

Contributions.

A Christian Woman's Toilet.

To my instincts dutiful,
I strive to be beautiful,
Though I would not be vain;
For not the charms of the face,
But the beauty of God's grace,
I desire to obtain.

And I'll think myself blessed,
When I am perfectly dressed
In garments new and good;
With the robes both white and pure,
That eternally endure,
Washed in the Saviour's blood.

The jewels by the righteous worn,
I'll use my presence to adorn—
Jewels, but not of gold;
Rich ornaments of peace and love,
The Spirit's gift from heaven above,
Of worth and price untold.

Precious perfume, too, I've found,
In sweet fragrance to abound,
Of utmost rarity;
'Tis an odor of "sweet smell,"
That becomes a Christian well—
Kind deeds of charity.

To fulfil a strong desire
(Not my person to admire),
I take the "glass" to see
The bright glory of the Lord,
Shining in His holy Word,
That I like Him may be.

Walkerton. Edmund Sheppard.

Giving.

When a man is in harmony with God he enjoys giving. This is evident from the saying of Him who was one with the Father, "It is more blessed to give than to receive." Therefore a man who grudges a gift, shutting up his bowels of compassion, is out of harmony with the Divine life. Jesus is set before us as our measure of action (Acts xvii. 31). The Gospel of Christ proclaims to us a *sinless sacrifice*, and anyone begotten by "That Word" will live a holy life and work for the good of others.

In the matter of urging to give we are too apt to "get the cart before the horse." We talk on the *how*, and use methods, when we should be using *power*, or operate upon the heart. We are sometimes like the German who took the hands of his clock to a workman for repairs, because it failed to keep correct time. The workman demanded the inside works. So when brethren are not abounding in every good work, there is something wrong with the main spring—the heart. A person who needs urging lacks the spirit of our Lord. A truly converted person, one who loves the cause of righteousness, needs only to learn of an opportunity. He will give "by faith," and the nature of the demand will test his ability. And no one gives "by faith" whose gift is not a measure of his power.

Some speak of a *tönten* as the measure. Our faith is not toward Moses now, but it is "Faith toward our Lord Jesus Christ;" and the acceptable gift to day is measured by the giver's power. Therefore if one gives fifty cents when he has power to give one dollar, his gift is not "by faith" (2 Cor. viii. 12).

The law made a demand on the Hebrews of one-third of their time and one-tenth of their possessions, besides the way was left open for free-will offerings. They became wealthy, and those facts teach us that what has been done may be done again. But our Lord demands all that we have and are, and the demand is founded in justice: "Ye are not your own, ye are bought with a price." I do not urge this thought to inspire fanaticism. I do not think it would be wise in a business man to cripple his power to increase his gains. "Let the Word of Christ dwell in you richly in all wisdom." But some "gave beyond their power" and were commended. Zeal provoked it, coupled with the

occasion's demand. But our King will not be brought into our debt.

No reasoning is correct that does not begin from correct premises and reason to a correct conclusion. Faith in, and love for, our Lord's righteous cause should be the basis of our thought and a bountiful harvest our end. Therefore to teach people to give sparingly is to do them a great injury: because, "He that soweth sparingly shall reap also sparingly." Some methods result in the people playing at giving, and the question of the Saviour might well be asked, "What do you more than others?"

In all our work of faith and labor of love we are laying up in store a foundation against the time to come.

Brother! let us sow bountifully if we would reap bountifully. I would present a thought here on *how much*. Suppose I have power to give five dollars toward the support of the Gospel and I withhold two dollars of that amount, reasoning that perhaps I may need it, but I have actually the power to give five dollars, am I not blind to my best interests and hindering the embrace of the promise of "grace for grace?" I believe that when we exercise our ability to its full extent there is given to us *more power* to perform our duty. What would we think of a soldier in an engagement using only a portion of his strength? Or what would you think of a preacher using only a fraction of his ability in the pulpit? "She hath done what she could" is a grand example. And Paul, in quoting Moses, gives us the measure: "He that had gathered much had nothing over."

We are children of God. How did God give? His gift is the measure of His love. Could he have given more than "His only begotten Son," who "lay in the bosom of the Father?" When He gives pardon, is it not full? Is anything kept back? When He gives grace, is it not to the full measure of the demand? When He extends mercy, is it not full? What is Godliness? Does not the Father transmit His likeness? Should not the children give as the Father gives? "Be ye imitators of God as dear children."

Periodical offerings accomplish a great deal. But that does not always meet the demand. Everything from which the Hebrew court, tabernacle and furniture was reared up was by spontaneous offerings from the men and women except the foundation of the tabernacle which was realized from the half-shekel tax as ransom money.

