

we do this? What does the Spirit teach on this matter. 1 Peter iv. 1. For as much then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind. Phil. 2. v. "Let this mind be in you which was also in Christ Jesus." How can we arm ourselves with the mind of Christ? By studying His life and thus being inspired by Him. The leading thought in the mind of Christ was to bless man by saving him from his sins—not in his sins—and in this way filling his heart with gladness. He taught the people what to do, and He said: "If you know these things, happy are you if ye do them." Paul armed himself with this mind till he could say: "I become all things to all men, that by all means I might save some." If we were all thus armed with the mind of Christ there would be little room left for selfishness, and party spirit would melt away, and divisions would cease.

In the letter of Paul to the Ephesians (iv. 3-6.) are some things it would be well for us to consider. He says: "Endeavoring to keep the unity of the Spirit in the bond of peace." There is one body. What body is that? This is the same body he spoke of in chap. i. 22: "And gave him to be head over all things to the church which is His body, the fullness of him that filleth all in all." We can then say, *there is one church*. This agrees with what our Saviour said to Peter: "On this rock I will build My church." It is Christ's church; it is His body. Jesus Christ has only one body, only one church, and if we are all in the one body, there should be the same harmony and union of action as in the members of our natural body.

There is one Spirit. What Spirit? The Spirit of Christ. If any man have not the Spirit of Christ, he is none of His. That Spirit is in every member of the one body, and that Spirit is in the church to teach and instruct every one in the same way, by the revelation given, called the New Testament. All the members of the one body being instructed by the same Spirit will move in harmony.

One Hope. All who are in the one body, and are partakers of the same Spirit, have one hope, that is, the hope of being with Jesus and being like Him, the hope of heaven with all its joys and glories. What a glorious hope this is. As we think of our dear and loving Saviour, and hope to be with Him forever, it leads every mind to thank God.

One Lord. It is His right to direct us, to give us our laws. Moses said: "A prophet shall the Lord your God raise up unto you from among your brethren, like unto me, Him shall ye hear." At the time of the transfiguration God spoke from heaven and said: "This is My beloved Son, hear ye Him." There is no other laws given in the one body but Jesus the Christ. Everything that Christ has given is found in the New Testament. It is all binding; nothing else is binding.

One Faith. In the religious world to-day there are many different faiths. If you want to know what a man's faith is you will have to study his creed, for this tells what he believes. He may not know himself, but it is there. But here we have one faith; that is, faith in a person. Peter said: "Thou art the Christ, the Son of the living God." The Treasurer of Candace, queen of the Ethiopians, before he went down into the water, said: "I believe that Jesus Christ is the Son of God." Here is the one faith. Believing this we cannot hesitate about receiving His instructions and following them. We are sure He will lead us in the right way and at last take us to Himself.

One Baptism. It seems strange when the Apostle says one baptism that we should find one people teaching and practising sprinkling, another pouring, and another immersion, and each calling it baptism; and stranger still to see one man sprinkling, pouring and immersing, and calling them all

baptism. What is the one baptism? We might examine Lexicons and learned men on this but we forbear. We find in the New Testament that when persons were to be baptized they went to a river, or a place where there was much water, and both the candidate and the administrator went down into the water and then came up out of the water, and the person baptized was buried with Christ in baptism.

Immersion has never been in dispute; all religious people acknowledge that when this is done we have been baptized. It certainly is safe to do what all concede to be right. Any person who is thus baptized is always thereafter satisfied so far as the act of baptism is concerned. All can conscientiously practice immersion, for they say it is baptism. Why then do we not all practice what we all agree is right, and remove one of the greatest obstacles to Christian union. This state of things did not exist in the days of the apostles or they would have written something on the subject. It would have been as impossible for them to mingle together then as now.

One God, &c. This is the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

If we will all come into the one body and abide there, be filled with the one Spirit, possess the one hope, be directed by the one Lord, have the one faith, the one baptism, and serve the one God, we will indeed be one.

