

is the strength of the minister. I, for one, would not like to be without it for the world. I should feel like a soldier without arms, like an artist without his pencil, like a pilot without a compass, like a mechanic without his tools. Let others, if they will, preach law and morality, let others hold forth the terrors of hell, let others drench the congregations with teaching about the Sacrament, give me the cross of Christ. This is the only lever which has turned the world upside down, hitherto, and make men forsake their sins, and if this will not, nothing will," were words uttered by one of England's bishops.

The preaching of the word demands courage as well as knowledge. Courage to tell the people what to do to the saved; how to live the Christian life; to raise the cry for reform; to reprove wickedness, even in high places. We want the courage of John the Baptist before Herod, of Paul before Agrippa, of Savonarola, who suffered martyrdom for preaching against sin, who denounced woes with such awful tones, such majestic terror, such terrible emphasis, as to break through all apathy, all delusions, and filled the people with remorse, astonished them by his revelations, and made them really feel that the supernal powers armed with the terrors of omnipotence, would hurl them into the abyss unless they repented.

The gospel must be preached with boldness. To present it as if we were ashamed of it would be cowardly in us, injurious to the cause of Christ and contemptible in the sight of men. If we were called upon to plead the case of our friend in the civil courts, we would do so with all the confidence, earnestness and force we could summon. When preaching the gospel, are we not supporting the cause of our very dearest and best friend?

So much in his opinion, did the manner and tone of voice contribute to gain the speaker credit in what he affirmed, that Demosthenes reprov'd a man who desired him to be his advocate against a person from whom he had suffered by an assault. "Not you, indeed," said Demosthenes, "you have suffered no such a thing." "What," said the man raising his voice, "have I not received three blows." "Ay, now," replied the orator, "you do speak like a person that hath been injured." The way a thing is said, is sometimes of more importance than what has been said.

The gospel must be preached in simplicity, a pleasing feature in all the addresses delivered by the Saviour. It is said in commendation of the teachings of Christ, that "the common people heard Him gladly." Take for instance, the parable of the sower. There we see the field, the farmer scattering the seed broadcast, some falling on the highway, some on stony ground, some among thorns, and some other on good ground, then the birds picking, the sun scorching, the thorns choking the seeds, and the good ground bringing forth an abundant return. In this, how clearly the different kinds of hearts with which the gospel has to do are brought to our view. The lesson we are to learn is to so preach that all hearing may understand, be edified, and built up in the most holy faith.

In all our preaching we should strive to ascertain certain longings of the human soul—to allay its troubles and lead it into the quiet calm of God's love; but to be successful we must study the diseases of the soul, and know what would be the best prescription from the great pharmacopoea of heaven. Some hearts not being hardened by the deceitfulness of sin, need tender treatment, while others demand keen reproof which the true servant of Christ dare not withhold, without imperiling his own future happiness.

"A good old farmer, one day standing in his hay-field with rake in hand, being asked what he thought of a certain preacher, replied, "Oh he's very good, but he rakes with the teeth up instead

of down, he smoothes it over nicely, but gathers nothing in."

A whaler returning home from the fisheries, gave a similar opinion concerning a minister, "He is a good preacher, but there are no harpoons in his sermons." The most indifferent class of persons at times are pleased to have the rake used with the teeth down, and can bear a harpoon fired from God's armory, and many will never be brought into the kingdom of God's grace until harpooned there. Jesus, at times, made use of the severest reproofs, by which he unmasked and exposed the hideous decay of moral virtues among a certain class, and declared them worthy of the damnations of hell.

But most of all, the gospel must be presented by a life lived in accordance with the truth. Men are not after a theoretical but practical Christianity, in these last days. Is the gospel we preach calculated to better the condition of humanity? Is it any improvement on the popular beliefs of the day? Is it a pure and undefiled religion before God and the Father? Does it show forth the praises of Him who hath called us out of darkness into marvelous light and liberty? True it is, we have the truth—the only basis for Christian union under the sun. Are we living out our teachings? Have the people been constrained to say, Behold, how these brethren love one another! Surely they have been with Jesus! One of the great hindrances in many places to the spread of our cause is the sin of the church at Sardis. We have a "name that we live and are dead." We have no influence, we are not epistles, known and read of all men.

