

Christian Messenger.

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"Not slothful in business: fervent in spirit."

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Poetry.

Calming the Storm.

Fierce was the wild billow,
Dark was the night;
Oars labor'd heavily;
Foam glimmer'd white;
Mariners trembled:
Peril was nigh;
Then said the God of God:
—"Peace! It is I."

Ridge of the mountain-wave,
Lower thy crest!
Wail of Euroclydon,
Be thou at rest!
Peril can none be—
Sorrow must fly—
Where saith the Light of Light,
—"Peace! It is I."

JESU! Deliverer!
Come Thou to me;
Soothe Thou my voyaging
Over life's sea!
Thou, when the storm of death
Roars, sweeping by,
Whisper, O Truth of Truth!
—"Peace! It is I."

St. Anatolius, Patriarch of Constantinople,
†458.

Religious.

CHRIST AND HIS CHURCH.

The following is a portion of an eloquent speech made by the Rev. R. P. Macmaster of Bristol, at the laying of the foundation stone of a new House of worship in Charles street, London. It is a fine exhibition of the true source of authority and power in Christ's Church:

They knew, that charity was chief among the graces. But they did not believe that charity was too blind to see the difference between truth and error; or too lax to concern itself about soundness in the faith; or too cowardly to denounce, what was false in doctrine inconsistent in practice, and unscriptural in order. Though gentle as a lamb under insult charity was bold as a lion for the truth, and said to every subject, in the words of the old prophet, "Therefore, love the truth and peace." Truth at any price; peace if possible with truth. There was a bastard charity abroad in these days which was ever ready to offer truth as a sacrifice at the shrine of peace; but Christian charity was wedded to Bible truth, and peace was the beautiful offspring of the union. This he trusted was the charity they brought to the work of that day: and with this charity glowing in their hearts, they would maintain the truth and yet love the brotherhood. Some may build high walls between themselves and other Christian communities, and give no opportunity for the mutual interchange of thought and affection; but so far as they were concerned, they desired to build their walls low enough to let their neighbors look over them if they choose, and shake hands with them if they would. Nay, in our denominational wall they would have a door through which believers of every name may pass to see their order and to share their fellowship. That they had no creed of human compilation to which either their ministers or their members were required to subscribe, needed scarcely to be named to a company like that. Their only appeal in matters of faith and practice was to the Bible, which was king over all creeds. And yet there was among them such unanimity regarding the doctrines to be believed, the ordinances to be observed, and the church order to be maintained, as had rarely been equalled and never surpassed among those who have had a man-made creed imposed upon them. Churches were, he supposed, in some respects like children; curtail their liberty and they will take license; give them liberty and license will lose its charms. Whatever may be the philosophy, that was the fact, that with no human creed to bind them they had as much of the unity of the faith as any, and more than most who used human guarantees for orthodoxy and uniformity.—Of the unity of the faith which prevailed among them they had a fine example in the

