

of God? Grace means favor, the grace of God is the favor of God. The bestowment of God's grace or favor on man came through His dear Son. No greater manifestation of God's favor to the children of men can be imagined than for Him to send His only begotten Son to take our nature, "Become a man of sorrow and acquainted with grief." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. The grace of God provided a Saviour and in connection with Him all the means needed in our change from sin to holiness. Were it not for the grace of God there would have been no Saviour, no gospel, and no salvation. If any one is ever saved it is by the grace of God. The grace of God brings salvation to all men. If, therefore, any are unsaved it is not the fault of God's grace but because we neglect the great salvation. Let us remember that it is by grace we are saved *through faith*. The grace of God provides the way. Faith leads us to walk in the way God has provided.

J. A. GATES.

Back Bay, March 21st, 1885.

"O LORD, OUR LORD."

(Psalm viii. 1.)

The common meaning of the word Lord is master. It carries with it the idea of one having authority or rule over others. Not referring always to the Supreme Being, as there are "lords many, and gods many," but the Lord of heaven is designated from these as *the* Lord, being above all, and Lord of all lords. But notice David says—"O Lord, *our* Lord." What does he mean? Does he mean that he is the Lord of some and not of others; that some, including himself, have a special and particular right to call Him Lord, to the exclusion of others? Ans.—"Know ye not that his servants ye are to whom ye yield yourselves servants to obey?" The idea of lord or master implies that of servants and service. Satan, therefore, is lord of those who yield themselves servants to obey him; and they cannot, nor have they any right to, address God as *their* Lord while they do not acknowledge His authority by yielding themselves servants to obey Him. Says Paul—"We have received the spirit of adoption, whereby we cry Abba, Father." When we are adopted into the family of God, through faith and obedience to the gospel, so that we bear the relationship of children to a father, then, and not till then, have we a right to address God as—our Father. This is a truth that may well alarm those who have never sought this relationship, or thought seriously on the matter.

D. McDUGALL.

Mr. GEORGE MULLER ON HIS BAPTISM.

The large Orphanage near Bristol, founded and sustained by Mr. Muller, simply by the exercise of faith and prayer, had its origin in the earnest wish which God had given him to serve him faithfully, and to trust him while he did so, to fulfil with certainty his promises. One subject which this led him to examine was that of baptism. The following is his own account of this examination, and of the results:—

About the beginning of April, 1830, (when 25 years old), I went to preach at Sidmouth. While I was staying there, three sisters in the Lord had, in my presence, a conversation about Baptism, one of whom had been baptized after she had believed. When they had conversed a little on the subject I was asked to give *my* opinion concerning it.

My reply was, "I do not think I need to be baptized again."

I was then asked by the sister who had been baptized, "but have you been baptized?"

"I answered, "yes, when I was a child."

She then replied, "Have you ever read the

Scriptures, and prayed with reference to this subject?"

"I answered, "No."

"Then," she said, "I entreat you never to speak any more about it until you have done so."

It pleased the Lord to show me the importance of this remark; for whilst at the very time I was exhorting every one to receive nothing which could not be proved by the Word of God, I repeatedly spoke against believers' baptism, without having ever earnestly examined the Scriptures, or prayed concerning it; and now I determined, if God would help me, to examine that subject also, and if infant baptism were found to be scriptural, I would earnestly defend it; and if believers' baptism were right I would strenuously defend that and be baptized.

As soon as I had time, I set about examining the subject. The mode I adopted was as follows: repeatedly I asked God to teach me concerning it, and I read the New Testament from the beginning, with peculiar reference to this point. But when I earnestly set about the matter, a number of objections presented themselves to my mind.

1. "Since many holy and enlightened men have been divided in opinion concerning this point, does not this prove that it is not to be expected we should come to a satisfactory conclusion about this question in the present imperfect state of the church?" This objection was thus removed: if this ordinance is revealed in the Bible, why may I not know it? as the Holy Spirit is the teacher in the Church of Christ now as well as formerly.

2. "There have been but few of my friends baptized, and the greater portion of them are opposed to believers' baptism, and they will turn their backs on me. Answer: "Though all men should forsake me, if the Lord Jesus take me up I shall be happy."

