

Contributions.

Until He Come.

"Ye do show the Lord's Death till He come."

"I will come again and receive you unto myself."

Until He come: what hopes and fears
For more than eighteen hundred years
Around such words have trembling
clung,

Upon such utterance have hung;
Since last the loving accents fell
On ears that loved that voice so well,
Since those within th' upper room
Had heard it in their hour of gloom.

Were they mistaken, all those men
Who thought to see Him come again
As they had seen Him borne away
Upon that ne'er forgotten day:
Who thought, not all themselves should
die

Until, descending from the sky,
The Master whom they loved should
come

To call His dear disciples home?

Backward I look, along the chain
Of ages that have watched in vain
For His return; till quick tears rise
At times to my weak human eyes;
Till failing faith grows weak and small
That He will ever come—at all—
And faltering lips with doubt grow dumb
While others sing, "Until He come."

Like ceaseless seas that ebb and flow,
The generations come and go;
They dash on death's relentless shore
And disappear for evermore;
And still we hear no trump of doom,
And still we look for Him to come,
Till, closing eyes, with age grown dim,
We are content to go to Him.

And still we lay our dead away
In faith that lives through all delay;
With choking sobs and streaming eyes,
We turn our faces to the skies,
To find far in the fadeless blue
The rift where heavenly hope comes
through,

That they will hear Him in the tomb
When He, at last, indeed shall come.

O pitying Saviour, everywhere
That hope is a perpetual prayer;
All trusting tenants of the tomb
Forever plead that Thou wilt come.
And though the ages roll away,
That faith is found on earth to-day,
The refuge of each breaking heart,
The hope from which we cannot part.

PETER ANDERSON.

Hepworth, Ont.

The Commission vs. Denominationalism.

XIX.

T. B. KNOWLES.

It has been shown that the gospel offers salvation to mankind upon easy, clear and positive conditions; and, that this is so, because the Scriptures everywhere represent man as an accountable being, created with freedom of will and power, capable of understanding and obeying or disobeying the will of his Creator. Hence, the revealed will of God is brought within the reach of his understanding, and the gospel teaches him the way of salvation, and also his need of it; and presents arguments and motives to induce to action and conformity to the will of God. The gospel is therefore "The power of God unto salvation, to every one that believeth." It was, therefore, commanded to be preached "to the whole creation," "and, according to the commandment of the Eternal God, is made known unto all nations unto obedience of faith." It has been shown, furthermore, that denominationalism presumptuously opposes this, and teaches with great boldness, almost to the verge of blasphemy, the contrary. We turn once more to the commission, and study the law of pardon. "Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

"And that repentance and remission of sins should be preached in His name unto all nations." "Repent ye, and be baptized, every one of you, in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

(1) Here are three terms given, belief, repentance and baptism, as conditions, or rather, united, the condition upon which remission of sins and the gift of the Holy Spirit will be granted to mankind; and these are never separated, under any condition, in the apostolic preaching and practice; nor can they be by any human reasoning whatever.

Mr. Sweeney correctly expressed this principle in his debate with Prof. Crawford, when he stated: "If there is but one passage that teaches that a given thing is a condition of pardon in the gospel plan, that given thing is implied in every case of pardon, according to the gospel plan, whether named or not." (p. 200.) Ernesti, in his Principles of Interpretation, distinctly states the same principle as follows: "A passage in which a doctrine is merely touched or adverted to, is to be explained by other passages which present plain and direct exhibition of it." (p. 80.) He illustrates thus: "That we are saved by faith, is one of the elementary principles of the Christian religion. The sacred writers, therefore, do not, on every mention of duty, remind us of this principle; as they expect us to keep it in memory. When they say, then, that alms giving is acceptable to God, they expect to be understood as meaning if it be accompanied by faith." (p. 90.) Again, "The rule is this: If one passage be plain and accurately expressed, so as to admit of no doubt, it cannot admit of any accommodation. The doubtful one must be accommodated to the plain one." (p. 94.)

