

## WHAT THE DISCIPLES BELIEVE AND PRACTICE.

By Isaac Brett.  
REVOLVING.

From what was said in our last number, it will be seen that further revolutionary processes are involved. men have to be received to baptism on a voluntary confess on of faith in the Lord Jesus Christ, then it follows,

1. That the divinely appointed means of regeneration is the word of God, and that in the process of the sinner's conversion this outer hearing, believing, confessing, being baptized, and calling of names to the Lord. In order to that there must be preaching and teaching. "How then shall they call on him in whom they have not believed?" and also "How shall they hear him of whom they have not heard?" and "How shall they believe in that which they have not heard?"

2. Then falls something in hearing, and according to the word of God" (Rom. 10:17).

The thing to be done, then, in

order to turn the world to God, is to

"preach the gospel" to every creature."

in this known the divinely appointed con-

dition of salvation—"He that believeth

and is baptized, shall be saved"—and call

on men to repent and turn to God, that

their sins may be blotted out, in order that

this glorious refreshing may come from

the presence of the Lord (Mark, xvi. 15, 16;

John, iii. 18; Am. Bush Union Rec-

ord). But such a course was, at the

time the Campbellites and others began their

war against the strength of revolution

and directly in the Lee of the theological

processes and practices in which they had

been educated. And in the further course

of their bad education the preaching of His

word to sinners failed in its purpose,

and sins were as vain and hopeless as to preach

to the dead. In their graves, unless God

preached or accompanied the preaching

with animals by "which a new life was

planted in the dead sinner." Regeneration

was, in every case, the direct work of God

in an actual miracle, and until this was

wrought there could be no faith or report

since of turning to God. This was the

lowest birth of another doctrine—the

depravity of human nature. Men being

totally depraved in his whole nature, there

were no beginning point for regeneration

there was nothing to which the truth and

love of God could appeal. Hence, assum-

ing the truth of this promise, the logical

order was, 1. Total depravity; 2. Regenera-

tion by miracle; 3. Faith as the fruit and

evidence of regeneration; 4. Justification

as the result of faith; 5. The sign and seal

of regeneration and the remission of sins in

baptism. We say this was the logical

order; but chronologically, these might be

simultaneous, and in fact from the whole

epoch of regeneration might be disjoined

and accomplished. Hence the doctrine of

regeneration, with special reference

to baptism.

3. Presbyterian Confession of Faith.

4. Reformation of the church.

5. Baptism is a sacrament in which the blessings

of regeneration, remission of sins, and

admitting into Christ's church are solemnly signified

but conferred, by the Holy Spirit.

While according to the principles avow-

ed by the advocates of the Restoration, of

Apostolic Christianity, no theory has to be

allowed as a term of Christian fellowship

or to be professed as any part of its doc-

trine, there was found a necessity to re-

present and explain the original theory

of regeneration, and of doing this, there

was an appearance of heresy, though

it has not steadily held to its place

among those inferior and speculative

and heretical theories of the opposing Bab-

ylonian, it is being driven to the rear, ful-

filling prophecy. The ground taken was

the possibility of the apostles furnish-

ing the theory of human nature. It assumed

that man is created in God's similitude

and turned away from their pure and

beautiful to corrupt the more refined in

the gospel. It also assumed that men are

capable of understanding the propo-

sitions of God, before receiving His

reproaches, and thus deriving its

power. It also assumed that "Please

God by the way of preaching to us

them" (Galatians, vi. 12, v. 21). The

immediate use of the apostles as I thought

by them, was to preach Christ to the people, to the profane Mosaic, and the Novus Ordo, where his life, death and resurrections demonstrated his mission as the herald of peace to release man from his infidelity, to urge all who believed in Christ to an unfeigned

service to Christ Jesus as their Lord and

Saviour, and to lay up in those who

reject the message the heavy responsibility

for their rejection. See acts xii. 41-55;

III. Cor. 15: 1-7. Those who honestly

adhered to the evolution presented were

not accounted to believe (act. xii. II. 1).

Persecution, therefore, on the theories these

advocates of the restoration, and before the

restoration of the church, or called "restoration"

to those who were persecuted of the truth

to surrender heart and life at once to

Christ, the public confession of their faith

in Christ, the Son of God, the

influence of good works, and their

professing to be born again.