We have members and ministers of the gospel among them who are a hindrance, because loose in their business transactions. A man ought to make his business a power toward the promotion of the gospel, not only in what he gives, but in its appearance. He ought to carry his religion into his store, keeping it in order, into his workshop, causing an improvement in work and appearance, or to his farm, fattening the cattle and beautifying his house, barns and yards, and the wife take hers into the kitchen, dining-room, parlors and pantries, causing everything to show that the hands as well as the head and heart have been changed by the religion of the Son of God.

But a great many persons are about as careless of their person and things after coming into the kingdom of Christ as before. Some make but very little, if any change, and are therefore devoid of much influence among their fellows. The latter concludes there is but little improvement, and will remain away from Christ. Let the churches urge these things as well as honesty and sobriety, and the cause we plead will prosper—the gospel will prove the power of God unto salvation to every one believing, and Jesus "will see of the travail of His soul and be satisfied" by having a numerous seed to serve him.

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OBEDIENCE NECESSARY.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark xvi. 16.

From this it is evident that a mere believing that there is a Christ is not sufficient to save us. But to believe that Jesus Christ the Son of God is the Saviour of the world, and our Saviour; and as such to believe in His authority—or in other words, to have faith in Him strong enough to obey Him—will save us. Hence, the assertion, "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life;" or as the Revised Version has it, "He that believeth on the Son hath everlasting life; he that obeyeth not the Son shall not see life;" John iii. 36. The import of this scripture in either version, is literally the same. Because if we believe in Jesus we delight to obey Him; but if we question His authority we

are not so willing to obey; and if we do not believe in Him we do not obey Him. To obey one on whom we do not believe, is folly and a mockery. I might use stronger language—is sin, for the Apostle says, "Whatsoever is not of faith is sin," Romans xiv. 23.

The observant reader of the first scripture quoted, Mark xvi. 16, will at once see that believing and baptism are coupled, and are equally essential to salvation. Yet, notwithstanding this, the scriptures: Whosoever believeth in Him shall not perish, but have everlasting life." "He that believeth on the Son hath everlasting life." "Believe on the Lord Jesus Christ, and thou shalt be saved;" and "being justified by faith we have peace with God;" do not clash with the scripture—"He that believeth and is baptized shall be saved;" but harmonizes with it, because believing is faith, and includes obedience. "Abraham believed God and it was imputed to him for righteousness;" James ii. 23. What kind of faith had Abraham? An obedient faith. His belief in God was such as to cause him to obey God whatsoever He commanded. This is the faith required when the Apostle says, "Believe on the Lord Jesus Christ and thou shalt be saved"—have faith enough to obey the Lord Jesus Christ and thou shalt be saved. Faith not only includes obedience, but also repentance. We repent in obedience to the command of God, who "now commandeth all men everywhere to repent." Acts xvii. 30.

Then if we believe in God we will obey Him in repentance as well as in baptism. But are we commanded to be baptized? Yes! "Go," says the Saviour, "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to obey all things whatsoever I have commanded you." Matt. xxviii. 19, 20. Again, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Acts ii. 38.

Hence, in order to be saved, we must believe in God strong enough to obey Him in repenting and being baptized. Does it make any difference when we are baptized? And why are we baptized? Because we believe in Jesus Christ the Son of God as our Saviour; and are resolved to repent of our past life, i. e., to turn from our sins, and to obey God in being baptized into His name—"going on unto perfection, growing in the knowledge of our Lord and Saviour Jesus Christ."

When we have been taught the things concerning Jesus, believe in His authority as the Son of God and Saviour of the world, and are resolved to forsake our past sins, obey and follow the Lord, then we are baptized taking His name upon us.

L. M. S.

News of the Churches.

SAINT JOHN.

Our brethren at Nauwigowauk are now meeting for worship on the first day of the week. Brother Stockford has been with them three Lord's days and speaks highly of their zeal and devotion.

Bro. W. A. Barnes and lady have returned from their prolonged tour in the West. They worshiped with the churches in New York and Boston, and express themselves delighted with their visit.

Our meetings are well attended and a good interest is manifested. The Sunday-school is in a flourishing condition. The collections lately have been the largest in its history.

At the monthly meeting of the Woman's Missionary Aid Society, held in Coburg Street Church on Thursday, October 29th, the following officers were elected for the coming year: Sister J. E. Barnes, President; Sister M. Owen, Vice-President; Sister Josie E. Barnes, Secretary; Sister Ethel Barnes, Treasurer.