Now, applying this rule to such passages as Acts xvi. 31—"Believe on the Lord Jesus Christ, and thou shalt be saved," etc., which is so often quoted, against baptism being a condition of pardon, it must appear plain to every unprejudiced mind, that neither repentance nor baptism is excluded from the conditions of salvation, here, for these terms are accurately expressed in other passages. It is clear, therefore, that faith, repentance and baptism, being joined together as conditions of pardon by Christ Himself, and so proclaimed by the apostles, must either stand or fall together. By no accepted rule of interpretation can it be made to appear, that one of these is made a condition of forgiveness, to the exclusion of the others, nor that any two can be so used without using the third. (2) But, let it be further noted, that there is no promise of forgiveness or of salvation upon "faith alone," or anything else "alone," in the New Testament. Although the Book of Common Prayer and M. E. Discipline unite in affirming, "Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." Nor are these alone in so declaring. Watson says: "Justification by faith alone is thus clearly the doctrine of the Scriptures." And, "The justification of the sinner by faith alone," forms one of the planks in the platform of the Evangelical Alliance. According to the manual of the B. Ch. also, "Justification . . . is bestowed . . . solely through faith in the Redeemer's blood." And Rev. V. W. Tevis, of the M. E. Ch., says: "By faith alone we are to have salvation." Again, "But if man goes down (into the water) with faith in God Almighty, he is saved; but his faith saved him." . . . "Only faith in God makes a new creature." (Sermon 13, 14, 18.) So then, according to Mr. Tevis, faith in Jesus, "the Son of the living God," is not necessary to salvation!

The Jew and the Mohammedan, each, has "faith in God Almighty," therefore, if they go down "into the water," they are "saved"! Now, JAMES THE APOSTLE will answer these gentlemen: "But wilt thou know, O vain man, that faith without works is dead?" "Even so, faith, if it hath not works, is dead, being alone." "For as the body without the Spirit is dead, so faith without works is dead also." "Ye see then, how that by works a man is justified, and not by faith only." (James ii.) Thus, as Jesus declares, "Every plant, which my heavenly Father hath not planted, shall be rooted up." Amen!

We notice furthermore that, (3) It must be a fact, obvious to every careful reader of the New Testament, that baptism occupies a most prominent place in the Christian institution. No positive institution in the Christian system fills a larger place than this. The ministry of John was noted for his preaching and practice of "the baptism of repentance," etc. His name was "the Baptist," great multitudes "were baptized of him;" and others "rejected . . . the counsel of God, being not baptized of him." Christ began his public ministry by being "baptized of John into the Jordan," when, for the first time, the Father publicly acknowledged him his "beloved Son." And baptism occupied a prominent place in his public ministry also, for it was said that he "was making and baptizing more disciples than John." And, in his first conversion, with respect to his kingdom about to be established, he introduced baptism as a positive condition of entrance into his church, in these words: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And after His resurrection, having "all authority," He placed baptism in the law of pardon in the commission. And the apostles, directed by the Holy Spirit, when proclaiming this law, commanded sinners to "be baptized" . . . "unto the remission of sins." This rule was clearly and closely observed by the apostles throughout their subsequent preaching and writings. The opening of the kingdom to Jew and Gentile alike; on Pentecost to the one, and at Caesarea to the other, is connected with the commandments, "Repent and be baptized" . . . "unto the remission of sins," and, "be baptized in the name of Jesus Christ," respectively. Thus, in the establishing of the kingdom, both Jews and Gentiles were required by the law of induction into the kingdom to be baptized. Why this should be so, is made perfectly clear and reasonable, in the light of such Scriptures as Matt. xxviii. 19, Mark xvi. 16, Acts ii. 38, and John iii. 5, where the design of baptism is plainly declared. It seems a perfect marvel that there could be any misunderstanding as to the relation of baptism to the remission of sins, when these, and many other passages, are so clear and authoritative on the subject. The fact remains, however, that denominationalism still opposes the teaching of these passages.



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Keeping Christ's commandments keeps the eye clear and the temper sweet and the will submissive and the affections pure; in these lie the rich reward.—Cayler.

The Sunday Labor Question.

Editor of the CANADIAN EVANGELIST: DEAR SIR: I have been expecting to hear something from you regarding the duty of Christians in regard to the Sunday question, which has attracted so much attention in this city for months past. Such papers as the EVANGELIST should have some decided position on a question relating to the sanctity of the Lord's Day and the protection of all Christians in the full enjoyment of its privileges.

It is true that the unevangelized masses do not like a religious Sunday, and there is no reason why one should be forced on them. Let them go to the parks, or wherever they like; but let the same privilege be accorded to those who want to observe the day in a religious way. The Christian motor-man or conductor should not be deprived of his religion, freedom to enjoy the privileges of the Lord's Day, merely to go out and have a big time on Sunday.

It is lamentable to see some professing Christians advocating the running of cars on Sunday, to enable them to attend some church that they prefer above all others, entirely ignoring the fact that, if they succeed, they will deprive some others of the privilege of attending any church.

