

DOES FAITH SAVE?—The CHRISTIAN still persists that a believer is not saved, unless baptized. As he asserts that he knows nothing of what is meant by wholly saved, salvation incomplete—expressions we used in supposed deference to his theory—but that “if a man is saved—why he is saved; and if lost, he is lost,” he must mean that the unbaptized believer is lost, and that faith is counted for nothing, in his case.

Lest, however, we do not fully understand our contemporary, we ask him to answer the following questions:

1. What is faith?
2. Is a man saved when Christ's atoning work and righteousness becomes his, through accepting Christ as his substitute?
3. Is it faith or baptism which thus appropriates Christ's substitutionary work?
4. Our belief is that the faith which saves always is accompanied by the spirit of obedience. Will the believer with disposition to obey, be lost, if he dies before he has obeyed the command to be baptized?
5. If he be thought lost when dying in this condition, does God have most regard for this state of the heart or for the outward act?
6. There are but two states mentioned in the Old Testament—saved and lost. Can a man who has the disposition to obey be in the state of those who have the mind of the flesh “which is not subject to the law of God, neither indeed can be.” Rom. viii. 9. If not in the lost state, must he not be saved before he has actually obeyed?
7. There is not a case in the New Testament where baptism is mentioned with faith in the justification of the sinner. It is “justified by faith.” Is the man who is justified by faith unsaved until baptized? In other words, Can a justified man ever be in a lost state?
8. We understand that our Disciple friends believe in falling from grace. A man who has once been saved through belief and baptism, goes back into the lost state. When he believes the second time, does he require to be baptized again to be saved, or does the virtue of the old baptism still hold? Would there not be as much need of the baptism the second time, in order to salvation, as the first?
9. Is it the act of obedience, or the spirit which prompts obedience, which God regards? If the former, then does not this make God more solicitous about the letter than the spirit; if the latter, then can a man who has the faith which brings with it this spirit, be lost because unbaptized?
10. The believer is baptized from love to Christ, or he is not. If he seeks baptism from love to his Lord, can one who loves Christ be unsaved? Does not John say, “Whosoever loveth is born of God?” Would not this, therefore, be equivalent to saying that a soul born of God is unsaved, or that a regenerated soul might be in hell? If he does not seek baptism from love to Christ, can such an act save him? Is there any value in an act not prompted by love? Does not the Disciple idea, that faith must be supplemented by baptism before one can be saved, either lead to the conclusion that a soul that loves God may be in a lost state, or that salvation depends upon submission to an act not prompted by love to Christ? When THE CHRISTIAN has answered these questions, and we know his exact views on these points, we may have a final word to say. For the present, we shall not refer further to our argument.

In the *Messenger and Visitor* of March 23rd is found the above article. We have inserted it, not that it is a reply to anything we have said, but that our readers may see that our contemporary makes no attempt to further defend his position, and makes no reply to the answers we offered to his questions. If our replies are fallacious, why not embrace the opportunity to prove them such? If, in the judgment of our critic, they are unworthy of such an attempt, why not present them to his readers that they, too, may see the want of potency in our replies, and thus assist those who have, to use the language of our questioner, “been assailed by this belief?” For, let it be remembered, our contemporary started this controversy, and claimed that the end he had in view in continuing it was to assist just such persons.

We have been asked we scarcely know how many questions, and, on our part, an attempt has been made to answer every one. We, in turn, have presented a few, but our replies and questions have, with

but one or two exceptions, met with no response whatever.

The *Messenger and Visitor's* arguments and questions have been placed in the columns of THE CHRISTIAN, but the replies, denials and questions of THE CHRISTIAN have not appeared in the *Messenger and Visitor*. So much so that several readers of the last named paper have said to us, “We would like to see a copy of your paper that we may know how you answer the questions submitted to you.” By reason of such treatment we feel justified in putting off, for the present at least, any reply to the foregoing questions—questions that, to our mind, can be easily answered and harmonized with what we understand to be the teaching of the Bible.

Before concluding these remarks it might be well to notice one or two points. (1) Wholly saved, fully saved, salvation incomplete—phrases used by our contemporary, to which we took exception, were employed, so he affirms, in “supposed deference to our theory.” Of course, we are not to say positively in what sense he uses the word deference. Daniel Webster says, — “Deference marks an inclination to yield to one's opinion, to acquiesce in the sentiments of another in preference to one's own.” Are we to find in this definition the secret of our critic's silence? Of a wish in him to veer off on another tack? That moves him to offer us the laboring oar?

