

Contributions.

The Undiscovered.

PETER ANDERSON.

How many lives there are cast quite away,
Like some old unstrung dusty violin,
Upon some heap of rubbish, to decay,
As something that there is no music in,
Till some kind spirit come, in full accord,
And tunes with tender touch those silent strings,
When life divine through every fibre springs,
And music never dreamed of, forth is poured.

As some rare plant, in uncongenial clay,
Pines, till the summer has unheeded passed,
Till Nature's lover, passing by that way,
Gives it the care for which it longed—at last;
When forth it bursts into a thousand flowers,
Scattering like diamond dust its sweet perfume,
Blessing its benefactor with its bloom,
Bringing spring's beauty to the autumn hours.

Or as some spring of sweetest water lies,
Far down below the light and life of day,
Sealed in the earth, unable to arise,
While the long summers dream themselves away;
Till one, who holds the true diviner's rod,
Digs down, and touches its long-hidden heart,
Bids the free water from the fountain start,
And casts away each cold, repressing clod.

Ah! then, with laughter and with liquid song,
Through the parched land the living waters run,
Freshening all nature as it flows along,
Flashing and sparkling in the glowing sun;
Another charm to earth and sky is given,
Spreading its filmy vapors on the air,
It brings new beauties to the morning fair,
And brighter glories to the glows of even.

Your touch or mine, may be the one to start
The music from those sad and silent strings,
Our hands may free the fountain's beating heart,
Or give the care that every blossom brings;
The struggling plants from every desert rise,
The unstrung lyres are lying thick around,
And the sealed fountains beat beneath all ground,
Under the dome of God's great starry skies.

Hepworth.

The Commission vs. Denominationalism.

VIII.

T. B. KNOWLES.

For two very important reasons, at least, it was necessary that the apostles should be divinely qualified—fully under the direction of the Holy Spirit—for the work of preaching the gospel to mankind. First, that there might be a perfect revelation of God's will respecting the plan of salvation; that the gospel should be revealed in its entirety, as God designed it to be given to mankind; and, second, that the gospel thus proclaimed by the apostles should be invested with divine authority, as high, lasting and unalterable as the authority and reign of Jesus Christ himself. That this was the divine purpose, is clear from such passages as the following: "Howbeit, when He, the Spirit of truth, is come, He shall guide you into all the truth." "He shall glorify me; for He shall take of mine and shall declare it unto you" (John xvi. 13-14). "But ye shall receive power when the Holy Spirit is come upon you: and ye shall be My witnesses," etc. (Acts i. 8).

"And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 4). And, again, the words of the commission: "Go ye, therefore, and make disciples of all the nations." "Go ye into all the world, and preach the gospel to the whole creation." "Receive ye the Holy Spirit: whosoever sins ye forgive they are forgiven unto them: whosoever sins ye retain, they are retained." "That repentance and remission of sins should be preached in His name unto all the nations." "Ye are witnesses of these things;" clearly invested the apostles with authority to declare the only terms of pardon to mankind that God has appointed. And it is clear, also, that they knew, and fully acknowledged, that their inspiration and authority were of Christ. "He hath poured forth this which ye see and hear," said they. Hence, their words are none other than the words of Christ, and bear His authority to the end of time. In this sense He said to them: "Lo, I am with you always even unto the end of the world." And thus the gospel, vested with all His authority and love, has come down through the centuries unchanged—"the power of God unto salvation to every one that believeth." Nothing has been added and nothing subtracted by divine approval. "Though it be but a man's covenant," says Paul, "yet, when it hath been confirmed, no man maketh it void or added thereto." Nay, more, the same apostle guards the authority and purity of the apostolic teaching, saying: "If any man preacheth unto you any gospel other than that which ye received, let him be anathema" (Gal. iii. 15; i. 9).

