptions.—*Owen*.

UPSETTING MOSES.

One of the wits of the "National Baptist" has written a "Saw-Mill Dissertation" on the subject of "Upsetting Moses," from which we take an extract. Jim Manley began the talk: "I say, deacon, Darwin's theory of evolution is a little hard on the 1st chapter of Genesis. Of course, we don't know yet how it will turn out; but it looks a little as though they were going to upset Moses."

The deacon made no answer. He surely must have heard Jim's remark. Presently he was observed to be counting his fingers slowly, and with pauses for thought, between each numeration. After awhile, Jim ventured to ask, "Counting your saw-logs, deacon, aren't you?"

"No," said the deacon; "I'll tell you. Your remark set me to thinking. I was just counting up how many times in the course of human history somebody has upset Moses. First of all, two old jugglers, named Jannes and Jambres, undertook this; but they failed. Then a certain king named Pharaoh went at the work of upsetting. He must have found it more of a work than he anticipated, for he has not reached home yet. Then three leaders of liberal thought, Korah, Dathan and Abiram, went at the job. They failed in the upsetting part; but they secured a bit of ranche for themselves which they and their children hold quiet possession of until this day. Later on, a king named Nebuchadnezzar entered upon the upsetting business. He did not succeed either. He spent seven years chained to a stump; and when he had served out his time he had changed his mind, and was a sadder and wiser man. His successor met with still greater disaster in a similar attempt. Since that time there have been no end of persons who have tried to upset Moses. Some ancient heathen, Celsus and Porphyry, and Julian the Apostate; and latterly these German critics, and these scientists, so called, are at the same thing."

"Years ago, when I was in Boston, I heard of a meeting of Freethinkers at a place called Chapman Hall. I could not resist the temptation to go just once and hear what they said. I found about twenty persons there. Three or four of them were women; all the rest were men. And what do you think they were doing? They were engaged in the old enterprise of upsetting Moses. And yet Moses hath today, in the synagogues of Boston, more persons that preach him than he ever had before."

"It is astonishing how much upsetting it takes to upset Moses. It is like upsetting a granite cube. Turn it on which face you will, there it stands as solid as ever. The cube is used to being upset, and does not mind it. It always amuses me when I hear a fresh cry from some new quarter averring that some man whom nobody has ever before heard of, has found out a sure way of doctoring what all others have failed in. And now here comes Jim Manley; and Moses has to be upset again. Ah, well—" and the deacon sighed.

There was a roar of laughter which made the rafters of the saw mill ring, and all joined in it except Jim.

THE Emperor of Germany has issued an imperial rescript, declaring his right to direct the Prussian Government and policy. The Berlin journals now agree that a conflict can hardly be avoided.

EXCAVATIONS are being made at the Pyramids of Ghizeh, which will give the sizes and distances of these structures within a quarter of an inch. The Great Pyramid proves to be several feet smaller than hitherto supposed.

GOSPEL WORK.

As we enter upon a new year, and estimates of progress political, social, commercial and religious—are being made upon every hand, we hear occasionally, as of old the prophet heard the "voice out of Seir," often in a sceptical tone, the inquiry, "Watchman, what of the night?" And we are glad to be able to reply that we recognise a growing intensity in the Gospel work of the Churches themselves, and a readiness to fall in with and to give aid and direction to every worthy effort for the salvation of souls and the spread of the kingdom at home or abroad. This is as it should be. There is little doubt that the Churches have lost much by slowness to appreciate the bold aggressive evangelism which has become so popular in recent times; while, on the other hand, this movement has failed of much of the good it might have done from want of the well-organized agencies and methods already existing in the Churches. Happily, each is now coming to see more clearly and appreciate more highly the excellencies of the other, and that the best interests of each lie, not in antagonism and jealousy, but in harmonious co-operation.

The number and variety of forms in which Christian philanthropy is asserting itself is one of the striking and encouraging features of the present time. It was impossible to record the doings or follow the career of a tithe of the noble workers or valued societies now in the world's wide field; but we hope to give, from time to time, interesting suggestive notices of the more prominent of these.

MESSRS MOODY AND SANKEY.

These honoured servants of God, after conducting meetings with great enthusiasm in the north of England, have, during the past month, been at work in Edinburgh. It could scarcely be expected, even if desired, that the sensation attending their appearance this time should be so great as formerly, but the results seem likely to be not less satisfactory. The class of people most desired to be reached seem to be attending the monster meetings held in the Corn Exchange, in the Grass Market, as well as those in the Free Assembly Hall. Other meetings, specially intended for the young, are full of encouragement. Invitations are flowing in upon them from all parts of the kingdom. We cannot but rejoice and give thanks when we remember that good results of the very highest kind, direct and indirect, flowing from the labours of the past, have been constantly coming to light. For example, the religious papers recently gave accounts of the work of a missionary in the Sandwich Islands, who a few years ago, when apparently irretrievably ruined by drunkenness and profligacy in Chicago, was "plucked as a brand from the burning," and started upon a new career, with results to himself and others which eternity alone will make plain. Again, we send a missionary around the world to occupy a new field in India, and he finds already on the spot a gentleman of culture and influence, "converted in Moody's meetings," ready to give sympathy and help. And is not this just what we might expect, where Gospel truth is the means used and the Holy Ghost the power depended upon?

A writer in the "Christian" remarks: Many workers, I fear, rely upon special agency instead of seeing whether God is not ready to use them also. God's Spirit is not tied to men or places. Allow me, therefore, to suggest a practical means of allaying the evil of the present day. As these Evangelists will be unable to visit every town, let us take a leaf out of their book. In every town, where practicable, let a local committee be formed, some public building engaged, and let the various denominations combine in a three or four weeks' mission. Let them either conduct the services themselves, or enlist the services of some Evangelist. If "Jesus only" is upheld, a congregation will not be lacking. Should such a course be pursued this winter, it would strengthen the hands of our American brethren, would alter the lamentable Church census, and would help to put down much of the lawlessness.

IN matters of prudence, last thoughts are best; in morality, your first thoughts are best.

THE organ of the prohibitionists in Kansas states that Governor St. John will call a special session of the Legislature to amend the whiskey law, so that it can be enforced. It is intended to make liquor found on any property a witness in the case.