How shocked some of them would be if they heard of some member of the church absenting himself from church to paint his house or to do chores about his home! The serious admonition would gravely fall from their lips that "we must not neglect the assembling of ourselves together." No, and we must not put hindrances in the way of Christians assembling themselves together, or we may thereby become stumbling-blocks to them.

I have heard say that there are not many Christians among the street railway employees. Well, if that is the case—which I do not believe—I fail to see any hope for their evangelization by placing it in the power of a selfish corporation to deprive them of the only day on which they are likely to receive such instruction as will lead to their evangelization.

What position would we take if the men employed were all members of our own church? Should the fact of their belonging to other churches, or no churches at all, make any difference to us?

BENJAMIN KIRK.

105 Bleecker St., Toronto.

Obituaries.

FERGUSON.—On August 30th, Mrs. Catharine Ferguson, widow of the late Donald Ferguson, of Acton, departed this life at the ripe age of 73 years and seven months. The deceased was for many years a member of the Erin Centre church, having lived on the farm on which the church stands. About eleven years ago, she with her husband and family moved to Acton. Since then her husband, two daughters and one son have died. She leaves one daughter and three sons to mourn her loss. Mrs. Ferguson was a member of the church at Acton, and was esteemed by all her friends as a noble Christian woman. The bereaved family has the sympathy of a large circle of friends. Bro. Baker, of Everton, and the writer, conducted short services in the house on the day of the funeral. ROBERT STEWART. Acton, Sept. 5th.

WELLS.—The death of James Pearson Wells, which occurred suddenly at his residence on Wellington street here last Thursday afternoon, removes from our midst another of the few remaining pioneers of this country, and more

especially North York. Mr. Wells was born January 13th, 1822, on lot 83, first concession of Whitechurch, which comprises a portion of this town, and when a boy he removed with his parents to lot 7, in the 3rd concession of King, where he remained until 1883, when he retired from farming and moved to this town, where he resided until his death. In October, 1847, he married Miss L. Norman, who, with three sons and four daughters, survive him. John Wells, D. S., Toronto; Dr. F. Wells, Canatoga, and J. P. Wells, on the homestead, are his sons, and Mrs. Dr. Coulter, of Aurora, is his only married daughter. When quite young he was appointed to the responsible office of J. P., and shortly afterwards was elected reeve of the township of King, which office he held for seven years, resigning to accept the more responsible position of representing this riding in the parliament of Canada, to which office he was elected in 1864. He honorably held this office for three terms and then voluntarily resigned to the candidature of Mr. James Parnham, who was defeated by Mr. A. G. P. Dodge. As a Justice of the Peace he was never known to impose a fee, and the petty disputes between neighbors he settled when the belligerents were before him, without legal proceedings. As Reeve of the Township his only aim was in the interests of the Township, and to his economy and guidance may be ascribed much of the boasted advancement and financial superiority of that Township. In Parliament he was not a debater, but was known as a reliable worker, and held an intimate friendship of the late Hon. Alexander Mackenzie. After his retirement from Parliament he refused all offers of public offices, but never ceased to work in every measure for public advancement, nor to most heartily assist in every political contest. He always conscientiously believed that the principles of Reform were in the interests of the masses, and, when he could be persuaded to accept a place on the public platform, his reliable matter of fact remarks were always eagerly listened to. He was a member of the Disciples church, and, especially in his later years, spent much time in church work. His death as stated above was exceedingly sudden. On the afternoon mentioned he had lain down as was his custom after dinner, when without a moment's warning his life was cut very short by a paralytic stroke. The funeral took place on Monday afternoon, an impressive service being held at his late residence and the grave, by Mr. Powell, of the Disciples church. The pall bearers were Messrs. William Gaibral, and Walter Wells, brothers of the deceased, and Andrew Davis, Thos. Ferguson, and David Johnson. The funeral cortege was a very large one, numbering between sixty and seventy rigs. Among those present to pay their last tribute to the departed were Wm. Mulock, M. P.; E. J. Davis, M. P. P.; Mayor Lloyd, Ex-Mayor Cane, Dr. Rogers and J. J. Pearson, of Newmarket; Dr. Wilson, of Richmond Hill; Dr. Norman, of King; Ed. Pease, of Toronto; Mr. Newton, of Richmond Hill.—Aurora Banner.

Rheumatism in the Knees.

SIRS: About two years ago I took rheumatism in the knees, which became so bad that I could hardly go up or down stairs without help. All medicines failed until I was induced to try B.B.B. By the time I had taken the second bottle I was greatly relieved, and the third bottle completely removed the pain and stiffness.

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