What benefit will arise from this union? 1. To God's people. They would be a power in the world that Satan could not withstand—union is strength. They would be able to maintain worship in many places where they cannot do so now. The tending to strife and carnality would be lessened. A great amount of means would be saved. In the country and in villages places of worship are built that would not be needed. Four and five meeting-houses are built where one or two, at the most, would accommodate all the people. There would not be so many public teachers necessary. 2. To the world. The greatest cause of infidelity in the world is the want of this unity. Jesus prayed that His followers might become as He and His Father were, one, that the world might believe that the Father had sent Him. Brethren everywhere, let us pray for this union; let us work for it in every possible way and God will bless our labor.

J. A. GATES.

LeTete, April 19th.

BECAUSE HE LOVED ME SO.

Why came the Saviour from above,
To dwell on earth below?
Why suffered He on Calvary?
Because He loved me so.

CHORUS.

He loved me, He loved me,
He loved me, this I know;
He gave Himself to die for me
Because He loved me so.

Why loved He in Gethsemane,
Beneath a weight of woe,
Till bloody sweat bedewed the ground?
Because He loved me so.

Chorus.

Why does He wash my sin-stained heart,
And make it white as snow?
Why does He make His home therein?
Because He loves me so.

Chorus.

Why will He take me up to heaven,
From cares and toils below?
Why give a crown of glory there?
Because He loves me so.

Chorus.

The above is one of my favorite hymns. In it there are seven of the most important questions asked, and one answer to all of them. I propose—

the Lord willing—to write an article for THE CHRISTIAN in each of these verses. The questions asked have a wide range, too wide indeed to be simmered down to the desire you have expressed to correspondents. But I will try to do so. Of course I can only state facts without amplifying much.

It was the love which God bore to dying mortals that brought the Saviour to earth. "Sin is the transgressing of the law," (1st Jno. iii. 4.) and the penalty of a divine law is and was death. That was the penalty in the garden. Death in every case where life animate or inanimate exists, means separation, and life a union or connection. So God said to Adam: "You shall not eat of that certain tree, and if you do not obey my command, that very day you eat of it you shall surely die." This death was of a two-fold nature. 1st. It was literally executed that very day that Adam transgressed. They were separated from God's presence. No more talk, no more communication between them. They were driven out from the garden and from God's presence. We can only imagine the terrible state of mind they were in. Now out in the wide world alone to work their way on as best they could, for He told them that by the sweat of their face they should gain their bread all the days of their life. They were mortal, 2nd. and being cut off from the tree of life, they lingered on "or dying, you shall die," and when humanity had worn out at the end of 930 years, Adam's spirit and body were separated and he died. We cannot think that this death reached on through all eternity, for a respite was given in that promise God made to them,—the seed of the woman shall bruise the serpent's head. Gen. iii. 15.

A very delicate and quite obscure question comes up here. Though Adam and Eve had faith in that promise, what works of faith were they to perform to show their confidence in God's promise? There must have been some channel of communication opened for transgressors and their offended God to be brought nigh again. The first hint we have of this is brought out in Cain and Abel's offering sacrifice to God. At what time the institution of sacrifice for sin was inaugurated we are not informed, but from very strong circumstantial evidence we infer, which we have a perfect right to do, that that ordinance was instituted immediately after the transgression. God slew beasts and clothed the naked sinners with skins (Gen. iii. 21), and told them to offer the bodies of those animals as a sacrifice. Every one who has committed sin from Adam and Eve till now has forfeited his life; for that decree, "Ye shall surely die," has never been revoked. While I am writing this every sinner in the universe is under sentence of death—death eternal. He has forfeited his blood. From this we see clearly why Abel's offering was accepted and Cain's rejected. Abel's had blood—the life; and Cain's had none. Blood had to be offered to ransom blood—the blood of the sinner. This sacrificial blood was a type running down through the ages and centered in Christ, the Lamb of God, on Calvary. The blood of beasts could not take away sin entirely, (Heb. x. 3, 4.) but the blood of Christ could. All along there was a remembrance of sin, even after the sacrificial offering had been made exactly according to the law; in these cases the sins of the transgressors remained until the day of Pentecost and were then taken away entirely (Rom. iii. 25) by the sacrificial blood of Christ, the antitype of all types of olden times. The great problem that could never be solved through all the ages of how could God be just and still the justifier of all those who believed in Christ (Rom. iii. 26) before the angels and the court of heaven, and I may say the devil and his host of deceivers, without inflicting the penalty of a broken law, was a problem that the angels desired to look into (1 Peter i. 12). The seed of the woman was