

Parting Words on leaving Ireland for America.

BY REV. JOHN BATES.

"Be ye steadfast."—PAUL.

Christian brethren, in a very short time we shall be called by our Master to give an account of our stewardship. When Paul was about to depart he could say, "I have fought a good fight, I have finished my course, I have kept the faith." Happy will it be for us if we can leave the same testimony behind us.

"I have kept the faith." I have labored to preserve and extend the gospel in its purity. I have kept the faith of the atonement, the faith of the promises, the faith of the ordinances: in one word, the faith of all holy truth, "for I have not shunned to declare unto you all the counsel of God." I have aimed to "follow the Lord fully."

While I love all who love Jesus, and can rejoice in the general progress of every denomination, yet I love, ardently and enthusiastically love, the Strict Baptist Churches, and the various institutions connected with them.—Nor is this to be wondered at. It is right to love the purest section of the church of Christ most. The children of Israel, no doubt, sought the general welfare of their own nation at large, yet the Lord commanded them to "Pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts." And, again, it is said, "Every man of the children of Israel shall pitch by his own standard," and this not only when they remained stationary, but they were to "set forward every man in his place by their standards." Num. i. 52; ii. 2, 17. Now, as a Strict Baptist, while I rejoice in the prosperity of all who love Jesus, yet I love to pitch my tent by my "own standard," and labor for the special welfare of the Strict Baptist churches, and the various institutions connected with them. I ever wish my profession to be in perfect consistency with my principles. I have no notion of saying that immersion is right and then practice sprinkling, or affirm that the apostolic churches were strict communionists, and then go round the corner to pitch "my standard" with some other company.

I have it in my heart to say a few "parting words," in leaving for America, to the strict brethren who are laboring to "keep the faith." O "Be ye steadfast." Love and serve God, and he will give you prosperity.

Allow me to notice the *Strict Baptist Churches*. Brethren, keep the faith. Never swerve from the truth as it is in Jesus. Be honest to confess, bold to defend, and active to make known, what you believe to be the will of God. There are thousands of men who are Baptists in principle, though not by profession, who are scattered among other churches, that acknowledge Strict Baptists are right, though they have not pitched their standard among you. Such persons resemble soldiers who have deserted their "own standard," and then fight against their own army. This is painful but "be ye steadfast." Abound in prayer, be united, keep the faith, and God Almighty will bless you. "In due time you shall reap if you faint not." Truth must prevail! Corrupt churches, as well as a guilty world, must in the end do homage to the Son of God.

The Sword and the Bible.

By a volume recently published in London, entitled "The Year-Book of Christian Missions," it appears that there are no less than twenty-five large denominational societies, in the several protestant countries of Europe and America, devoted entirely to Foreign Missions. Of those, nine are found on the Continent, ten in England and Scotland, and six in the United States. The aggregate amount annually expended by these societies, for the objects of their organization, is estimated in round numbers at \$592,000, of which about £32,000 are contributed on the Continent, £460,000 in England and Scotland, and £100,000 in the United States. "The enterprise," says an American writer, "is the offspring of the noblest and most comprehensive form of christian charity, and though now scarcely half a century old, even in its oldest operations, it has produced the most magnificent results, and is already beginning to change the destinies of the human race." There is something very encouraging to the christian in these facts and statements, and there is much therein to suggest reflection and pensive musing. It is not a matter of trivial or commercial estimation, to ascertain precisely the dimensions of the "noblest and most comprehensive form of christian charity," which this late age and generation of the world have produced. It is a fact of sad sig-

nificance, that this enterprise, which is beginning to change the destinies of the human race, and is scarcely half a century old, though the divine command that ordained it was given eighteen centuries ago! Then the sum total of all the contributions of protestant christianity to this enterprise, though liberal and yearly increasing, seems small when compared with the annual contributions of christian nations to enterprises of an opposite character. For instance, these christian nations of Europe and America expended every year in preparations for war, £200,000,000. This amount when compared with "the most comprehensive form of christian charity," stands thus:—For preparations for war, *per day*, £548,000. For preaching the gospel of peace to the heathen, £1,640, or, to make the comparison more distinct, *one pound sterling* for preparations for war between christian nations, against *one halfpenny* for evangelizing the pagan world, and bringing myriads of benighted idolators to bow to the sceptre of the Prince of Peace! Or, millions for Mars, and mites for the Messiah!—*Baptist Reporter*.

Christ's Atonement.

