

## Original Contributions.

## CHIPS.

Some one has said: "that to know God and be a man are one, just as not to know God and be an animal are one."

Remember that you are to grow in grace and in knowledge. Life is growth, do not be satisfied with your present attainments, "The good is always the enemy of the best." We may not always see that certain actions are sinful, but are they the best? Is there nothing that we can do that is better? Is it any pleasure to see in looking over the past that we might have done better? Let us try to improve to-day on what we did yesterday.

The cause of our joy here on earth is the cause of joy in heaven. The salvation of the lost is the source of our happiness here. It is safe to say there never was a happy Christian who was not interested and active in the work of saving others. All the account we have of rejoicing in heaven is in the salvation of others. We have no right to expect joy in the next world if we are not engaged in the blessed work of saving our friends in this world. It is a sad sight to see a man going out of this world without a soul to call him his helper. Not one soul to greet him. Not a sheaf that has been gathered from the field of sin.

Is it not a wonderful thing, the danger we are exposed to in going to a meeting in a storm? The slightest storm on Sunday will endanger our health, and hence unsafe to risk yourself out of your house, and yet on Monday I am told we run most dreadful risks of getting cold.

A very kind, thoughtful sister once placed a vase containing flowers on the pulpit, whereupon one of the good brethren who could not conscientiously worship with flowers in the pulpit, refused to enter the house unless the flowers were removed, and of course the flowers had to go. You see the argument is, "the apostles could have had flowers in the pulpit if they had thought proper; they did not have flowers in the pulpit, therefore flowers in the pulpit are unscriptural and sinful, and since it is known that some brethren can not conscientiously worship God with flowers, they who force flowers into the pulpit are responsible for all the existing troubles in the churches."

Spiritual death is from our own act, but physical death is from God's act. Adam lost his spiritual life by his own act of disobedience, but his physical life by God's own act in preventing him from eating of the tree of life lest he should live forever. "The soul that sinneth shall die," by virtue of his own act, but he is not responsible nor accountable for the death of his body. God has arranged the time of his physical life, and die he must.

It was Dr. Parker who said, "that in ancient times Judas went out and hung himself. If he would do that in these modern times it would save us a great deal of trouble."

How anxious we are to save our friends from natural or physical death and yet manifest so little interest about the death of their soul, which is of so much greater importance. Will some one please tell us why it is we will "weep over the body from which the soul is departed, and not weep over the soul from which God has departed?"

The population of the world has about doubled its number the last hundred years, while the Christian population has increased from 44,000,000 to 165,000,000, about four times greater. This shows that Christianity is on the increase, and that the predictions of the unbelievers are not true.

"The fool has said in his heart there is no God." Nobody but a fool could say it. And he says it in his heart, because the heart is the seat of unbelief, not the head. Not till we forsake the ways of the Lord will we find fault with the word of the Lord."

I cannot understand why it is so many fathers and sons can spend their evenings at club-rooms and in stores and shops, when they have pleasant homes, and dear ones at home, who would be pleased with their company. They can sit hour after hour talking nonsense, not to say worse, and wasting their precious time that might be made agreeable and profitable to their jewels at home as well as to themselves. This is indeed very strange. And no less strange, and beyond any sensible explanation, is how a professed Christian can thus spend his evenings and neglect the prayer meeting and then go home and sleep soundly.

"Life is short—a fleeting vapour;  
Don't fill up a ream of paper  
With a tale, which at a pinch  
Could be cornered in an inch;  
Boil it down until it simmers,  
Polish it until it glimmers;  
When you have a thing to say—  
Say it! Don't take half a day."

We must not only teach the truth, the whole truth, and nothing but the truth, but we must so teach it that others will receive and obey it. The power of the truth is often destroyed by the way it is presented. How much we need wisdom and grace and the spirit of Christ that we may so speak the word of Christ that other hearts may be won to Him!

The bitterest opposition comes from those who believe you are right. Did they not believe your position they would not oppose you. There are two classes of persons who are never opposed or troubled, those who are fools and those who are in error. It was because the Pharisees knew what Christ did and said was true that they persecuted him. Had they believed he was wrong they would have pitied and not persecuted him.