David's preparation for the temple was a spontaneous offering; as also Solomon's offering and the gifts of the princes at that time; the gifts of Cyrus and the effect of his exhortation to the contributors for the rebuilding of the temple; the action of Joseph of Arimathea at the cross; Mary's gift; the life work of Paul, and such gifts as that of Barnabas.

Then, again, witness the result of the Louisville convention—nearly \$50,000 raised; the St. Thomas convention—when \$1,800 was raised by so few; the Johnstown disaster—when in a short time \$3,600,000 in cash, \$400,000 in goods, medical aid and gratis labor poured in from every quarter. There is quality in all these gifts.

May every appeal to our generosity meet a response equal to the demand. Yes, let it be said of us, as it was said of others in the past, "The people bring much more than enough for the service of the work." So the people were restrained from bringing" (Ex. xxxvi. 5, 6).

We have no tabernacle or temple of

wood, brass, gold and silver to build, but we have a spiritual house to rear up for a habitation of God among the sons of men; and our Lord has demanded of the church that it support the truth which He gave us.

The time will come (and is now) when the honor and glory of the nations will flow into our Saviour's kingdom. But let us remember, we who are now the stewards of this grace, that we must be found faithful. Let us serve our generation to the extent of our ability. We are drinking from wells which our fathers dug, and eating the fruit of trees which our fathers planted. Let us leave behind us "a good report through faith."

J. B. L.

Our Guide.

For this God is our God for ever and ever: He will be our guide even unto death.—Psalm xlviii. 14.

He who made us and knows what we are, whence we are, and whither we should go, is the guide we need, and the only safe guide we can possibly have to direct our course safely through this life, and through the shadowy valley to the regions of immortality; and it is with the most profound gratitude that we should willingly accept of his safe and loving guidance in the full assurance of faith and hope.

We make the journey to the eternal world only once.

If we go wrong we cannot retrace our steps and correct our mistakes and follies.

The refusal or neglect of God's guidance is to reach the regions of utter darkness and despair instead of arriving at the blissful abode Jesus has gone to prepare for us—the regions of light and love—of life and felicity.

In view of these momentous issues, is it not amazing that the great majority of those living in the light of Gospel truth, who take every precaution in going even a short journey from one place to another, to be sure they are rightly directed in order to avoid the disappointment, vexation and loss that would be incurred by going wrong, will, in regard to their eternal destination, be utterly careless and indifferent.

"The way of man is not in himself, it is not in man that walketh to direct his steps."

Our fellow man, not guided himself by God, is only a blind guide, and, if trusted, will surely lead us in the "ditch" of despair with himself.

If we bow to any man's assumed authority as a guide in spiritual things without Divine proof of his legitimate qualifications we shall not escape the condemnation of Him who has enjoined us "To prove all things and hold fast that which is good"; and yet it is to be regretted that even in view of this awful responsibility, that there are many who take to themselves this vain authority, and millions who are guided by them.

Many examples might be given from Protestant councils and creeds; we give only one illustration, and that from what recently was said by a high dignitary of the Church of Rome near Kingston, in Ontario, who publicly declared that any one who denies that the priests of that church can forgive sins is guilty of committing the sin against the Holy Ghost! Shall we most pity the poor deluded creatures who are misguided by such a man, or despise the contemptible bigot who could utter such blasphemous trash?

In order to make us perfectly sure that we are Heaven-guided, our kind Father has given us line upon line; precept upon precept. All the persons of the Godhead; angels and inspired men, in combined and harmonious revelations; pointing out the way; illumining it with never-failing light;

discovering to us by conspicuous danger-signals, misleading by-paths, pit-falls and impediments, and giving us the example and experience of those who, thus guided, have safely reached the longed-for destination.

"Behold I have given Him for a witness to the people, a leader, and a commander to the people," is a prophecy of Him who, when on earth, said; "I am the way."

"How be it when he, the Spirit of Truth is come he shall guide you into all truth."

Angels were sent from the presence of God to guide inspired apostles to the presence of men who were to be directed in the way of salvation, that their teachings and acts in carrying out the commission of Christ might be recorded for our instruction and guidance.

And lastly, as the result of the manifestations of Divine power in the inspiration of godly men, we have the counsels and exhortations of those who infallibly carry out the purposes of Him who is our guide, in encouraging as well as leading us; in giving us the assurance that our journey will not only be a safe one, but in pointing out the Holy City with its blessed inhabitants and its unending joys as the glorious reward of all those who follow Christ.

Walkerton.