3. "You will be sure to lose half of your income if you are baptized. Answer: "As long as I desire to be faithful to the Lord, He will not suffer me to want."

4. "People will call you a Baptist, and you will be reckoned among that body and you cannot approve of all that is going on among them." Answer: "It does not follow that I must in all points go along with all those who hold believers' baptism, although I should be baptized."

5. "You have been preaching for some years and you will thus have publicly to confess that you have been in error should you be led to see that believers' baptism is right." Answer: "It is much better to confess that I have been in error concerning that point than to continue in it."

6. "Even if believers' baptism be right, yet it is now too late to attend to it, as you ought to have been baptized immediately on believing." Answer: "It is better to fulfil a commandment of the Lord Jesus be it ever so late than to continue living in neglect of it."

As soon as I was brought into this state of heart, I saw from the Scriptures that believers *ONLY* are the proper subjects for baptism, and that immersion is the only true Scriptural mode in which it ought to be attended to. The passage which particularly convinced me of the former is Acts viii: 30-38; and of the latter Rom. vi: 3-5. Some time after, I was baptized. I had much peace in beginning so and never have I for a single moment regretted it.

Before I leave this point, I would just say a few words concerning the results of this matter, so far as it regards some of the objections which occurred to my mind when I was about to examine the Scriptures concerning baptism.

1. Concerning the first objection, *my conviction now is, that of all revealed in the*

Scriptures, not even in the doctrine of justification by faith, and that the subject has only become obscured by men not having been willing to take the Scriptures alone to decide the point.

2. Not one of my true friends in the Lord has turned his back on me, as I supposed, and almost all of them have been themselves baptized since.

3. Though in one way I lost money in consequence of being baptized, yet the Lord did not suffer me to be really a loser, even as it regards temporal things; for He made up the losses most bountifully. In conclusion, my example has been the means of leading many to examine the question of Baptism, and to submit from conviction to this ordinance. Seeing this truth I have been led to speak on it as well as other truths, and during the twenty-three years that I have now resided in Bristol, more than a thousand believers have been baptized among us.—*Evangelist (Eng.)*

THERE is an incident going the rounds in such a bad shape, that we take time and space, as we were an eye witness, to give a correct version. At the conclusion of a District Missionary meeting, the preacher in charge of the church where it was held, addressed a full audience of members with an enthusiastic mission speech. In the conclusion, to test the feeling and sentiment, he said:

1. "All who favor mission work, hold up the right hand." All hands up.

2. "Hands down. All who will pray for mission work, hold up the right hand." All hands up.

3. "Hands down. All who will PAY to mission work hold up the right hand." One hand up.

The above is exactly true in fact, if not in verbage. As Bro. Benj. King would say, we "improved the occasion" and made a few pertinent remarks. Pardon the reflection when we state that this church was "old in years," and had had as ministers, a number of prominent preachers, of each of whom scribes have written, "He is a workman that needeth not to be ashamed." Is this church a sinner above all other Gallileans? Try your own congregation my brother, with the same questions, and pen us the results. This will be a good test of your work. Send us a chip.—*Church Worker.*

CONQUERING AN ENEMY.

I once owned a large flock of hens which I generally kept shut up. But one spring I concluded to let them run in my yard, after I had clipped their wings so that they could not fly. One day, when I came home to dinner, I learned that one of my neighbors had been there full of wrath, to let me know my hens had been in his garden and that he had killed several of them, and thrown them over into my yard.

Greatly enraged at his procedure, I determined at once to be revenged, to sue him, or in some way get redress, I sat down and ate my dinner as calmly as I could and by the time I had finished my meal, I became more cool, and thought perhaps it was best not to fight with my neighbor about hens, thereby making him my bitter, lasting enemy. I concluded to try another way, being sure that it would do better.

After dinner, I went to my neighbor, who was in his garden; and, strange to say, he was in pursuit of one of my hens with a club, trying to kill it. I accosted him, and he turned upon me, his face inflamed with wrath, and said:

"You have abused me. I will kill all your hens, if I get at them. I never was so abused! My garden is ruined!"

"I am very sorry for it," I said, "I did