

GOLDEN WORDS FOR DAILY USE.

Selected from C. H. Spurgeon's "Morning by Morning."

SEPTEMBER 29. Sunday. Michaelmas Day. Whatsoever is born of God overcometh the world, 1 John v. 4.

Whether the world smile or frown, it is a dangerous enemy; but if believers, we shall be able to overcome it with all its terrors and fascinations.

30. Monday. These have no root, Luke viii. 13.

Good growth takes place upward and downward at the same time. Enquire, Christian reader, hast thou been making a fair show in the flesh without having a corresponding inner life?

OCTOBER 1. Tuesday. Be not conformed to this world, Rom. xii. 2.

Worldly wisdom recommends the path of compromise, and talks of "moderation," but to all true believers let the trumpet-call be sounded, "Come ye out, my people, from among them."

2. Wednesday. Be not far from me, for trouble is near, Psa. cxli. 11.

The nearness of trouble is a weighty motive for Divine help; this moves our Heavenly Father's heart, and brings down his helping hand.

3. Thursday. They cried unto Thee, and were delivered; they trusted in Thee, and were not confounded, Psa. cxli. 5.

This is true wrestling; let us learn the art. Ancient saints cried and trusted, and in our trouble we must do the same.

4. Friday. For the truth's sake which dwelleth in us, and shall be with us for ever, 2 John 2.

What a thousand mercies are wrapt up in the assurance that the truth will be with us for ever, will be our living support, our dying comfort, and our eternal glory.

5. Saturday. Get thee up into the high mountain, Isa. xl. 9.

When we first believe in Christ, how little comparatively do we see of Him! The higher we climb, the more we discover of his beauties; but who has ever known the heights and depths of his love?

Correspondence.

For the Christian Messenger.

One Gospel for all Ages.

BY REV. JOHN DAVIS.

(Concluded.)

If now we follow men into their privacies, we find, a home-life, and home comforts built up upon a wide and deep acceptance of the old Gospel verities. Our British home is made what it is by the Gospel which has been domesticated among us. And as to individual experiences, the more we get at them, in social worship, in occasional utterances, and in the unreserved outpourings of the dying hour, the more we trace the singular and delightful oneness which gathers the ransomed ones of six thousand years around the throne of God and the Lamb.

Moreover, what is that Gospel which infuses into the bosoms of men the modern Missionary spirit, and has produced this Missionary age? What is that Gospel, too, which the very heathen have recognized as the Gospel for them, and which they continue so to receive in still increasing numbers? Certainly we have no new Gospel here, but still the old one. And our Missionary records tell us what effects that Gospel is producing, in many ways, whithersoever it is sent.

To all which it may be added, that no one can look into the literature of the age, nor its arts, nor its sciences, nor its legislation, without perceiving that even here the influence of our ancient Gospel has made itself felt; and that it is here manifesting its presence, and asserting its power, so as to shew, that that power is not yet antiquated, and that it yields no signs of decay.

Who, then, would dare to undervalue, or despise, or think of trying to improve a Gospel which, in the light of facts like those above indicated, is so plainly seen to be the Gospel for every age? destined as it is, in spite of all the hostile influences which beset it, to maintain its vitality and vigour until it has ushered in the overwhelming realities, and the surpassing revelations of the last great day.

So, then, we have surely a right to rebuke the cant at which we glanced in our opening remarks. Our glorious Gospel was not made to be manipulated and moulded by successive ages. It is no feeble temporizer. Paul would not