Now, let it be carefully noted, that neither Jesus Christ nor any of his apostles, after his resurrection from the dead, either taught by personal observance or by command that the ten commandments were binding upon Jew and Gentile, or that the law should be taught and enforced, as being a part of the gospel, or having any authority under the new covenant whatever. The departure of the law, and the complete fulfillment of the prophets in Christ, were plainly indicated on the mount of transfiguration, when Moses, the representative of the law, and Elijah, the grandest of the prophets, passed out of sight and Jesus stood alone, resplendent in glory and majesty. "Hear ye Him," was the command of the Father then, and is the same now. "All the prophets, and the law" which "was given through Moses," prophesied until John, and were finally "blotted out," "and taken out of the way," by the Son of God, before He proclaimed himself the sole possessor of universal authority. He allows no rival authority to divide with the gospel the glory and authority which He has given to it alone. His final orders to His apostles were, "Teaching them to observe all things whatsoever I commanded you." He divides not His honor with the law of Moses nor the prophets. Hence, He is proclaimed to the Jews to be "both Lord and Christ," and to the Gentiles, "Lord of all," and in His name alone they were commanded to yield obedience in order to the forgiveness of sins. "For neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts iv. 12).

What the apostles taught respecting the authority of the law of Moses is as follows: To the Gentile Christians they wrote: "For as much as we have heard that certain who went out from us have troubled you with words" (namely, "It is needful to circumcise them and to charge to them to keep the law of Moses.") subverting your souls,

to whom we gave no commandment. It seems good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you" (Acts xv.) Not a word to the Gentile Christians therefore about the authority of the ten commandments; nor the necessity of keeping them. They are set aside by the Holy Spirit and the Apostles, as in no sense binding upon the church. And touching the obligation of the Jews to the law, the apostle wrote: "But before faith came we were kept in ward under the law, that we might be justified by faith. But now that faith is come, we are no longer under a tutor" (Gal. iii. 23-25). In verse 24 the law is called "our tutor." The apostle therefore affirms that even the Jews are no longer under the law of Moses. Here then, the apostles have rendered their final decision, namely: The law of Moses has no place, as to authority for Christian conduct in the kingdom of Jesus Christ. Clear it is then, that, to enforce upon the church the observance of the ten commandments, as the Jews were required to keep them, is to supplant the authority of Christ and His apostles.

But, has not this been the effort of Denominationalism? Is not the language of a certain writer,— "The law of Moses is still in force, and the ten commandments are authority yet"—the doctrine of the creeds? Let us cite a few examples. The "Calvary Catechism" (Episcopal) has the following instructions "for the little ones": "Q. How many commandments are there? A. Ten." "Q. Are you required to keep them? A. Yes." And the "Catechism of the M. E. Church" "No. 3" teaches as follows: (86) "What is the rule of our obedience? The moral law." (87) "Where is the moral law given? In the ten commandments, Exod. xx." (103) "Are all Christians under obligation to keep the law? Yes, they are not without law to God, but under law to Christ," 1 Cor. ix. 21. The teaching of "a brief analysis of the Assembly's Shorter Catechism" is the same. This work approved by twenty-five D. D's., A. M. D. D's., and others, whose names give it denominational weight, thus instructs: (40) "The rule which God at first revealed to man for his obedience was the moral law." "Why is this rule called the moral law? Because, by it, we are to regulate the conduct of our lives." (41) "Where is the moral law summarily comprehended?" Ans. . . . "In the ten commandments." Again, "The preface to the ten commandments teaches us, that, because God is the Lord, and our God and Redeemer, therefore we are bound to keep all His commandments, Why are we bound, or under an obligation to keep all God's commandments? Because God is the Lord, and our God and Redeemer." . . . "Is not obedience to His law very reasonable?—Yes," etc. And "The Baptist Church Manual," by J. Newton Brown, D. D., seems to fully agree with the others just quoted. Under article 12, viz. "Of the harmony of the Law and the Gospel," it says: "We believe that the law of God is the eternal and unchangeable rule of His moral government, that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts arises entirely from their love of sin, to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible

church." (ital. mine). And Mr. Rice said, in his debate with Mr. Campbell: "The same moral law is received and obeyed under both dispensations. This law, briefly presented in the ten commandments, is admitted to be as binding on the Christian as on the Jew." . . . "Some, it is true, object to the fourth commandment, as not obligatory on the Christian church, but although I believe it can be unanswerably proved to be still in force, etc., it will not be denied that the moral law is obligatory upon Jew and Christian, and that, under both dispensations, it has been acknowledged and obeyed as the rule of right and wrong." (pp. 281, 282.) I need not quote further. It will not be denied that this is the teaching of Denominationalism, although, even "Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you." (Acts iii. 22.) And read carefully the next verse | St. Thomas.