The inseparable and certain influence of Christ's atonement forms the chief doctrine of the gospel. Indeed, it may properly be called the gospel itself; it is this which makes it glad tidings. Separate from this the doctrines of immortality, of the resurrection, of judgment to come, &c., are all sources of dismay and horror. Tell me not that the record of my crimes shall be brought before God; that the trumpet of the archangel shall summon me into the presence of my Maker! But tell me how my sins may be blotted out, and my crimes forever wiped away! Tell me this, and I shall listen to the sound of the trumpet with joy, and it shall be to me the tidings of purity and heaven. Whether we investigate the character of God, his holiness, his immutability, his eternity; or the character of Christ, his humility, his cross, or his glory; they all refer us to this doctrine, and it is this which gives them all their interest and glory. Beside, there is no other doctrine so truly Christian. The heathen, indeed, believe that some expiation is necessary; and the very nature of the sacrifices they offer, implies that there should be a relation between the sacrifice and the nature of the person who sins.—But never has the removal of the guilt, of sin been represented as the design of Deity, and not as the wish of the sacrificer himself; never has the victim been represented as provided by God, and not by man, and that victim an object infinitely dear to him; and never has that sacrifice been represented as efficacious, and as an object to be confided in.—The whole range of thought, and all the annals of history, furnish no such scenes of humility and grandeur, as are associated in the trial of Pilate, the sorrows of the garden, and the ignominy of the cross. Other systems agitate, alarm, appal; this soothes, ravishes the soul, excites the obedience of love, and the ardor of hope. This makes the system apart from all that is human; the very conception is as singular as it is sublime. Other founders of religion, though many of them sagacious, appealed not once in their whole history to that which forms the strongest, the simplest of all our feelings, the principle of sympathy and love. Now, the gospel is calculated to excite these in the highest degree. By this means it is not only adapted to us, but is proved to be the design of Him alone who knows the heart.

Character of Christ.

"The character of Christ forms a distinct proof, an invincible demonstration for the truth of the gospel. When we remember that it received a tribute of homage from fallen spirits, we shall the less wonder that it has extorted expressions of reverence from some of the worst specimens of fallen humanity. Men, who have sported with the sanctity of every thing else that religion owns, have passed by the character of Christ in respectful silence. That was conscience, recognizing in his perfection a likeness which it felt it ought to be familiar with and adore. Such is the awful power of goodness on nature's prefigured to its image. Some have been restrained from violating the sanctuary of truth, by the same guardian influence; the character of Christ, like the presence of a shrine, protected it. As the house of Obed Edom was blessed for the sake of the residing ark, so religion has often escaped evil, and received homage from its foes, for the sake of the character of Christ. Men who have de-

stroyed in intention every other part of the temple of truth, have paused when they came to this; have turned aside and desisted for a while from the work of demolition, to gaze and bow before it; and have not merely left it standing as a column too majestic, or an altar too holy for human sacrilege to assail, but as the only redeeming act in their history, have even inscribed their names on its base, and have been heard to burst forth in admiring exclamations approaching to love.

"The peculiar excellencies of the character of Christ, as an argument for the gospel, are, that it tends to attract and invite inspection, for it is the perfection of moral beauty. It is level to the apprehension of all, for it makes a direct appeal to some of the first principles of our nature, to our natural perceptions of goodness, and our instinctive approval of it; and it not only convinces, but transforms; engaging and carrying with it at once the understanding and the heart. While some, who were in the last stages of depravity, have been allured by it to the pursuit of excellence; others who have been sitting in despondency at the gates of perdition, have beheld it and conceived hope.—And though the best specimens of our race, in every age since his appearance, have been laboring to imitate, they have not been able to equal it. The character of Jesus challenges the affections of all intelligent beings, leaves the impression of its image on every object it touches, and is destined to collect around itself all the sanctified passions of the universe."—*Great Teacher*.

Hunger and Thirst after Righteousness.

The sensations of hunger and thirst are very strong. The subject of them is ever seeking to relieve himself from their pressure. The cry of the hungry is ever, Bread! bread! bread! You present him pleasures, and honors, and wealth, but he still cries out for bread. The thirsty man, forgetful of all beside, thinks and talks and dreams of the running brook. David almost forgot his dignity in Israel, when sighing with thirst for the sweet waters of the well of Bethlehem. "And David longed and said, Oh that one would give me drink of the water of the well of Bethlehem which is by the gate." And the great Caesar is represented as forgetting his dignity, and saying, "Give me drink, Titinius, like a sick girl."

From these remarks, and indeed from what we all know of hungering and thirsting, we understand that the use of these terms to represent it as very strong. And hence to hunger and thirst for righteousness is to have an intense longing for it. It is to pant for it as the chased hart panteth for the water brook. It is to have a desire for it to which all other desires are subordinate. For illustration, a man may desire riches and honors, but this hunger and thirst will forbid the use of unrighteous means to obtain them. His desire for righteousness must be satisfied, poverty and disgrace to the contrary notwithstanding. To this hungering and thirsting, even the love of life itself must yield. The language of this subject is, "It is necessary that I should have righteousness, but it is not necessary that I should live."

