

him become a fool that he may be wise. For the wisdom of this world is foolishness with God, for it is written, "He taketh the wise in their own craftiness." And again, "The Lord knoweth the thoughts of the wise that they are vain." Therefore let no man glory in men, for all things are yours, whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are your's, and ye are Christ's, and Christ is God's. What more could they have? Why should they want more? But were they satisfied? No! they already began to have itching ears and they found teachers ready to gratify them. Men who were full of worldly wisdom and loved to have the preeminence. Men who taught questions and doctrines of which the apostles had not spoken; questions that ministered strife rather than Godly edifying; who loved the praise of men rather than the praise of God—men who desired to be called Rabbis, and to lead a party even though in so doing they divided the Church of God and established sects and parties with endless contentions.

What cared they for the Saviour's prayer for the unity of God's people, so long as by the presentation of their dogmas they could get more followers than another? When Paul heard of this division he knew that if he took hold of these men and spoke the truth concerning the evil they were doing, these men would make a great hue and cry about persecution, and would have created a great deal of sympathy. So Paul treated the matter as though it were himself and Apollos, as though he and Apollos were the party leaders, and thus transferred it to himself and Apollos. Many have supposed that there really was division on account of these inspired men, and that we cannot look for anything better now. This is a mistake. The teaching of God always draws men together. Religion means to bind back. Sin separated man from God, as appears from Adam hiding when God walked in the garden; separated man from man, as is seen in the case of Cain. Religion brings or binds us back to God, and in doing this binds us to each other. The teachings of men cause separation because they are diversified. The teaching of God causes unity because it is always the same. Let us then learn the lesson and endeavor to keep the unity of the Spirit in the bond of peace. Let us all *speaking the same thing* that there be no division among us. This can only be done by following the instructions of Peter, where he says: "If any man speak, let him speak as the oracles of God." Then jars and contentions will cease and we will be perfectly joined together in the same mind and in the same judgment. May God hasten the happy day.

J. A. GATES.

Back Bay, June 16th, 1885.

THE FAITH THAT WORKS BY LOVE.

Then said they unto him, What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.—John vi: 28-29.

Who that has ever experienced the pleasure of doing good, and realized the truth of the saying of the philosopher, Seneca, that "The pleasure of well-doing is an ample reward;" or who that has looked upon scenes of distress, misery and wretchedness, and felt his hand unable to save or assist, while his heart shed tears of compassion and sympathy for the afflicted, can dwell upon the above scripture without feeling his heart and understanding arrested by the grandeur and importance of the truth contained in the words of the Saviour: "This is the work of God, that ye believe on him whom he hath sent."

The enquiry, "What shall we do that we might work the works of God?" is quite natural from those who witnessed the results of the labors of the

Great Physician. The Saviour's answer is plain, direct, and purely literal.

Perhaps there never was a time in the world's history, nor a place in its wide domain, more opportune for the display of divine power than the time and country that witnessed the ministry of Jesus of Nazareth. Even the startling picture of Job's temptation is out-horrored by the visible manifestations of Satan's power to oppress and ruin mankind witnessed in those days of the Son of Man. It seems as though the Prince of Darkness was permitted to run riot with his legions, that in the glorious light of the Sun of Righteousness his true character might appear. The record of inspiration before us tells of some of the scenes of this conflict. As before the rising sun the darkness and gloom of night disappear, so from the presence of the Lord's Anointed, Satan flees after his vain attempt in the wilderness. And now the "Sun of Righteousness with healing in his wings" arises upon the benighted land. "The land of Zabulon and the land of Nephthaliim, by way of the sea beyond Jordan, Galilee of the Gentiles, the people which sat in darkness saw great light, and to them which sat in the region and the shadow of death light is sprung up." Sickness, misery, sin, and death, lift up their loathsome wings and take flight before his presence. His fame soon spreads throughout all Syria, and multitudes are gathered around the Great Physician. Is it any wonder that men would desire to be partakers in that great work? Oh, what a privilege to be able to restore to the sorrowing, heart-broken widow her only son of whom death had just robbed her; to give to the groping blind the light of day to cheer and guide them on their way; to heal the sick; to feed the hungry. All this, and more, did Jesus in the open day before the wondering gaze of multitudes; and with this same power he afterwards endowed the twelve when he sent them out, saying to them: "And as ye go, preach, saying the Kingdom of Heaven is at hand." (Matt. x: 7-8.)