(2) The word “alone,” so prominent in former articles, is conspicuously absent in the one above. The heading is, “Does Faith Save?” To this we answer, Yes, for it is a Bible doctrine; but to our contemporary's former proposition, “Does Faith alone Save,” we answer, No. All along we have been contending that the word “alone” should be taken out, for with it the proposition is not only unscriptural but anti-scriptural. We are pleased to notice that at last the word “alone” is left out. Is this omission due to a supposed deference to our theory?

(3) After submitting to us the above questions and requesting from us a reply, our critic concludes with: “When THE CHRISTIAN has answered these questions and we know his exact views on these points, we may have a final word to say.” We may! Now that's rather cool, to say the least of it, is it not? What an inducement to answer his questions, when, judging from the past, he would give to his readers no chance to see our replies and denials to the doctrines he attributes to us. And when he knows our views, even then *he may* (but more likely not) have a final word to say. If we had treated our contemporary as he has treated us during this short controversy, we imagine that there would be within us a consciousness that on our part had been somewhat violated the Golden Rule, which reads something like this, “Whatsoever ye would that men should do to you, do ye even so to them.”

#### MISSION SOCIETY REPORTS.

ANNUAL MEETING OF THE WOMAN'S AID SOCIETY OF THE COBURG STREET CHURCH.

Dear Sisters of the C. W. M. Society, and Friends:—We are happy to greet you again, as another Quarterly has dawned upon us. And it is with deep gratitude to our Heavenly Father that we have been spared to work in His Vineyard one year more.

Since our last Annual, we have held a good many meetings, which our sisters have made sacrifices for. Have our souls been blessed in the doing? Has any one else been benefited, or felt the influence of our work? Or has there been any reflex influence? It is one of the objects of our coming together to bring out the talent of our sisterhood, to encourage, to stimulate and increase our power for good. We read articles without number on temperance work for women. Of indoor employ-

ment and outdoor employment (all good), but what, we ask, can be more ennobling, more elevating, than to labor for the cause of Christ, to have our hearts warmed by His love, “for His great love wherewith He loved us,” and to feel the cleansing of His blood upon our souls.

For this we are banded together, that our humble efforts combined may guide others to see the light of the Gospel, and accept the gracious offer of pardon, for He says, If ye love Me keep My commandments, and they are not grievous.

We feel there must be inspiration in these reunions, as we clasp hands with our Young People's Mission Band, (who have organized since last year's Annual), and our band of willing “Little Workers,” to hear the report of their trials and successes of the past year, and their plans for the future.

Of course our minute reports seem small besides the numbers of our sisters of the States, but we do not despise the day of small things. Knowing we have made some headway since last March, we take courage and press on toward the mark for the prize of our high calling of God in Christ Jesus. Phil. iii. 14. Perhaps it would not be amiss to make a note of the number of Aid Societies of our American sisters. In their last report they give the number of auxiliary societies 509, with a membership of 11,009; Mission Bands, 155; in this number is included our Little Workers. We have one also in Digby-Co. N. S., and we hope ere another year to learn of others. Some of our Sunday-school boys were asking why they could not have such a band as the Workers.

So they could, if some older one could only feel interested enough to start them and keep one going. There is lots of latent power in our Sunday-school, which only wants some motory power.

In closing, dear young friends of our bands, and sisters of our Aid Society, I ask you, I beg of you, strive to do your best. Reach up higher, and higher, be more holy in your lives, that others may see that your lamp is burning.

Hunger and thirst after righteousness and ye shall be filled.

Wherewithal take unto you the whole armour of God, and praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance for all saints.

Grace be with all them that love our Lord Jesus Christ in sincerity.

Mrs. M. OWEN,  
President.

St. John, N. B., March 21st, 1887.

#### SECRETARY'S REPORT.

Our Society has met as usual during the past year on the last Thursday in the month with an average attendance of ten members. This is, I am sorry to say, a much smaller average than we would like to report, but when we take into consideration the fact that there are two other branches of this mission in our church it makes quite a difference. I allude to the Young People's Mission Band and the Little Workers, both valuable aids in this work. The object of these societies is to have a missionary in the home field as soon as the necessary funds are raised. In fact, it has been suggested by some of the members that we might make a beginning now, as soon as a suitable man can be found that is willing to take up the work. We believe there are many in these provinces who would gladly accept the gospel in its purity if it were rightly presented to them, and for that reason we are willing to do what we can towards it. We cannot all be preachers, but we can help to send the laborers into the Master's vineyard by our contributions large or small. “Give,” says the Saviour, “and it shall be given to you again.”

Though our Society is small in numbers, yet we are earnest in the work, and we trust the time is not far distant when we shall have preachers