

were forgotten, and that we, as humble, loving disciples, might sit down at the Master's feet, read his Holy Word, imbibe his spirit, and transcribe his life into our own."

As the bride of Christ the church should wear the Bridegroom's name, not the name of the Bridegroom's friend, John the Baptist, nor the names of the Bridegroom's servants, Luther, Calvin, Wesley or Campbell. Party names perpetuate party strife. It is enough to be a Christian, and the only name in death, in judgment, and in eternity, will be Christian. "His name shall be in our foreheads." So we would persuade men to be Christians, simply Christians, and have all the King's people wear the King's name.

II. Because the Disciples plead for the restoration of the original creed of the church in place of all human substitutes. Said Jesus, in answer to Peter's confession—"Thou art the Christ, the Son of the living God"—"On this rock will I build my church." Peter's declaration is the only Apostle's Creed, the divine New Testament creed, the statement that must ultimately be the universal creed of the universal church.

It is the grandest proposition in the universe—the one that shall stand when the heavens and the earth shall pass away. Martha said: "I believe that thou art the Christ, the Son of God, that should come into the world." John declared: "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Paul commanded: "Believe on the Lord Jesus Christ and thou shalt be saved," and declared: "Other foundation can no man lay than that is laid, which is Jesus Christ." The apostles preached "Christ," earnestly testified that "Jesus was the Christ," "determined not to know anything else but Christ and Him crucified," and when men heard, believed, and would confess their faith, they said, "I believe that Jesus is the Christ."

It is a person, not a system, upon which faith centers. It is a divine Person, not a body of human speculations, upon which the church is founded. "What think ye of Christ?" is the great question. "Thou art the Messiah, the Son of the living God," is the answer. "On this rock I will build my church," is the great oracle. Not upon a book, a statement, a series of propositions, but upon himself Christ founded his church. "Jesus is the Christ," is the creed of Christianity; the creed of the churches in Judea and Samaria, in Corinth and Ephesus and Rome; the only article of faith in the creed of inspired men, and in the churches established by inspired men. All other creeds stand in the way of the peace, union, cooperation and triumph of the followers of the Son of God, and should be put away.

III. Because Disciples stand for the administration of the ordinances as given by Christ and the apostles. Taking Christ as our creed, we must necessarily hold to what Christ taught and practised, and the things he commanded his apostles to teach and

practise, as God gives us to see them. Protestants are unanimous in accepting two ordinances, baptism and the Lord's supper, but they differ widely in their observance. All agree that the institution of the Lord's supper was observed weekly, but many celebrate it monthly or quarterly, instead of on every first day of the week. Not so with the Disciples.

Universal agreement also obtains as to the action of baptism, that it was administered in the time of the apostles by immersion only, but many have departed from the original practice. Disciples read the Word, and do the thing. "And it came to pass in those days, that Jesus came from Nazareth, of Galilee, and was baptized of John in the Jordan; and straightway coming up out of the water, the Spirit descended upon him." "John was baptizing at Enon, nigh unto Salem, because there was much water there." "He commanded the chariot to stand still, and they went down into the water, both Phillip and the eunuch; and he baptized him; and when they were come up out of the water, the Spirit of the Lord caught away Phillip that the eunuch saw him no more, and he went on his way rejoicing." We are "buried with Christ in baptism," "planted in the likeness of his resurrection." So, in administering this ordinance, Disciples go to the water, go where there is much water, go down into the water, bury men in the likeness of Christ's death, plant them, raise them in the likeness of Christ's resurrection, come up out of the water, and thus men are born of water. This is done, not to unconscious little ones, but to intelligent, believing persons who, on their own motion, accept Christ. This is in accord with the decision of scholarship as to what is the action of Christian baptism; in harmony with the lexicographers who, with united voice, give "dip," "immerse," as the meanings of the Greek word *baptidzo*; in agreement with ecclesiastical history, the universal practice of the Greek Church, free admission of the Catholic Church and frank acknowledgement of such reformers as Luther, Calvin and Wesley. Disciples of Jesus should recognize and only the authority of Jesus, and find the scriptural basis. "One Lord, one faith, and one baptism."