The Heavenly Light.

"I am come a light into the world that whosoever believeth on Me should not abide in darkness."

There came a light into the world,
When all was dark and drear;
From heaven its glorious beams were poured,
Earth's wilderness to cheer.

'Twas heaven's King who left His throne,
To cast with man His lot;
But when He came unto His own,
His own received Him not.

What hard and cruel hearts were they,
That could from Jesus turn;
From His clear face could look away,
And treat His love with scorn!

But those who did receive their King,
To them the power He gave;
To be God's sons, joint heirs with Him,
Who died the lost to save.

Jesus, those who on Thee believe
In darkness shall not bide;
Help us Thy counsel to receive,
Be Thou our light and guide.

Hamilton. EMMA CRIPPS.

Art Thou He that Cometh, or Look we for Another?

F. BAKER.

The occasion that gave rise to the foregoing question is recorded by Matthew as follows: "Now when John heard in the prison the works of the Christ, he sent by his disciples and said unto him, art thou He that cometh, or look we for another? And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see."

It appears from this that although John did say, "I have seen, and have borne witness that this is the Son of God," and had instructed Andrew, Simon Peter's brother, until he could say, "We have found the Messiah." Yet even he himself did not fully understand the meaning of that which he uttered.

Again, Peter on the day of Pentecost said, quoting the prophet Joel, "Whosoever shall call on the name of the Lord shall be saved." But it was a few years before he was ready to give to the Gentiles, as such, the privilege of "Calling on His name." In the case of John, the Saviour said, "Go your way and tell John the things which ye do see and hear." They saw Jesus "doing good" to the bodies of men. They heard "good tidings" preached to the poor.

Fifty years ago such men as A. Campbell, W. Scott, B. W. Stone, and a host of others labored to restore primitive Christianity in its teaching, in its practice, in its fruits. They did not heal-

tate to say of a congregation, located as for example at Cane Ridge, this is a church of Christ, nor to say of a number of such, these are churches of Christ. But notwithstanding the great plainness of speech used many of us are slow to comprehend the meaning of such an expression as, "Go ye into all the world and preach the gospel to the whole creation." "Go ye therefore and make disciples of all the nations," or "teaching them to observe all things whatsoever I have commanded you."

How few, comparatively speaking, realize that it is the duty of disciples without being "scattered abroad," to tell to those about them of the Love of God. In our case, and to so many, "all nations," "the whole creation," is visionary. How prone we are to forget that although "Christ presented himself once for us," that we, by our lives, are constantly "representing" him to the world. Do we appreciate the necessity of the "Go ye therefore?" Do we realize its importance in order that Christ might fully realize the "Joy set before Him," and that we may be partakers of that joy, as having been co-laborers with Him "in bringing many sons unto glory" "That we may come rejoicing bringing in our sheaves?"

And since faith comes by hearing, and how shall they hear without a preacher, and how shall they preach except they be sent? shall they be sent as beggars or as tentmakers, or not the rather be "brought on their way by the church"? as it is written, "set him (them) forward on his (their) journey in peace;" "and to be brought on my (their) way thitherward by you," so that of us it can be said, "from you hath sounded forth the word of the Lord."

When the enemies of Christianity speak sneeringly of Christ and His cause, how ready we are to reply by telling of the good that is being done because Christ has come; of homes for the homeless, hospitals for the sick, the aged, and the young; asylums for the unfortunate of earth; of the fact that some nations are learning war no more because the Prince of Peace has come. And in connection with all this, and much more, we say that "the poor have good tidings preached to them." For never before were there so many faithfully declaring the Gospel as the power of God unto salvation. And never before so many teaching and being taught to observe all things commanded by Jesus our Lord.

Everton.

He Quit the Doctor.

GENTLEMEN,—I was troubled with dyspepsia for about four years and tried several remedies but found them of little use. I noticed an advertisement of Burdock Blood Bitters, so I quit the doctor, and started to use B. B., and soon found that there was nothing to equal it. It took just three bottles to effect a perfect cure in my case, and I can highly recommend this excellent remedy to all.

BERT J. REID, Wingham, Ont.

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