Spurgeon said, "A mark of ripeness is sweetness. Unripe fruit is always sour."

H. MURRAY.

## MY CHURCH.

And upon this rock I will build my church, (Matt. xvi: 18.)

This declaration was made by Jesus when Simon Peter had made that wonderful confession which he had received from the father above. I wish to pen a few thoughts on this subject.

First, as to the foundation. "This rock." There is no doubt but that the Saviour here referred to the glorious truth which Peter had just uttered—that Jesus was the Son of God. This agrees with the many declarations made by his apostles. Paul says, "I have laid the foundation;" and again, "Other foundation can no man lay than that is laid, which is Jesus Christ (1 Cor. iii: 10, 11.) And again we read in Eph. iii: 20; You are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Isaiah xxviii: 16, "Therefore," thus saith the Lord God, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Again we read the words of God by the Psalmist, "The stone which the builders refused is become the headstone of the corner. This is the Lord's doing, it is marvellous in our eyes." (Psalm cxviii: 22.) And under the figure of a body Paul says, "And gave Him to be the head over all things, to the church which is his body, the fullness of him that filleth all in all." For the declaration of this blessed truth the Son of the living God was condemned by the high priest, who said, "What need

have we of further witnesses, behold now ye have heard his blasphemy." The confession of this heaven-born truth is to be made by every one who would be a follower of the Christ, for Paul says, (Rom. x: 9) "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved." For when with the heart we believe unto righteousness and with the mouth confession is made unto salvation, we are begotten by God with the word of truth. (James i: 18) And not only so, but if we believe unto righteousness—that is, right doing—we have obeyed the Lord Jesus and have been immersed into Christ and we are in Him, built upon Him.

We will in the second place consider the material of which it is built. In building the Temple Solomon had every stone prepared before it was brought to the place, and when these stones were put in place they fitted every one to the other so that the sound of a hammer was not heard. The workmen understood their business. Jesus has built his church of living stones. (1 Peter ii: 5,) Ye also as lively (living) stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Without a figure the church is made of men and women, but men and women are all dead in trespasses and sins, for all have sinned. And it is written, "the soul that sinneth it shall die." Before these can be built into the church they must be made alive. This is done by the gospel which is God's power to save men, and James i: 18 says that God of his own will begat us by the word of truth, and Paul says, (1 Cor. iv: 15) "In Christ Jesus I have begotten you through the gospel." Many is thus impregnated by the seed of the kingdom, the word of God, which is spirit and life. The Spirit of God in his word operates upon the spirit of man, and spiritual life is the result. Our Saviour said "that which is born of the flesh is flesh and that which is born of the spirit is spirit." When men are so completely changed by the gospel that they love the dear Saviour more than any other object, and they turn from their former sinful course to follow Christ, they are dead to sin and alive to God. Now they are ready to come into Christ, into the church. A church of such material will always be on the move. There will be growth, there will be increase, like the leaven in the meal there will be no cessation of work till the whole mass is leavened. As it is said of the church of Thessalonica (1 Thes. i: 8) "For from you sounded out the word of the Lord, not only in Macedonia and Achaia but also in every place your faith to Godward is spread abroad, so that we need not to speak anything." I leave this for the present but will consider later on the organization and mission of the church.

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## "THE COMMISSION."

And He said unto them: Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark xvi. 15, 16.

It is not sufficient to inform some persons that faith and baptism are both essential to salvation. They will answer you that Mark does not state in the commission that he who is not baptized shall be damned. These persons seem to be more anxious about what one must do to be damned than what one must do to be saved. They tell you that Mark does not really declare baptism essential to salvation, although he does faith. Let us for a few moments endeavor to find out Mark's true meaning. In the clause, He that believeth and is baptized shall be saved, Christ declares faith and baptism essential to salvation. These two are essential. We affirm that if the two be essential, one alone is insufficient. (Of course it will be