IV. Because the Disciples plead for the resurrection of the primitive life in regeneration and service. They would give to inquirers the scripture answers to the question, "What must I do to be saved?" In times of revival sinners are bidden to pray, or to stand up and be prayed for. They are kept seeking, waiting, and in doubt as to when they are accepted! Disciples say to the unbeliever, "Believe on the Lord Jesus Christ," and preach to him the Word of the Lord, that he may believe. They tell believers, crying under conviction, "Men and brethren, what shall we do?" "to repent and be baptized every one in the name Jesus Christ, for the remission of sins," and they "shall receive the gift of the Holy Spirit." They instruct the penitent believer like Saul of Tarsus, in the words of Anna; "Arise and be baptized, and wash away four sins, calling on the name of the Lord." They assure them that thus believe, repent and

obey the Lord Jesus, that their past sins are pardoned, as our Lord said, "He that believeth and is baptized shall be saved."

Born again, having entered the kingdom, subjects of the King are to follow the New Testament rule of life. "Continuing steadfastly in the apostles' doctrine and fellowship, the breaking of bread and in prayers," adding to their faith all the graces of Christian service.

V. Because the Disciples are pleading for the union of Christians upon the basis of New Testament Christianity. They believe that sectarianism is the curse of the church; that the millennium will never dawn upon a divided Christendom; that the kingdoms of this world will not become the kingdom of our Lord and of his Christ so long as our sinful and foolish divisions prevail; that millions of money are wasted, and thousands of souls lost, and the heathen made to stumble, and God's name to be blasphemed, by the differences, controversies and conflicts among the Lord's people. They maintain that the teaching of the apostles is the only and all-sufficient means of uniting all the people of God, and that the union of Christians with the apostles' testimony is all-sufficient to the conversion of the world to Christ. With the restoration of the original, evangelical, apostolic, New Testament foundation, doctrine and title, ordinances and fruits, the Disciples humbly and confidently believe will come the glorious answer to the prayer of our adorable Redeemer, that "they all may be one, that the world may believe that thou hast sent me."

Because the Disciples stand for these things, which seem to me eminently worth standing for, I am a disciple.—*Bethany Reading Course.*

Married.

PORTER-SABEAN—At South Range, N. S., April 4th, by H. A. Dovee, Mr. Alexander Porter and Miss Lennie Sabean, second daughter of Elder Benjamin Sabean, all of South Range.

Died.

MINARD.—At his home, Milton, N. S., Allan Minard, senior elder of the church in Milton. (A suitable obituary will appear next month).

EMERY.—The Coburg street church has again been called upon to give up an earnest, useful member. On Thursday, March 31st, 1898, at his home on Exmouth street, Bro. Jas. Emery entered into rest, being at the time in his 60th year. His death was a great shock to his family and friends. Though feeling somewhat indisposed, he was attending to his business as usual on Wednesday. He arose at his accustomed hour on Thursday, made some preliminary preparation for the day's business, and then, while seated at his breakfast,

"His spirit, with a bound,
Lest its encumbering clay;
His tent, at sunrise, on the ground
A darken'd ruin lay."

Truly, "in the midst of life we are in death." But "death cannot come untimely to him who is prepared to die; and we rejoice in the assurance that, when the sudden summons came, it found Bro. Emery waiting. In early life he united with the church of Christ in this city (his father and mother being members before him) and he sought to walk worthy of his high calling. When the faithful of Christ assembled to remember the Lord's death, he was seldom absent. He was a man of independent thought, of a noble self-reserve in expressing accepted speculative opinions, and of great loyalty to the simple gospel of Christ. As a citizen he was respected, and by his friends highly esteemed. He enjoyed the confidence of those with whom he did business. Besides his many friends and relatives Bro. Emery left behind him a family that sorrows, yet rejoices. The wife for thirty years is now a widow, and the four sons and three daughters are fatherless; but they can glory in their tribulation, knowing that he is at rest.

"Rest for the toiling hand,
Rest for the anxious brow,
Rest for the weary way-worn feet,
Rest from all labor now."

H. W. S.