

baptism. At the outset of his career as a reformer, while as yet he was a priest of Rome, he read the mass in the language of the people. Next he celebrated it under both the forms of bread and wine. Then he denied the bodily presence of Christ in it. Later still, "it was no sacrifice, but a solemn memorial of Christ's death." It was an institution appointed by Christ to strengthen the faith of the believing. Here, as in the case of baptism, he advanced beyond the leaders of the Reformation. Luther had scarcely escaped the confines of Popery, and Zuingli had not attained to the clear light of Hubmeyer. His determination to follow the teachings of the Scriptures had borne Hubmeyer still along when his contemporaries halted, and he looked back from his advanced position to lament their contentment with an imperfect work. "I know and believe," said he "that Christendom shall not receive its risings aright, unless baptism and the Lord's Supper are brought to their original purity."

More than three hundred years have passed away since these prophetic words were uttered, and the experience of Christendom has proved their truth. Christendom arose as far as the reformation triumphed, but its rising was not aright, and the grand evil was precisely where Hubmeyer placed it. With the retention of infant baptism were retained the doctrines of sacramental efficacy; the church remained a worldly corporation, and as such sought and found its support in alliance with the State. The great corruptions of Christianity which have occurred since, whether towards Rome on the one hand or infidelity on the other, have found here their rise. The persecutions for conscience' sake which have disgraced Protestantism, have been a natural growth from the same evil root. Wherever real progress towards a pure Christianity has been made, and the social blessings of such a Christianity have developed, that progress has been in the direction of Hubmeyer's views, and those social blessings have been only the legitimate fruits. The church conforms to the original pattern in proportion as it becomes a spiritual body, and works blessings for humanity in proportion as it works unpatronized by the State, untrammelled and free. This is the true rising of Christendom, and we believe is destined to take place. For, as said the same martyr, "Divine truth is immortal; it may, perhaps, for long, be bound, scourged, crowned, crucified; and for a season be entombed in the grave; but on the third day it shall rise again victorious, and rule and triumph for ever."

Man, to expiate his treason, hath nought left,  
But to destruction, sacred and devote,  
He, with his whole posterity, must die;  
Die he, or justice rust; unless for him  
Some other, able and as willing, pay  
The rigid satisfaction—death for death!

## CHANCE.

From the *Millennial Harbinger*.

\* \* \* The denial of a superintending Providence is implied and indicated by the use of the word chance, in the lips of a profane, sceptical world. I must, however, observe, that the word is occasionally found in the Sacred Scriptures in a sense highly proper, and is used by the best of men, and even by our Lord himself, to indicate events the reason or cause of which we cannot see or comprehend. For example, our Saviour says, Luke x. 31, "By chance a priest came down that way." This is equivalent to it happened, or it came to pass. *Hap* is itself *chance*, in common usage. Hence the phrase, "By good hap" it came to pass. So both *chance* and *hap* are found in the book of Ecclesiastes: "Time and *chance* happeneth to them all." ch. ix. 11. And so, again, 2 Sam. i. 5, "I happened by chance on Mount Gilboa." I quote this passage, not from inspired lips, but to show its acceptance as equivalent to *happen*, which occurs more than twenty times in the Jewish and Christian Scriptures. "It happens alike to the wise and the fool." Ecc. ii. 14, 15. "Now, these things *happened* to them for examples." 1 Cor. x. 11. Whatever occurs, the cause or instrument of which we do not perceive, is said to happen, or to come by chance. But of chance, we will ask, with Alexander Pope, What is *chance*? And, with him, we answer,

"All chance" (is) "direction which thou canst not see."

But, with the great Teacher, we had better say, "No! a sparrow falls to the ground" by chance, or without the will or permission, or appointment of God. Some copies read, "*Anou tees boulees tou Patros*;" "Without the will of your Father;" which is, unquestionably, the sense. But we need not argue this point. We all believe and teach, that in the strict sense of the word chance, as respects God, there is no such thing. And, as respects us, we use that word only to indicate that of which we cannot see the reason or the immediate cause; and thus the inspired writers use the terms *happen* and *chance*.

As to "blind fortune" and "good luck," they are creatures of Pagan imagination. *Luck* was the Anglo-Saxon *calch*. A "luck of fish" was a good catch—a good haul of fish; and thus *lucky* and *fortunate* were taken in a good sense, though etymologically they indicated neither good nor evil fortune, but mere chance; but simply an event which could not have been foreseen, yet a link of a chain, the connexion of which was wholly inappreciable.

Fortune, luck, and chance, as understood and used at the present day, are wholly incompatible with Christian sentiment and

style. "Has there been evil in a city," or a family, "and the Lord hath not done it?" asks a Prophet. As respects the Divine knowledge and will, there is no chance in the universe.

To illustrate this, let us turn back to the history of Joseph, and note the *chances*—"the good luck and the bad luck" of this renowned patriarch.

He *happened* to be the eleventh son of Jacob, by his beloved Rachel, and to be the most beloved by his father. He *happened* once upon a time to be sent upon an errand to see his brethren, away from home tending their flocks at Shechem. He had the *good fortune* to be a beautiful boy, and to have so much of his father's partiality as to be more elegantly dressed than any of his brothers. He *happened* to have two remarkable dreams in his boyhood, which, when told to his father and his brothers, greatly excited their envy and hatred. He *happened* to lose his way in seeking for his brothers, and lost much time in the plains, tracing their movements. But, by *good luck*, a kind stranger came along and directed his way to Dothan, and there he found them. On seeing him approach, his brothers conspired against him to kill him. But Reuben *fortunately* saved his life, by proposing to cast him into a pit. By great *good luck* a company of Ishmaelitic traders in spicery and gums, came along from Midian, and succeeded in purchasing him for the Egyptian market. This was a very remarkable *chance*; for had he not lost his way, he might have been there too soon for such a deliverance.

One Potiphar, a very worthy officer, and captain of Pharaoh, *fortunately* wanted a servant, and bought Joseph. But the Lord was with Joseph, and he was for a while a *lucky* man, for he obtained favours from his master, and became the steward and ruler of his family. But, *unfortunately*, Potiphar's wife was not the most virtuous woman in Egypt, and fell in love with the beautiful Joseph, and sought to allure him into her room. Finally, on one occasion she seized him by his garment, but he, resolutely withstanding, unluckily lost his garment in the scuffle, and, by the falsehood and villainy of Mrs. Potiphar, he was complained of to his master, and had the *misfortune* to be thrown into prison. By his good manners and prepossessing appearance, he was, however, so *happy* as to obtain the confidence of the jailor, and to be made a sort of superintendent of the other *unfortunates*, whose *unpropitious* stars had made them inmates of the dungeon.

It *chanced*, upon a time, that Pharaoh's cup-bearer and confectioner offended their master, and were cast into the same prison, and placed under the care of Joseph. By *good luck*, these new inmates of the prison *happened*, each on one night, to have some portentous dreams. On inquiring into