

ing the hearts of others and leading them to hear the truth of God.

Think of the folly, not to say the sin, of those men disputing the question as to the right or propriety of unroofing the house until the sick man dies. But what is that compared to the unmitted crime of the present age, in shutting the gate of mercy on the perishing world by our contentions as to the ways and means by which we are to reach the ears and hearts of men. It is true that nothing can save man but the gospel of Christ. To be saved we must come to Christ, as none other can save us. But it is equally true that there is no prescribed way in reaching man's ear and heart to bring him to the truth that he might be saved.

It is most unfortunate when our zeal for truth destroys our love for man and turns our back on human wants and human woes. Dr. C. H. Parkhurst wisely said "that the estrangement of the people from the church of our day is owing to the lack of love for them on the part of the church." This is as true as life. We never can succeed in reaching our fellows unless we love them. This will beget in them a love for truth as it is love that begets love. Nothing but love can reach the human heart. We have eyes to see and a heart to feel the manifestations of faith and love; but no eyes or heart for any truth not winged with love. We need to fold to our hearts our brother man. Our love for them will successfully prepare our hearts for the proper reception and use of the truth. It will remove from our minds the predisposition that so often impairs our vision. He who does not seek to save others cannot have a true conception of the truth of God. We often seem anxious to know the truth, but this can never be granted to us only through a corresponding anxiety for others to know it. Here is the only key that can open to us the golden treasure of truth. We can reach the knowledge of truth only in the light of the spirit of truth. And love to man and God is the light and the angel of all truth. We see this same lesson of love manifested in nature, every plant and every flower and even the breeze that rocks the flower tell the same story—that we live not for self but for others. Here is the line of undeviating obedience, the seeking to bless and save the lost and fallen sons of men. Here is the fulfilling of life's duties, and in this we not only imitate but honor the divine hand that ever maketh the outgoings of the morning and the evening to rejoice.

H. MURRAY.

THE WORK OF AN EVANGELIST.

Of late there has been a great deal said about the progress of the church of Christ in the Maritime Provinces. And I am glad to see that quite an interest is being manifested on all sides in regard to this vitally important subject. Many ways might be suggested in which men and women might work for the advancement of the kingdom of Christ. But it cannot be doubted that the most successful instrument in the hands of God is the living preacher, who, with the love of God and man in his heart and the word of God in his hand will go out with the purpose of winning souls to Christ. This is what is called in the Bible "doing the work of an evangelist." And Paul, in writing to Timothy, says: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine."

Now, we see an evangelist has two objects in view; 1st, to invigorate and strengthen the church, and 2nd, to add to the church such as will accept the Gospel. Now, there are several things that churches would do well to notice when an evangelist comes among them. In my short experience I have

seen 1st, he is going to accomplish more if he is able to visit among his audience during the day. And now, church members, do not complain if he does not visit you as much as he ought, or at least as much as you think he ought, but rather try and introduce him to the homes of those who are not Christians. 2nd, I find in some families those who are not Christians. And in many cases, Oh! how careless those who are Christians seem to be in regard to the eternal welfare of those who are so closely connected to them. Try and get them to attend meetings. Open up a way for them if you can, let them have no excuse, and if you can arrange to let the evangelist have a little private conversation with them why do it; people do not like to talk about such matters before others. 3rd, Circulate the appointments for meetings all you can, tell everybody you see; by doing this an interest will be aroused and a good attendance secured; then come yourself, *every night*. Let every member of the church attend regularly and take part in the meeting, sing with all your might, pray for the success of the effort, give a word of exhortation when an opportunity is given, and Oh! what a grand meeting you will have. 4th, Then, of course, the evangelist needs to be paid; I suppose this is a tender subject, but plain talk is the best. The preacher does not want to have a load of care on his mind when he is proclaiming the unsearchable riches of Christ. Church members, this is another way to help the evangelist. Not long ago I received a letter from a certain church telling me they had a certain sum of money collected if I would come and hold a meeting for them. The amount was small but the letter was urgent. I went and the meeting was a success and I received more than the amount named, and the reason given was that I had done more for them than they expected. But I could also tell of things on the other side of the question that would bring the blush of shame to the face of every honest Christian, but I forbear. Now, of the things I have written, this is the sum. The greatest power for good we have in God's hands is the evangelist. If our work is to succeed in these provinces, the main factor will be evangelistic work, and in order that this kind of work may be successfully carried on we need to combine our efforts—but I will write on combination next month (D.V.) I hope every one who will read this article will catch the evangelistic or missionary spirit. Rise up, my brother, put on the whole armour of God. Get enthused, my sister, your Lord is risen and gone before. Soon Jesus will come; soon we will be called to be forever with the Lord. No more pain, no more headaches or fevers, no sorrow. God shall wipe away all tears from our eyes. Ah! yes,

