

THE DIFFERENCE.

IN Number 11, some things were said on this subject to which exception was taken by a Methodist Minister and a Baptist brother. Both affirm that they do not teach the unbeliever to pray for forgiveness; nor do they teach that God will forgive the sinner on account of the prayers of others. The Baptist brother affirmed it as his conviction that faith preceded repentance. Glad to know all this; and probably there are many more among the denominations who would teach a sinner to believe, repent, and be baptized for remission of sins, instead of to pray for remission of sins. In view of which my statement was, probably, too sweeping. These should have been expected. Far be it from me to do any of the denominations, or individuals belonging to them, injustice. It is the intention now briefly to state that we view the Bible differently, apply it differently, and therefore understand it differently. The denominations generally apply Old and New Testament to the same dispensation, community and race. The Disciples of Christ make a distinction between the Old and New Testament—between the Jewish Commonwealth and the Church of Christ—between the present age and the Jewish—between the Law of Moses and the Law of Christ. And it is our conviction that he who fails to see this, fails to see the Gospel clearly. The Disciples of Christ study the Old Testament—cannot do without it—derive from it light, instruction and comfort; still, the New Testament contains the Gospel, which is the power of God unto salvation—all that is necessary for a man to believe

and do in order to be saved; and between its lids is found that which makes up Christianity. But the “denominations” generally mix up the two. With them the law of Moses is as much binding upon us as the law of Christ; the old covenant and the new are blended. Hence their difficulties about the Jewish Sabbath and the first day of the week; faith and works; baptism, in its action, design and subject; the answer to the question: What must I do to be saved? etc., etc.

THE REFORMATION WE PLEAD FOR.

THE question is often asked, what are the peculiarities of the reformation for which we plead? And why do we seek a separate organization from others? Are there not sects enough now? &c., &c. To this we answer: We plead for a separation in order for a union! It must be admitted that the Church of Christ, like Israel of old, was once a unit as prayed for by the Saviour, John xvii. 21. So desirable was union that Paul said, 1 Cor. i. 10, “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.”

Such a union then cannot be considered a non-essential, since the Saviour prayed for it, and the Apostles laboured to maintain it. Moses said to Israel, Deut. xxxi. 29, “For I know that after my death you will utterly corrupt yourselves, and turn aside from the way which I have commanded you,” etc. This prediction proved true; and the prophet Jeremiah,