make it one thing at Jerusalem, another at Corinth, and still another at Rome. Jerusalem, and Corinth, and Rome must bow to it, and be moulded and formed by it; since it knows not how to yield any thing to them. And so of successive ages. The Gospel, as it passes through them, stands ever erect. If it stoops, it stoops to subdue and save, not to accommodate and flatter. It knows nothing, in this respect, of the spirit of any age. It lays its hand, rather, upon all ages, and breathes into them all its own spirit; or at least exerts upon them so much of a modifying power as to vindicate its commanding efficiency in the worst of times, and to afford a prophecy of what it will do in the best. And in our own day, whether men know it, or not, while it is renewing its Pentecostal youth, if not even surpassing its early achievements, it is also marching on, "conquering, and to conquer," until a world lies prostrate before it. Other systems of religion, undermined or effaced by its influence, are growing older and feebler every day. But our great Gospel system, arrayed in the omnipotence of its heavenly Author, evermore puts on new strength; illustrating at once the truth and the sublimity of the prophetic emblem of "the stone cut out of the mountain without hands," which brake in pieces all opposing forces, until it "became a great mountain, and filled the whole earth."

Wherefore, there remains naught to the friends of the old Gospel, but that they take their stand by it, and unflinchingly maintain it, in the face of all temptations to the contrary. Nor need they be deterred from so doing by the perverted use which is sometimes made of the example of Paul, as exhibited by himself, 1 Cor. ix. 19-23. No doubt the apostle here speaks of himself as making large concessions to the peculiarities and weaknesses of others. The like concessions he distinctly commends to his brethren, Rom. xiv. 1-6. But wherefore did he make these concessions? Himself tells us, "that I might, by all means save some." But could he have done this—could he have saved any, if he had concealed or compromised the grand, the saving peculiarities of the Gospel? Assuredly not. Yielding as he was, therefore, in things indifferent, here, in great essentials, he stood firm as the solid rock. So, when he found men at Antioch who sought to bring the Gentile believers under the yoke of the old law, and thus, as he profoundly knew, to subvert the new Gospel, "we gave place" to them "by subjection," says he, "NO! NOT FOR AN HOUR! that the truth of the Gospel might continue with you." That is, with you Gentile believers, with you Galatian Christians, to whom he here wrote. And though here he was opposed, in some sort, even by a Barnabas and a Peter, he was not therefore to be moved from his position. With unswerving fidelity he maintained it at Antioch. He wrote his epistle to the Galatians in defence of it. And at last even died as a martyr to his holy zeal on behalf of a free and unfettered Gospel for the whole world—for "the Jew first indeed; but also for the Gentile;" unadulterated by Judaizing dogmas, or enslaving rites. Paul an example of compromise where the great truths of the Gospel were at stake! Never! never! It is but a childish dream, a crooked invention. Let no honest Christian man be misled by it. Rather, following Paul in all things, "even as he also followed Christ," we shall still be found "standing up for Jesus," Jesus alone, while we live; and shall die at last with the sentiment of the martyred Lambert engraven upon our hearts, "None but Christ—none but Christ!"

And now for "the conclusion of the whole matter." Among men a certain law of change, within the church as well as without, has immutably established itself. To that law we must all conform ourselves. We can neither build, nor dress, nor speak, nor write, nor so much as think as our fathers did, even if we would. If, therefore, we would be either comfortable or useful, we must avoid an aimless, needless singularity. We must, in a certain sense, take the world as we find it, if we would either enjoy ourselves in it, or do it any good. But then, we must not be borne away by a worldly, compromising spirit. We must not dream of conciliating by becoming, in any unworthy respect, "all things to all men;"—saints among the saints, and sinners among the sinners—boldly proclaiming Gospel truth where we think it will be acceptable, and veiling it, where we think it will be otherwise. The truth of God remains ever the same amid ever varying circumstances. The Gospel is one in all ages, and for all ages. We endanger souls if we dare to forget this. We retard the progress of truth, and perpetuate the reign of error, if we try to adapt the presentations of the one to the changing aspects of

the other. Wherefore, while, as wise men, we watch the changes of the times, that we may not needlessly run counter to them, as faithful champions of the cross, we shall stand firm amid all outward changes; and, "whether men will hear, or whether they will forbear," shall still cleave to our testimony on behalf of Gospel truth, in its venerable and unchanging simplicity, until they bow to its authority, or until we are silenced in death.

