## The Provincial Westegan.

#### Anna Clayton -01-The Enquirer after Truth. CHAPTER I.

[Continued ]

" In the first place," replied Halley, " we have an assertion that Christ's mission was Where is his authority? Jesus says: to set up a visible church.' Second, that Verily, verily, I say unto you, he that he instructed his disciples in the nature of entereth not by the door into the sheepfold, its laws, and particularly in its terms of membership. Third, he states that it was but climbeth up some other way, the same not a visible church, but a spiritual church ! is a thief and a robber. Verily, I say unto you, I am the door. I am the door ; by me For what is spiritual is of necessity not viif any man enter in he shall be saved ' (see tion of the heart. Turn to Deut. xxx 6: sible. No man hath at any time seen a spirit, or anything spiritual, except through John, 10th chapter). the eye of faith ; visible objects are seen through the natural eye-the eye of sense. through the natural eye-the type of beasts. Fourth, the terms of membership, regarding which Christ so faithfully instructed his disciples, were conversion: 'Ye must be born again to enter the kingdom of God.' born again to enter the kingdom Fourth, the terms of membership, regarding of baptism, the word of God very plainly with all thy soul, that thou mayest live.' Is. 3d. as he has served up all along in his work from the Master himself, that if I enter that we may live before God. This is its Jamaica Ginger, Cloves, Alispice, Mace, Pepper for his readers! And is it not particularly through him I shall be saved: but how is generic sense: specifically under this it is flattering, if he supposes they have not it with him who climbeth up some other a seal. Baptism is the seal of that faith by discernment enough to discover the fallacy? way? Look ye well to it, who enter only which we lay hold on the promises of God : Where is the logical sequence in all this by the door of baptism; Christ recognizes and that was precisely the import of circum- root, &c. comminging of ideas and sentences? It no such door ; remember he says, 'I am cision in a specific sense. Paul says that it

will require a stronger and more powerful the door."" effect here a uniting of the different ele- idea do you gather from the term in ques- making a covenant. Yet by God's com- ash prices. Everything warranted of the best ments, and thereby form a logical or even tion ?"

chemical connection ! The object of Christ, "I think," responded Anna; "that the cluded in this covenant with the believing parent; and because included, must have he informs us, was to set up here a visible term kingdom of God means the spiritual effect to them the seal of the covenant. church ! He does not venture even a rule of Christ in the hearts of all those, and single proof-text; and for the best reason those only, who are sealed unto redemption in the world, for he could not find one. I by the Spirit of truth begun in this world, in the world, for he could not find one. I by the Spirit of truth begun in this world, Tanner, turn up his nose in a sickly sneer shall therefore beg leave to differ from him, and perfected when 'The king shall say at infant circumcision, as well as at infant De Wolf & Son's, to one of Mr G. P. Pay

make an atonement for our sins by meeting | world' (see Matt. xxv. 34)." "But why were they said to preach the the requirements of the law in our stead. I am probably indebted for this idea to Gospel of the kingdom ?" asked Helley. Paul, who said : ' God sent forth his Son "The preaching of the Gospel, God has to redeem them which are under the law, been pleased to institute as the means

that we might receive the adoption of sons' through which man's attention is arrested, (Gal. iv. 5). Also Jesus himself said, 'I and he thereby is led into the kingdom." "What authority, then, is left us? have come to seek and to save that which was lost. Think ye that I am come to Where are the evidences from the Bible destroy the law and the prophets? I tell which testify that the setting up of a visible you, Nay; I am not come to destroy, but church was the mission of Christ ?" asked to fulfill. For God so loved the world, that Halley. "There is nothing remaining in he gave his only begotten Son, that whoso-ever believeth in him should not perish, but Brother Baptist; and one would hardly God knows best. have everiasting life. For God sent not think he would desire to retain so awkward his Son into the world to condemn the a position. He thereby endeavors to make world, but that the world through him it appear that this visible church, he is mant, nor even abrogated any part of it, we My stock of Boots, Shoes, Slippers, Rubbers, Bight be saved. Even as the Son of Man speaking of, is something essentially differ. feel it obligatory on us to give our child, in &c., will prove to be one of the best ever offered might be saved. Even as the Son of Man came not to be ministered unto, but to minister and to even his life a raccom for this labor, it proves to be a distinction with-

out any difference. The net is cast into placed, even though it be ' the sign of the IDADY ! This is our Savior's own definition and the sea, and whether it captures Jews or circumcision of the heart, made without statement of the purpose of his mission; Gentiles, it brings both the good and bad to hands'-the purifying influences of the Holy