These were the following conditions:

This was a bold and a long sustained

process, also in regard to preaching and

the reception of baptism. In the review

of the times, the analogous

and its equivalent, was in general with

theological processes were not much with

view to bring men to God, as being God-

like. They professed to be

spiritual and elevated the spirit of a con-

science. However, a prominent feature of these revolu-

tions was the God with God in

part of sinners to prevail with God to be

merciful to them in which they were ad-

ded by the prayers of Christians. These

works and struggles were continued until

some dream, or vision, or impression,

the sinner became satisfied that God had

for Christ's sake forgave him, or until

through a failure to receive such evidence

the sinner abandoned himself to deepest

and most intense self-indulgence. This gave birth to great extravagances and ridiculous de-

monstrations. In place of looking into

the gospel for the terms of pardon, men

looked for signs and sounds, for dreams

and visions, for violent emotions, the sub-

sidences of which were often regarded as

God's answer to their souls. Let us quote concerning this from one who can

not be suspected of the slightest sympathy

with the Disciples—Dr. Graves, of Tennessee,

a Baptist who suffered the bat-

tle from Mar, and never happier than when

opposing and ridiculing what he calls

"Campbellism."

As by eating we appropriate Christ, and

his salvation for our own personal bene-

fit.

It will be seen then, that we avoid, on one hand, the ritualistic extreme which makes salvation to depend on the efficacy of the sacraments—so that even an unconscious infant may receive regeneration—and, on the other hand, the extreme of conversion by the immediate operation of the Holy Spirit, and evidence of pardon in an immediate revelation to the soul of the Suppliant. With us, the gospel is the power of God unto salvation, to every one that believeth; and every one who hears the gospel, believeth it, and obeys its requirements, submitting heart and life to the authority of the Lord Jesus. It is carried, from his pants, and brought into a new sphere of spiritual life, where he may be educated, and trained for everlasting life.

It Would Please Thee to See Him Draw.

"I will please thee to see him draw," said a Hickory Quaker, while selling a fiddle, or banjo, or horse to one of his neighbors, who seemed to be a little suspicious that possibly the animal might not be exactly true. And on learning by trial that he would not draw a pound, complained to the shrewd trader that he had deceived him. "I did not say he would draw," I only said, "I would please thee to see him draw"; and would thee not be pleased to see him draw?"

And so I have thought with regard to preachers and churches, which are expected to "draw." It is likely that most of them would draw very much like the Quaker's horse—for which it would please us all very much to see them draw, I fear we shall look for it vain. They may draw back unto traditional draw-terms from the eyes of the faithful, draw-gifts from Hilla, who was given for forty years with the rebellious Jews; draw down the righteous judgment of God upon them, and draw many away from the faith of the gospel, and thereby draw indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, the Jew first and also the Gentile.

But then we can all draw in better tension than that. We can draw near in full assurance of faith; can draw closer from the rolls of salvation; we can draw a bow at a venture, praying the Lord to direct the arrow to the heart of the impenitent, and by our prayers and unfeigned faith, correct liars and earnest laborers, call our Saviour to draw all men unto him. O how much need there is, for preachers and people, in these degenerate times, to turn over a new leaf in their history and settle down into earnest work, for the hatred truly is great, and faithful laborers few. J. E. J.

WEDNESDAY, Oct. 28.—F. D. Power, of Washington, D. C., delivered last evening at the Tabernacle (Dr. Talmage's) by invitation of the Young People's Association of that church, a masterly address on the Christian character of our late hero, Garfield. The immense auditorium was filled and a more deeply interested audience I never saw. Bro. Power very properly improved the opportunity thus afforded to acquaint his auditors with the principles and objects of our brotherhood, and stated in brief but sufficiently explicit terms the Christian system as once proclaimed and enforced by the eloquent tongue of the murdered President. I can not but think that a most favorable impression was made, and that many of those who heard for the first time the ancient gospel, will desire to know more of the people who have "no credit but the Bible, no law but the Lord's, and no name but the Master," and it is now our hope to give them a better opportunity than heretofore, by the purchase of a house of worship, well located and commanding, thus giving Bro. Chester a chance to work adequate to his conceded capacity and energy. It is proposed to call ourselves the Garfield Memorial Church of Christ, and an opportunity will be afforded all those who desire to see a church of Christ in this ecclesiastical center to contribute to that end.—F.

Twelve Ways of Being Happy.

Happy is the man whom God corrects; for Lemeketh soro and bin-lath is the law of two-ways regeneration—as the world is now made to designate a change of heart and a remission of sins. They affirm, it is true, that the popular idea of regeneration is not the scriptural idea; but, I know well in their curvature, they say that regeneration is a change wrought in the heart, while forgiveness is an act of God.

Regeneration denotes what takes place in a man's mind, and God's act of remission denotes what takes place in God's heart, and is manifested in the life of the sinner. This change in the sinner must be, however, to the sinner's loss, otherwise it is not scriptural, human at all.

The sinner is brought to before and repeat

the gospel, but God's act of remission is

an act of God's grace, and is manifested in

the sinner's life, and is manifested in the

conditions of the remission of sins. Some

of these conditions pertain to the sinner

himself, and some to God, and some to the

world, and some to the sinner and the

world, and some to the sinner and God.

If you know these things, happy are ye if you do them. —Ed. Sprig.

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