

souls by the Gospel, through the teaching of earlier believers.

V.—“Responsibility under Christ alone” is established in the converted souls. This is Dale’s Principle IV. This responsibility cannot be transferred. “So then every one of us shall give account of himself to God.” Every believer is responsible. “Who art thou that judgest another man’s servant?” “One is your master: . . . and *all ye are brethren*.” This principle controls church action and church arrangement; and directs church discipline in accordance with Principle I.

But (VI.) Christ confers liberty on those who are devoted to Him. This sixth principle is the correlative of Principle I. “If the Son shall make you free, ye shall be free indeed.” The injunction, “Stand fast in the liberty wherewith Christ has made us free,” is addressed “to the churches of Galatia.” “Liberty from Christ alone” is an essential church principle. “For, brethren, ye have been called unto liberty.”—Galatians v. 13.

“Only (VII.) use not liberty for an occasion of the flesh, but *by love serve one another*.” This seventh principle urges mutual service, and dictates “ecclesiastical comity.” It rejoices in “one Lord, one faith, one baptizedness, one God and Father of all, who is above all, and through all, and in you all.” This principle is

“CATHOLICITY THROUGH CHRIST ALONE.”

It delights in “the communion of saints”; “for by one Spirit are we *all* baptized into one body,” and “have been *all* made to drink into one Spirit,” and is, therefore, the correlative of Principle II., the unity of the Spirit.

1. Loyalty to Christ alone.
2. Unity in Christ alone (corollary of Principle I.).
3. Vitality by Christ alone (consequence of Principles I. and II.).
4. Locality for Christ alone (action of Principles I. and III.).
5. Responsibility under Christ alone (correlative of I. and III.).
6. Liberty from Christ alone (correlative of I. and V.).
7. Catholicity through Christ alone (correlative of II. and VI.).

B. MUSGRAVE.

DR. DALE’S PRINCIPLES.

I.—It is the will of Christ that all those who believe in Him should be organized into churches.

II.—In every Christian church the will of Christ is the supreme authority.

III.—It is the will of Christ that all the members of a Christian church should be Christians.

IV.—By the will of Christ all the members of a Christian church are directly responsible to Him for maintaining His authority in the Church.

V.—By the will of Christ every society of Christians organized for Christian worship, instruction and fellowship, is a Christian church, and is independent of external control.

THE GOSPEL AFLOAT.

BY THE REV. W. SCOTT.

CHAPTER II.—MY FIRST SUNDAY AT SEA.

The first Sabbath Day at sea dawned upon us as we were skirting the Portuguese coast, with the town of Lisbon well abeam. It was a glorious morning. The sea was calm, and in the golden sunlight recalled the apocalyptic figure. “A sea of glass, mingled with fire.”

The situation was unique; my feelings were indescribable. Far away from home and friends and church, a weird sadness crept over me. I felt shut out from those associations and privileges which make the Sabbath hallowed. Soon I was able to realize the inspiring truth that, though separated from the dear ones at home and church, I was in no wise separated from my God. I could repair to the same throne of grace, commune with the same Father, and share in the same blessing as they with whom it was my wont and joy to worship. Oh! the unspeakable preciousness of the thought which flashed upon me: “My church is praying for me!” It thrilled me. I felt one with my people. We were separated by a thousand miles of weary waters; but the cord of prayer that binds us to the throne of God brought us nigh in spirit. I prayed for them; I knew they were praying for me. Precious golden link of prayer which no distance can sever!

The custom which obtains in the ships of the Cunard service is to have the prayers of the Church of England read in the saloon every Sunday morning. Attendance at this service is compulsory on the seamen; default means sundry disabilities. The captain of the ship expressed his willingness to transfer the service to me. I thanked him for his courtesy, but suggested [that the ordinary course on that occasion be followed; and proposed that an evening service should be held, entirely freed from all conditions of compulsion. To this he readily agreed.

At eleven o’clock the ship bell tolled in orthodox church fashion. Its sound was strange, yet home-like, as it called passengers and crew to morning prayer. The seamen, in clean, new, rig-blue woollen jackets and white trousers, filed in, headed by their officers in full uniform, and filled one half of the saloon, the passengers occupying the other half. By arrangement with the captain, I introduced an element which was new to his ship’s services—hymn singing. For once in my life I officiated as precentor. We sang:

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,—
Cleanse me from its guilt and power.