And yet these works, great, and good, and God-like as they must appear, were in themselves but trifles compared to that wondrous power that was soon to exert itself upon the minds, the hearts and the lives of men, through faith in a crucified and risen Redeemer.

Jesus knew this. He knew, as he afterwards told his disciples, that it was expedient for them that he should go away; that the Comforter would come who would lead them into all truth. He knew that it is the faith that comes by *hearing*, not by *sight*, that could become universal in extent, and be a *present* faith in all coming time. A shield in the hand of the faithful that could ward off all the fiery darts of the wicked one; a light shining upon the traveller's way, that he might "walk by faith, not by sight."

"What shall we do that we might work the works of God?" Reader, does not your reason tell you that such would be your desire had you been present on that occasion? How gladly would you have devoted your life to that great work did he endow you with those miraculous powers. Yet hear his reply: "This is the work of God, that ye believe on him whom he hath sent." With this faith in your heart as a grain of mustard seed you may remove mountains of difficulties. You may restrain the most impetuous passions, subdue the most ferocious temper, conquer the most powerful prejudices, dispel the darkest ignorance, and remove every obstacle to real happiness from the path of those whom you may lead to a like precious faith. With faith in Jesus as the Son of God and the Saviour of mankind, which crowns all his actions kings, and gives a value beyond that of rubies to the least of his sayings, and makes the world, with all its vain glories and blandishments, a thing of contempt compared to the least of

his promises; with such faith the Christian is incomparably richer than him who might possess the wealth of the Indies without the Christian's hope. So should he feel a more exalted pride in offering that faith to men than did the first Napoleon in bestowing kingdoms upon his friends. Hence the Great Apostle of the Gentiles was not ashamed to preach that faith to proud, imperial Rome, "Because it is the power of God unto salvation unto every one that believeth."

T. F. DWYER.

CONSISTENCY.

Is there consistency in religious teachers who urge the necessity of living the Christian life in order to final happiness, but who, when persons die impenitent and consequently disobedient, pass by every difficulty, set aside every law, and preach them (the impenitent and disobedient), into the mansions of eternal light, life and joy? Is not this a working out, in some way, a kind of "universal salvation" without any regard to character?

If the finally impenitent are saved with an everlasting salvation, then why the necessity of living the Christian life and striving for the character and likeness of our great example—the Lord Jesus Christ?

Is the preaching of the gospel, and presenting the claims of Christ in the gospel, for no higher purpose than simply to build up a party here on earth with the secret understanding, in the mind of the preacher, that God will in his mercy and love, regardless of his justice, save the people in some way, whether they are submissive or rebellious?

What can we know of the mind of God beyond what he has revealed to us, and where can we go and find a revelation of God's mind or will outside the Bible? Paul said: "The world by wisdom knew not God," and then, "It pleased God by the foolishness of preaching, (giving the gospel), to save them that believe." Again: "The preaching of the cross is to them that *perish* foolishness, but unto us who are *saved* it is the power of God." So then there is a difference between those who believe, receive and obey, and those who reject the gospel, and so reject Christ. Read carefully Mark xvi: 15-16, and note the difference between those who *believe* and *obey* and those who do not believe and, *consequently*, do not obey. The difference is in the salvation of one and the condemnation of the other—*saved—lost*. There is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit. (Rom. viii: 1.) *Saved*, in Mark xvi: 16, means being saved from past sins, and corresponds with Peter's words on the day of Pentecost, Acts ii: 38—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," &c. "*Shall be saved*" as given by Mark, and "for the remission of sins" as given by Peter, refers to the pardon of or removing of the guilt of *past* sins; so that *those* sins can come up against them no more forever. But there is no promise of pardon in all the Book of God to those who do not comply with the *conditions* of pardon. So there is a difference in life and in death between those who submit to the will of God and those who do not submit. Submission to the will of God changes our character and leads us to a new course of life—*now* "A life of faith on the Son of God who loved us and gave himself for us." This new course of life changes us into the likeness of the Lord Jesus and continually produces a growth in grace and in knowledge, making us day by day more meet for the Master's use on earth, and better prepared for "the inheritance of the saints in light." John, by Heaven's authority, on the Isle of Patmos, said: "Blessed are the dead who die in the Lord," &c. This blessing is not pronounced on those who die