They who hunger and thirst after righteousness shall be filled. So said Jesus. Then every man can be righteous. In spite of racks and dungeons and flames, every man can do right. In spite of honors and the want of them in spite of patronage and salaries and the want of them, through God, a man can do right.—He can run "through a troop" of evils, he can leap over a "wall" of human interdiction, to drink, not at the well of Bethlehem for the waters of which David longed, but at the ever gushing fountain of the Righteousness of God.—*Morning Star*.

My Own Picture.

Suppose all Christians were just like me! What would become of the world? Suppose none prayed more, or more fervently, how many sinners would be awakened? How many revivals sent? Suppose none were more faithful in exhorting the impenitent, how many would be led to Christ? If none evinced more of the power and spirit of holiness in their lives, how many gainsayers and skeptics would be convinced and put to silence? If none were more liberal than I am, how would the pastor be sustained, the Gospel spread, the kingdom of the Redeemer extended to the ends of the earth? In short, if all Christians were just like me, when would the millennium come—the day of Zion's triumph, when there shall be one Lord, and his name one—every knee bowing, and every tongue confessing to him alone? Alas! Have I not too much rea-

son to fear that that happy day is yet far distant, if no one is to be more efficient in bringing it about than I am? Oh, if my faith and my zeal and my liberality were the measure for the whole Church, there would be a sad prospect for this dark, ruined world! Who would take care of our country, if no one was more willing to sacrifice his own ease and comfort for it than I am? Who would give the water of eternal life to famishing millions in heathen lands, if no one had more bowels of compassion than I have? And why should any one feel more responsibility in these matters than I do? If I can free my skirts, why not others? Have we not all one Master, one Judge to whom we must render our account? If then I can answer for my delinquencies, others will have no more difficulty. There is no justice in easing one, while all the rest are burdened. If I can get a dispensation to serve Mammon, or Belial, or self, why may not others? If I may love the Lord with less than my whole mind, and soul, and strength, and my neighbour less than myself, so may every disciple of Jesus. And if I may seek the gratification of my own desires as the first end of my being, so may all the world beside. And Satan may riot amid universal ruin and death, till the last trump shall wake us all to receive according to our deeds, whether good or bad.—*Presb. of the West*.

The Missionary Spirit.

The lamented Polham, in offering himself to the Prudential Committee of the American Board, as a missionary, wrote as follows:

"Time has only served to strengthen the decision which was calmly and dispassionately made. After repeated reviews of the same, I am confirmed and settled. I cannot now doubt for a moment. Mine was not a rash or hasty conclusion. If there are no contrary indications, I must go: I cannot stay. Here then am I: take me. Receive me under your care for the missionary service. I wish to enlist for life. If, in your view, I can be of any service, I lay my all at your feet. Silver and gold have I none, but such as I have give I thee. Send me abroad to publish glad tidings to the idol-serving nations. Send me whenever, however and wherever you please.—Send me to the most desert part of all the howling wilderness of heathenism, to the most barbarous climes, or to more civilized regions. Send me to the millions of pagans, to the followers of the false prophet, to the Jews or Gentiles; to Catholics or Protestants. Send me in fine, wherever God opens an effectual door. Send me, for necessity is laid upon me; yea, wo is unto me if I preach not the gospel to the perishing heathen."

Disinterested Benevolence.

A traveller in Asia Minor, at a period of distressing drought, found a vase of water under a little shed by the road side, for the refreshment of the weary traveller. A man in the neighborhood was in the habit of bringing the water from a considerable distance, and filling the vase every morning, and then going to his work. He could have had no motive to do this, but a kind regard for the comfort of weary travellers, for he was never there to receive their thanks, much less their money.—This was an example of disinterested benevolence.

What is Prejudice.

Prejudice is the contrast of judgment, since it anticipates reflection. It has often been acknowledged that precipitation of thought, as well as speech, entails very fatal consequences; and that a man who, through life, can wisely steer clear of the double inconvenience, deserves the appellation of happy. He thinks and thinks and thinks again, before he lets his tongue mingle in the flow of conversation and consults his inmost self ere he ventures to decide. He has also learned by experience that Nature has her mask, Science its obscurities, the World its artifices, and Merit its enemies; and he, consequently, never determines without first deeply searching into the matter. He lifts the veil that enfolds each object, and discovers that it would be madness to judge too harshly and at first sight.

What would the result be, if we trusted to our eyes only? Why, the sun would be pronounced to turn around the earth, instead of the latter encircling the orb of day.

The prejudices of a single mind can easily be destroyed; but when they have been reduced into systems, and found their way into social circles formed to accredit them, there is no remedy.