but not a word said about setting up a shore. The tares and wheat grow together in Spirit-unless God himself has misplaced visible church. Again : He instructed his this world, and there is no separation until it ! Who dare affirm that God has misdisciples carefully in the nature of its laws. the harvest. Paul recognized this of the placed the seal of his own covenant? "We disciples carefully in the nature of its laws, the harvest. Paul recognized this of the prace the sect of the out of the barvest, block with the harvest. Paul recognized this of the prace are the circumcision (Phil. iii. 3) which Hymns, besides a variety of Wesleyar Hym are are the circumcision (Phil. iii. 3) which Hymns, besides a variety of Wesleyar Hym Books. WILLIAM CURNINGHAM. taught than who are fit members of his not all Israel which sre of Israel.' And worship God in the Spirit, and rejoice in kingdom. 'Blessed are the poor in spirit; again, in Romans, 11th chapter : 'Hath Christ Jesus, and have no confidence in for theirs is the kingdom of God. Blessed God cast away his people? God forbid! the fl-sh.' are the peace makers; for they shall be God hath not cast away his people, which "Baptism is the seal of the same covecalled the children of God. Blessed are he foreknew. Wot ye not what the Scrip- nant, ordained for the same church. It they who shall be persecuted for righteous- tures saith of Elias? How he maketh 10- means the same thing. It is employed for ness' sake; for theirs is the kingdom of tercession to God sgainst Israel, saying, the same purpose, and circumcision is passheaven. I say unto you, love your enemies, Lord, they have killed thy prophets, and ed away. Baptism is now what circum-

bless them that curse you; do good to them digged down thine altars; and I am left cision was once; a seal of the righteousthat hate you ; and pray for them that des- slone, and they seek my life. But what saith ness of faith in God's promises, to be our ase you, and persecute you; that the answer of God unto him? I have reser. God and the God of our children. Christipitefully use you, and persecute you; that ye may be the children of your Father which is in heaven. For if ye love them that love you, what reward have you? And if you salute your brethern only, what "Again: Christ was organizing not a temporal, but a spiritual kingdom. This also gracted: although he sat upon the througe of David and shall reign over the throne of David and shall reign over the new dispensation -- does he indicate any such under Christ this distinction is abolished : house of Israel forever : and of his kingdom thing ? So far from it, that he rather on There is neither Jew nor Greek, there is there shall be no end (See Luke i, 32 and all occasions, holds up those who lived in neither bond por free, there is neither male ). "There is to be no end to his kingdom, examples in all the Christian virtues. Hear there was a necessity for changing its form." 33). and so of necessity it is spiritual; for we him in Heb. 11, 'Faith is the substance But nothing is revoked in the covenant have not yet formed the acquaintance of of things hoped for. Without faith it is im- God made with his people-there has been t possible to please God." This is then what no shadow of varying in its whole spirit— is now required of us under the gospel dis-nothing has been changed eave the form of has banished the Cough, many times fo others, anything visible and temporal but that possible to please God." This is then what no shadow of varying in its whole spiritthere is an end to it. "Oace more: The terms of membership pensation, and by it we are accepted : is it the seat to Christ's spiritual kingdom-that one of which there is to be no end-are, "Ye must 'By faith Abel offered unto God a more ex-the-Christian dispensation was so changed be bora again.' That, certainly, is Gospel cellent sacrifice than Cain. By faith Enoch from the Jewish, as to exclude infants from the jurisdiction of the church ; how would truth. But why attempt to mystify, and to was translated that he should not see death blend the two in one? Why tell us that By faith Nosh became heir of the rightthe Jews have regarded it ?" " But suppose there was no church ; then Christ came to set up a visible church, and eousness which is by faith. By faith Abrathey would not have been excluded from it then add that it was not a temporal but a ham offered up Issac. By faith Isaac blessed spiritual kingdom? And why do you Jecob and Esau. By faith Jacob blessed thereafter append thereto, that no one can, the two sone of Joseph. By faith Joseph rather tauntingly, and with an air of defiance, interrupted Tanner. You can suppose as many absurd noand that none do enter it but those born of made mention the departing of the children "You can suppose as many absurd no-tions as you please But remember you come not so much in conflict with us, as with the word of God. The sacred Scrip-tures declare there was a church, and re-terste and enforce the idea again and again. You would just as soon deny the existance of a hell, if it subserved your interests to do so; the latter is certainly not more plainly taught than the former. \*You can suppose as many absurd no-tions as you please But remember you come not so much in conflict with us, as the Promise of the Father, Showers of Blessi g, The Promise of the Father, Showers of Blessi g, The France Composition, The True Woman, Entry of Holiness, Central idea of Christianity, Life of Jesus, Screet Echoes 1 om the Tratise of Divine Unio. The Riebes of Grace, Christian Perfection, The Riebes of Grace, Christian Perfection, The Sides of Fried Life of France, Christian Perfection, The Sides of Fried Life of France, Christian Perfection, The Sides of Fried Life of France, Christian Perfection, The Sides of Fried Life of France, Christian Perfection, The Side Absolve, Christian Perfection, Christ the Spirit, and thereby endeavor to leave of Israel. By faith Mores was hid. By the impression that this is Christ's com- faith he refused to be called the son of Phamand and declaration with regard to mem- rach's daughter. By faith he forsook Ebership in his church militani-his visible gypt. Through faith he kept the passover, church? What have you to say, Miss By faith he passed through the Red Sea. Anna, to such a process of reasoning as By faith the walls of Jericho fell down. By faith Rahab perished not. And what shall of a hell, if it subserved your interests to do this? "I think," replied Anna, " that to sup- [ say more ? for the time would fail me to pose the terms 'kingdom of heaven,' and tall of Gideon, and of Barak, and of Sampkingdom of God,' as used by our Savior, son, and of Jephtha; of David, also, and meant a visible church, which Christ came Samuel, and of the prophets : who through S. D. & H. W. SMITH, to set up, involves an absurdity. I have faith subdued kingdoms, wrought righteous-MANUFACTURERS OF marked some passages in which it occurs. nese, obtained promises, stopped the mouths MELODEONS, It could not have been a new one, certainly, of hons, quenched the violence of fire, es-ORGAN-MELODEONS, set up at his coming ; for he says: " There caped the edge of the sword, out of weakshall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom eus. Women received their dead raised to AND-Jacob, and silt the prophets in the kingdom of God (the visible church!), and you your-selves thrus: out' (See Luke xin. 28). If these old Patriarchs are in it, can it be a new church? And can it be a visible church? When our Savior was questioned of the Pharisees with regard to the coming of the kingdom of God, he answered (Luke xvii. 20 and 21): 'The kingdom of God PEDAL BASS HARMONIUMS. cometh not with observation : neither shall skills ; being destitute, afflicied, tormented, The Pedal Bass Harmoniums they say, Lo, here! nor Lo, there! for of whom the world was not worthy ; they they say, Lo, here! nor Lo, there! for behold, the kingdom of God is within you.' This sounds also very much like the reply he made to Pilate when saked: 'Art thou the king of the Jews?' His reply was: ' This must have been a Gospel faith of the truest metal; and it is just such faith