Soon may the last glad song arise
Through all the millions of the skies,
That song of triumph which records—
That all the earth is now the Lord's.

W. H. HARDING.

THE PLEA—WHAT IS IT?

The Disciples plead for Christian unity and union by a return to the religion of Jesus as He gave it to the world—its creed, its ordinances, its life.

The creed, as presented in the New Testament, is simply this: "I believe with my whole heart that Jesus of Nazareth is the Christ, the Son of the living God, and the Saviour of Men."

This is the creed of Christ's church, as indicated by the words of the Master Himself and the teaching of His inspired apostles.

The faith that saves is faith in Christ, not in the belief of doctrines, however true. "Believe in the Lord Jesus Christ and thou shalt be saved," is the way Paul puts it. "If thou believest with all thine heart thou mayest be baptized," is the language of Philip the Evangelist to the treasurer of Queen Candace. "Dost thou believe on the Son of God?"

was the question of Jesus to the man who was born blind. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised Him from the dead, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," is a paragraph from the Epistle to the Romans.

To believe that Jesus of Nazareth is the Christ is to believe that the Son of Mary is the Anointed of God.

Simon Peter, a servant and an apostle of the Son of Man, said in his discourse in Caesarea that, "God anointed Jesus with the Holy Spirit and with power."

Prophets, priests and kings in the Old Testament times were anointed in the ceremony of induction into their respective offices. Jesus is an anointed Prophet, Priest and King. He is our Prophet to teach, our Priest to make intercession for us, our King to rule in and to reign over us. When any one says intolligently and heartily I believe that Jesus is the Christ," he means to say that he accepts cordially Jesus as Prophet, Priest and King.

If Jesus is indeed the Christ, the Son of the Living God, the Bible is true, contains a divine revelation, and is from God. The Old Testament is accepted as heaven-inspired, because Jesus, in whom is our faith, quoted and endorsed it again and again as sacred scripture. Jesus spoke of the Old Testament as the Word of God. The writers of the New Testament were His personal friends and true disciples, and some of them were His ministers, *plenipotentiary*. To them He said: "He that heareth you heareth Me."

This much concerning the meaning and scope of the genuine Apostles' Creed—the creed of Christianity. The ordinances of our Lord's appointment are two, baptism and the Lord's Supper.

Baptism is an immersion in water of penitent believers in the name of the Son of God, and into the name of the Father and of the Son and of the Holy Spirit. The New Testament teaches that baptism is in some way connected with remission of sins.

The Lord's Supper is a memorial feast. "Do this in remembrance of Me," said the Master. It is for those who, having been baptized into Christ are leading quiet and peaceable lives in all godliness and honesty. In the first century of the Christian era, it is probable that the Lord's table was spread on every first day of the week. This ought to be the custom now in all the churches of Christ. As to the lives of God's children it is enough to say that "the grace of God hath appeared, bringing salvation to all men, instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for the blessed hope and appearing of our great God and Saviour, Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous for good works.

That these portions are warranted by the New Testament is admitted by almost all who profess and call themselves Christians.

They furnish thus a basis of peace and union and co-operation in the Lord's work for all Christian people.

A marked peculiarity of the Disciples is that they advocate as essential to union nothing that is in controversy among Evangelical churches.

What has always and everywhere been believed, taught and practiced in and by the Christian church as urged by the Disciples as the true and Catholic basis of Christian union.

But we cannot all be alike? Certainly not. Nor is it necessary that we should. There were differences among the Christians of the first century, there are differences among the children of God in the nineteenth century, and doubtless there will continue to be differences among the saints to the end of time. But differences of understanding, of taste, of opinion, ought not to alienate those who believe in our Lord Jesus Christ and are striving to walk before Him in holiness of heart and righteousness of life.

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