Charlottetown, P. E. I.

Religious Intelligence.

For the Christian Messenger.

NORTH SYDNEY, Sept. 14th, 1867.

Dear Editor,—

We are favored once more, with the presence of our beloved Pastor. His faithful, ceaseless labors, both in public and from house to house, show his zeal for the cause, and love for sinners. The Quarterly Meeting was held here as announced in the *Christian Messenger*. It opened on Saturday with a conference meeting, which was made pleasing and profitable,—by the presence and communications of God's servants gathered here, to break the bread of eternal life unto us. Revs. Geo. Richardson, W. B. Boggs, J. F. Kempton, H. Ross, and T. H. Porter, (Pastor), and brother J. W. Manning were the ministering brethren present. On Sabbath morning the Rev. G. Richardson preached from the words found in 1 Cor. ii. chap. 2 ver. For "I determined," &c., to a large congregation a very searching discourse; followed with a few very appropriate remarks by Revd. W. B. Boggs, and Bro. J. W. Manning offered the closing prayer.

After the public service the Lord's Supper was administered, which made it a very solemn season to our souls. Bro. J. M. Manning preached here in the afternoon at 3 o'clock, and Bro. Boggs at the Bar. In the evening Brother Kempton preached here. The meetings were all good and impressive, and were kept up until Tuesday evening when they closed; after which our good ministering brethren separated; each returning to the people of his care.

The Gospel seed has been faithfully sown amongst us, and I trust, it will be as seed sown on good ground, which will spring up and bring forth much fruit to the honor and glory of God. We trust that these services may have a spiritual influence upon the church; that the members and especially the Officers may be closely allied to each other; and led to hold up the Pastor's hands, while fighting the "battles of the Lord." All working together in the fear of the great Head of the church; so that Christ's name may be glorified and the words of the Apostle verified towards us, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

RUFUS.

Missionary Intelligence.

CHINA.

TIE CHIU MISSION.—Letter from Mr. Johnson, Swatow, May 6, 1867.—I feel hardly able to write this morning, and am, too, very busy, as the brethren and sisters who have come up to the meetings are still here.

It has been to us an occasion of unusual interest. The brethren and sisters began to come in by the middle of the week. The representation is unusually large. Seventy-two sat down with at the Lord's table yesterday. But what has made the occasion specially notable is the organization of two new churches,—one at Hu city (Tie Chiu hu) and one at Tang Leng and the ordination of two of the assistants, A Sun and Ae, as pastors for them. A Sun is to take charge of the church at Tang Leng, and A Ae goes to the Hu city.

The church at Tang Leng has twenty-eight members. Several from that region are living here and will have their home for the present in the church here.

Persecution Quelled.—The spread of the truth in this region has been remarkable. From the very first, the opposition has been very bitter and very determined. For a long time we were unable to procure any sort of premises. As soon as a house was secured, the mob arose and levelled it to the ground—destroying all they could lay their hands upon. But, nothing intimidated, the disciples continued to meet together as best they could, generally at the house of one of the sisters, a widow. Last year another house was procured. For weeks after it was occupied, it was nightly assailed with all manner of missiles and filth, and the brethren and sisters, whenever they appeared, with the vilest language but they clung the closer to each other and their Saviour, remembering his words, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." And cheerfully following and trusting in Him, they are now rejoicing in his victory, sitting under their own vine and fig-tree.

The church in the Hu city has been launched in a tempestuous time. But

"With Christ in the vessel
We'll smile at the storm."

Bitterness has always been manifested by the people of the Hu city to foreigners and everything connected with them.

It was in this city as the reader will remember, that A Sun and A Ae, the two brethren ordained yesterday, were, a few years ago imprisoned and most cruelly beaten for the testimony of Jesus. The same hatred to the truth still characterises the literati and men of influence of the city.