A Last Word with Rev. J. R. Gaff.

DEAR SIR,—You say I misunderstood your letter on the question of union between Baptists and Disciples. Every man has a right to explain his own words, and say what he meant, but those who read must judge of what he means by what he writes. You wrote as follows:—

"The Disciples of Christ are willing to meet all Christians according to their fundamental position on the basis of the Word of God, exclusive of any denominational tests. . . . The divine presentation of unity is not that there will be denominational union, or one denomination absorb another, but that all lose their separateness of fellowship and be at one in Christ. Here is where briefly the Disciples stand. As between them and the Baptists and other evangelical immersionist bodies, etc. . . . Unite those into one believing, worshiping-working fellowship and the day of a grand Protestant millennium will be near."

The reader can judge whether or not this means an asking of Baptists (for they are among the "all Christians" referred to) to give up their close communion, so-called, for that is their "separateness of fellowship," and to unite with Disciples on the basis of God's Word alone.

Let Disciples first make God's Word and not Campbell's interpretations the basis of their unity and they will not need to give invitations to Baptists to unite. The Disciple lion is willing to lie down with the Baptist lamb if the lamb would only get inside of the lion. How magnanimous on their part! A sort of a Jonah swallow the whale union in disguise.

With an answer to your "Query," which occasioned this reply, I will close this letter. Baptists admit to the Lord's Table those who can come to it in the following order. The Apostles and all who are duly appointed to preach the Word were commanded (Matt. xxviii. 19 20, marginal reading). To (1) make disciples or Christians, and this is the first of three conditions which come before communion; (2) Baptizing them is the second condition before breaking bread. Having received full instructions from Christ they went and preached and carried out this order, the full development of which we have in Acts ii. 41-42; (3) They were "added unto" the church. This is the third condi-

tion. The church was therefore composed of persons who through hearing and believing and repenting became Christians and were baptized; (4) They broke bread.

Baptists will receive, and do receive those who have been Disciples or Pedobaptists as well as all others whom they can come into our fellowship under these conditions. Mr. Gaff does not believe that Pedobaptists are baptized, yet he would invite them to the Lord's Table, hence he reverses the order in God's Word. Pedobaptists would not invite him to break bread with them if they did not believe he was baptized, hence Mr. Gaff is looser than they.

You say you hope I will be glad to know Disciples are growing. I certainly am, especially as your letter indicates that they are growing in knowledge of the way of salvation. I rejoice that many Disciples are better than their creed. You have written that "you baptize into Christ those who are born of the Spirit." If by "born of the Spirit" you mean those who "are partakers of Divine nature," or regenerated being a distinct experience which will show itself by following Christ in baptism, and every good work according to their knowledge of the Divine will, then I agree with you on that point. But while Disciples hold the view of Campbell, "That the belief of one fact, and that upon the best of evidence in the world is all that is requisite as far as faith goes for salvation, the belief of one fact and submission to one institution expressive of it is all that is required of heaven for admission into the Church," (Chris. Res. pp. 118-119) union with such views need not be looked for. He tells us the one fact is "Jesus the Nazarene is the Messiah." He tells us "the one institution is Baptism." If the belief of this "one fact" is the same as what Mr. Gaff calls being "born of the Spirit," the devils were "born of the Spirit," for they believed that Jesus the Nazarene was the Messiah, (Mark i. 24; Mark iii. 11; Luke iv. 41). Hoping for a day when union may be a possibility. I am, yours respectfully,

W. J. WADDELL,

Baptist Minister.

Hillsburg, March 20, 1890.

A Word of Comment.

1. Mr. W.'s discussion of Baptist communion and of the commission neither weakens nor covers up my position which, in his first letter, he said seemed reasonable but was not. The position is impregnable. "The Disciples are willing to meet all Christians on the basis of the Word of God exclusive of any denominational tests; all denominations to lose their separateness and become one in Christ." If it can be shown that the Disciples hold anything as a test of fellowship not sanctioned by the Word of God they are committed to give it up. If the Baptists, or any other denomination, hold anything as a test not sanctioned by the Word it must be yielded in order to union. Whatever God has not erected must come down. The Baptist Church is not the whole Body of Christ, nor the sole guardian of its institutions. When Mr. W. refuses the right of other immersionists to sit at the table of his church it must be on one of two grounds—either they are no part of the *Body of Christ*, or they are not *Baptists*. If the former, by what law or test are they so judged? If the latter, then it is only denominational exclusiveness. Christ is the centre of unity, and when all come to the *unity of the faith* in Him, excluding the things that make the sect, the table question that now troubles our brother will be solved.