utterances of their brethren who visited Bristol in connection with the Union meetings the other week. One brought ripe scholarship; another, beautiful simplicity; a third, strong common sense; a fourth, burning eloquence; a fifth, that marvellous union of gifts and graces which can draw and move great masses of the people; but they all brought Christ—Christ crucified, Christ risen, Christ enthroned, Christ the representative of God, the Redeemer of man, the brother of believers. They made "Christ the centre;" and all attracted towards Him, enlightened by Him, glorying in Him, they stood "fast in one Spirit, with one mind, striving together for the faith of the Gospel." A reason this, surely, for profound gratitude to God! They might have been cursed with leading men and ministers who denied the faith, and taught doctrines utterly subversive of all that they held most sacred and vital; but they were blessed with leading men and ministers who received the truth in the love of it, and contended earnestly for the faith once delivered to the saints. Let them rejoice and give thanks because their brethren, with hands of faith and hearts of love, held for themselves, and ministered to others, a term of sound words. Did time permit, he might speak of Headship, the membership, and the ordinances of the Church, concerning which there was perfect agreement among them. Loyal to the very depth of their hearts, and ready in their hearts and ready in their loyal love to say or sing as fervently as any, "God save the Queen," yet in their church polity they recognized no king but Christ, no head save the Saviour, no parliament save the parliament of inspired men. (Cheers.) "Christ's crown and covenant," was the watchword of the great hearts in Scotland at one time, some of whom gladly laid down their lives; rather than detract in the smallest degree from the crown rights of Jesus: and Christ's crown and covenant was our watchword still, a watchword true to which they dared not, even in a subordinate sense, call any earthly sovereign, however amiable, excellent, Christian, the head of the Church. Reformers used to say the Church ought not to be the mistress of the State; Puritans said, the Church ought not to be the bride of the State. They added, the Church ought not to be the slave of the State. And yet it was impossible to ally the Church with the State, without enslaving either the one or the other. For themselves they refused to acknowledge the authority, and would refuse to accept the pay of the State in the realm of religion. No *Regium Donum* for them. (Cheers.) None but Christ to redeem; and none but Christ to rule! "Free churches," says the Duke of Argyll, "will be the churches of the future;" and Dean Alford has said much the same thing. To that prediction they said Amen! But they could add that, with them free churches had been the churches of the past, were the churches of the present, and would be the churches of the future (cheers). It would be a happy day for the State Church when, breaking the State fetters with which she was bound, and standing in the liberty wherewith Christ made his church free, she would refuse State emolument, disown State control, and say to the civil powers that would rob her of her freedom, "Jesus I know, and Paul I know, but who are ye!" Mr. Macmaster concluded his eloquent speech by expressing his hope that the Lord would help them with clean hands, brave hearts, and heaven-inspired love to carry on the noble work entrusted to them. And the Lord help them to have a true idea of a Christian Church, such an idea as he had who defined it as—

A band of faithful men,
Met for God's worship in some humble room,
Or, screened from foes by midnight's star-lit gloom,
On hill-side or low glen,
To hear the counsels of His holy word,
Pledged to each other and their common Lord.
These, few as they may be,
Compose a church, such as in pristine age,
Dedded the tyrant's steel, the bigot's rage;
For when but two or three,
Whate'er the place, in faith's communion meet,
There, with Christ present, is a church complete.

Science among Costermongers.

A series of lectures has been arranged for the costermongers of Golden-lane, London. The lectures have been given in the Evangelist's Tabernacle, where Mr. Orsman, a mem-

ber of Mr. Spurgeon's Church, so successfully labours. The *Daily News*, in a description of the scene says:—

In a large room having a spacious platform at one end, and encircled by a strong and commodious gallery, were crowded together some 400 or 500 men, women and children, belonging, for the most part, to the poorest classes. Many, perhaps the majority, were members of the street-trading community, the rest of the audience consisting of labourers, artisans, workmen's wives, factory girls, shop-boys, street Arabs, and the like. Painfully conspicuous amongst the audience were often to be seen the cold, passionless features so common among the frequenters of the penny-gaff or the public house concert-room; but for once the naturally dull countenances were lit up with a ray of intelligence as they endeavoured to comprehend the various explanations offered by the lecturer. The numerous scientific terms occasionally proved a great stumbling-block to many, who were evidently more accustomed to wheeling a barrow than studying the laws of chemical attraction or the difference between mixture and combination; but when the lecturer described the common salt, or practically illustrated the peculiar properties of ammonia, by using it to remove some lemon stains from a piece of blue muslin, the general stamping of heavily nailed boots and clapping of great, horny hands, betokened the interest experienced by his hearers. The order maintained was admirable. And who is Mr. Orsman? Simply a gentleman employed in one of the government offices, who has chosen to devote his leisure time to the amelioration of the religious and social condition of the labouring poor of London. The world knows not all its true heroes. Well, never mind. The lectures are intended to illustrate the application of science to the requirements of daily life, by uniting, in an entertaining form, the various departments of knowledge which tend to the promotion of health and comfort, and constitute the ground-work of domestic and sanitary economy.

COUNCILS.

Ecclesiastical councils are a very good thing—in their place. But what is their place? Church history is full of them and full of their mischief. Baptists have a salutary fear of them. We do not like the "lords many" much better than we like the one hierarchic lord at Rome,—just as Blackstone found in the lord brethren of the New World little to prefer above the lord bishops of the Old. We have but one Lord, as we have but one Lawgiver, and each church looks directly up to Him, jealous of any organization, however imposing by its piety or its numbers, that may even seem disposed to get between. We are willing to seek advice, and be governed by wise advice,—but it must be advice only. There must be no strong arm raised behind it to enforce its wisdom. The church is sovereign; the council is a servant, valuable it may be, but only when it knows its place and keeps it.