Commencement of the work in the city.—We commenced operations in the city immediately upon coming here in 1860. During the first year or two everything had to be done as quietly as possible, and in private. A soon as a chapel was procured and public services were commenced, an attempt was made to clear the chapel and drive away the brethren. How they met it and succeeded in maintaining their position is known. There have continued to be outbreaks of opposition and attempts to expel the brethren from the city. They have, however, been enabled to maintain their position, and converts to the truth have been made.

Persecution renewed.—The importance of the position and the progress of the work seemed to call for the organization of a church at once. A more commodious house, in a new locality was accordingly procured, and everything seemed to be moving on propitiously till last week, when the storm burst forth with increased rage and violence.

The exciting cause was probably the renting and putting in order of a long for business purposes, by an agent of one of the houses here. The literati and influential men of the city led the mob. They took possession of the house thus vacated, seized and maltreated the Chinese agent of the house for whom the house was procured. Their blood now being up, they proceeded to our chapel, drove away the chapel-keeper, entered the house, cast out a portion of the furniture, &c., and nailed up the door.

This was the report that came on Saturday, just as we were about to proceed to the organization of the church. What was to be done?

The brethren said, Let us proceed. God can and will overrule this, as He has every other outbreak of passion and opposition, for the still wider opening of the door for the gospel in that great and wicked city. Let the heathen rage, and the people imagine a vain thing; let them take counsel together against the Lord and against his anointed, &c. "He that sitteth in the heavens shall laugh. The Lord shall have them in derision." The church has been organized, and A Ae ordained its pastor. It is a "little one"—only eight members. But "a little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time."

Growth of the work.—When we came here in 1860, there were only seven brethren and sisters to sit down with us at the Lord's table. Since then eighty-four have been received by baptism, and now two new churches have been organized and two native pastors ordained for them. Behold what God hath wrought! Let us take courage and press on with increased faith and fresh zeal. He hath said, "I will be exalted among the heathen, I will be exalted on earth." "Hath He said, and shall He not do it, and shall He not bring it to pass?" "The Lord will do as he hath spoken." These glorious things are in store for us—for this people; the glorious day is breaking over all the land, when "their nobles shall be of themselves, and their governor shall proceed from the midst of them." I do thank God that I have lived to see this being realized Tie Chiu. Bear these churches and these brethren on your heart to Him who alone can give prosperity.

With the other good things yesterday, we were permitted to receive four by baptism, one from Tang Leng, one from Tat-hau-po and one from this city. At the previous communion, also, five were baptized, which, with those previously reported make thirteen since January.

Tientsin and its Missions.—The missionary community here consists of two missionaries of the English Methodist New Connection, two of the London Missionary Society, and four of the American Board, making a total of eight missionaries, all of whom have wives except one, whose wife has died. One of the missionaries of the American Board of Commissioners for Foreign Missions is the Rev. J. Doolittle, author of "Social Life of the Chinese," in which he has given a more complete account of the social life, customs, superstitions, festivals, &c., of the Chinese, than is to be found in all other books on China combined.

At the time of my visit, the native members connected with the three churches numbered about sixty, with five or six native preachers. Since then the number of converts has been greatly increased by the work of grace in connection with the Methodist Mission; also by an interesting work at another place in connection with the London Mission.

Tien tsin is a large city and a place of considerable trade, being the port of Peking, and of a large territory of country. Small boats pass up the Peiho to Tangchow, a place about twelve miles from Peking. As the boats go very slowly up the Peiho, I concluded to take a cart. Through the kindness of Rev. Mr. Stanley, of the American Board, with whom I stopped, I got a good cart with two good mules and driver for about four dollars, to take me and my baggage to Peking, a distance of about seventy-two miles. I started at daylight on Sept. 4, seated in my cart; but I was glad soon to get out and walk over the paved streets of the city and sub-