not at all enviable, or a dishonesty of cha- preme love to God is demanded of all, and CITY DRUG STORE, racter wholly anti-Christian ; or at least, it has ever been, as we have proved by numerracter wholly sati-Christian; or at least, it is resorting to means unworthy a good cause, and shows very conclusively that he justified not by works, but by grace be-stowed through the exercise of true living pospel faith in the stonement to be made position taken. Your author—Mr. Graves the door of entrance to this church, which cannot be entered unless born of the Spirit! Where is his authority? Jesus save: 63 Hollis Street,-Halifax.

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John, 10th chapter). "If the author of that work or any other man enters Christ's fold: through the door the Lord thy God with all thy heart, and the the provide the thory of the thor Boston Cuoke

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inasmuch as I have somehow got the im-pression, that the one great object of the mission of our Savior Jesus Christ, was to prepared for you from the foundation of the pression, that the one great object of the mission of our Savior Jesus Christ, was to Why does he not directly charge God with tomers to the fact.

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ever cusion of

My kingdom is not of this world : if my as this, which God required, ay, demanded, produce the to fill a hour kingdom were of this world, then would my of all the children of Israel-from every one servants fight; but now is my kingdom not of them just as he demands it of his people from hence.

God' means a visible church, we can xviii. 1), 'Walk before me, and be thou AT A

hardly reconcile with truth all the declara-tions of Christ ! He said : 'It is essier for the law of Moses; and later still, by all of a camel to go through the eye of a needle, God's messengers, by whom he made known a came to go through the eye of a needle, thin for a rich man to enter the kingdom of God.' It does not seem to be a difficult matter for a rich man to enter a visible church, and I am sure he creates a greater sensation among his brethren there than a poor man. But how is it will be the sense of the se poor man. But how is it with Christ's in-thurch existing at that time, any more than visible, spiritual kingdom, of which there is it proves that there is no church pow. and ments on exhibition for sale at their pleasure. visible, spiritual kingdom, of which there is it proves that there is no church now, and no end, and be, our Savior, the only door never has been any on earth. We have of entrance? I leave it for the Master abundant evidence to lead us to believe

himself to decide; and he says, it is diffi-that there is not a church in this Christian land that would stand the test of civil per-"Again, if Christ meant his visible church by the term 'kiugdom of God,' he minous death, without a sad number of

must have thought it would be very different apostasies. from what it is; and this would seriously " That the Jewish church in the time of

reflect on his omniscience, for he said : Christ was in a worldly and spiritless state. Ye must be born again, or ye cannot enter is nothing more than might be said, with into the kingdom of God.' That very many truth, of many churches in our midet at the do enter the visible church who are not present day; and was said, even in the born of the Spirit, I suppose no one will time of the Aposties, of some they planted deny; and yet we have the testimony of and watered. God's church has ever been Jesus himself, that no one can enter his the same in a spiritual sense. He has ever kingdom unless born of the Spirit. That required the same character of its members, any one should quote such a text as that to and exhibited to them the same character of in prove membership of a visible church, in-dicates a weakness of judgment and intellect stances, and those purely external. Su-

from it, has become hoarse, your breathing dif, from it, has become hoarse, your breathing dif, foult and your chest oppressed; if deeples-nights and wearisome days are your lot because of a HACEING COUGH; if thoughts of the fell destroyer Consumption flit across your mind as you look upon the wasted forms of your loved ones; in any of these cases do not fail to obtain a bottle of the Balsam. It has cured the Cold. that of others in whom you are interested.

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