Baptists and Congregationalists are agreed in these general views, which are a part of our common congregationalism and inhere in its central principle. We think, however, that the former have been more consistent herein than the latter; for the same reason, perhaps, that they have led the way in the matter of soul-liberty, and ever been its more jealous and earnest defenders.

Among our Congregational brethren the council has been allowed, as it seems to us, to occupy too commanding a place, and it has woven itself too deeply into the working of their system. Baptists call in the aid of a council in inducting candidates into the sacred office; for a minister is set apart, not to the service of a particular church merely, but to the service of the church at large. Once ordained, he is ordained for life, and for every field at home or abroad to which the Master may from time to time call him. The ordaining council and the ministry ordained thus recognize the fraternity and moral unity of the churches, as well as their local independence.

But our Congregational brethren not only thus ordain by council, they also settle and unsettle by council in all the changes of the

pastorate. Here, we believe, they are wrong. They magnify the council at the expense of the church. The parties concerned know their own wants better than any outsiders can know them, and all extraneous aid must, sooner or later, work harm, like too much government in the State or in the family.—*W. & R. Dec. 3rd*

Useless Troubles.

Some people feel very anxious to hear anything that will vex or annoy them. If it is hinted that any one has spoken ill of them, they set about searching and finding out. If all the petty things said of one by heedless or ill-natured idlers were to be brought home to him, he would become a mere walking pin-cushion, stuck full of sharp remarks. I should as soon thank a man for emptying on my bed a bushel of nettles, or setting loose a swarm of mosquitoes in my chamber, or raising a pungent dust in my house generally, as to bring upon me all the tattle of spiteful people. If you would be happy when among good men, open your ears; when among bad, shut them. It is not worth while to hear what your servants say when they are angry; what your children say after they slam the door; what a beggar says whose petition you have rejected; what your neighbors say about your children; what your rivals say about your business or dress.

Still a Slave.

The Rev. Fred. Braxton, a colored Baptist preacher of this city, and by-the-by a man held in high esteem by both white and black, for upon him fell the robe so long and worthily worn by brother Farrell, of the African Church, purchased his freedom a few years before the emancipation proclamation of Lincoln came out, and gave his note in part payment. Even after that celebrated abolition document made its appearance, Braxton continued to pay his notes regularly as they became due—and some may still remain to be paid. This is the most extraordinary instance of business integrity we have ever known, and is an example worthy of imitation by white and black.—*Western Recorder.*

An honest Minister.

We hope honest ministers are not rare, yet we sometimes wonder how it is that many of them recede with truth their deceptive forms of expression, which are in the face of obvious facts. For instance, there is a sanctuary in which a quartette monopolizes the singing, and the minister rises, hymn-book in hand, looks the congregation unblushingly in the face, and says, "Let us sing the 173rd Hymn!" The only honest announcement made in such a case, which has come to our knowledge, was in our own hearing, a few Sabbaths since, in the Pearl St., church, Hartford, Ct. The Pastor, to our equal astonishment and delight, announced, "We will now listen to the singing of the 361st Hymn!" And "listen" we all did, for not a soul out of the choir-loft peeped or muttered. We commend this new outbreak of honesty to all similarly situated, whose consciences may be troubled by the customary form.—*Advance.*

Evangelical Alliance.

At a recent meeting, the chairman stated that he was glad to say as the result of Christian union in it, bearing upon religious liberty, that not long ago the secretary of the Alliance went to Paris and saw the Emperor, and represented to him that the Protestants in New Caledonia were being persecuted on account of their religious views. The Emperor at once said that he would not allow any religious persecutions in his dominions, and that he would instruct his minister at once to allow every professing Christian to have perfect freedom in the exercise of his religion.

An abstract of the annual report was then read, showing the home and foreign operations of the society, especially with regard to the successful efforts made in behalf of persecuted Christians in Spain, in Turkey, and other parts.

ought to know it.—The churches ought to know, that their pastors could obtain a much better temporal support at some other