

has crossed the line between time and eternity. So, not knowing to which class he belongs, he knows not properly which Master to serve, or under which banner to fight—and be true to the standard.

But there is another evil "under the sun:" professed followers of the Lord Jesus reaching back over the line which they once crossed, and shaking hands with, and participating in, the revolting of those who have all the time remained in the kingdom of darkness. Why is this?

You ask those persons if their hope is gone, if they have utterly cast away their confidence, and they will tell you, "No!" Not only so, but when the Sons of God come to present themselves before the Lord for the purpose of remembering Jesus in His sorrows, sufferings and death, these, like Satan in the days of Job, come also; and thus after having among the children of darkness, revelry and drunkenness, been partakers of the cup which, in this age, may fairly be called "the cup of devils," six days in seven; thou, one day in seven, among the children of God, they partake of the cup of the Lord, and cause the name of Jesus to be evil spoken of.

I ask: Why is this thus? Why do men not understand that the heirs of God do the works of God; that salvation is salvation from sin now; and that the now unsaved from sin are living without real hope, whatever may be their church relations.

Is there a lingering thought and hope in the minds of some that there is such a thing after all as the "unconditional, final perseverance of the Saints," and if once given to Christ they must be His forever? That the salvation of the gospel is in the great future and from eternal torments only? That Christ will save His own from those torments in His own good time, whether in this life saved from sin or not?

If so, would to God that they might see that sin is sin, whether in the professed follower of Jesus, or in the man who has never bowed to His authority.

If our life is a life of sin, we are not saved at all. "Thou shalt call His name Jesus, for He shall save His people from their sins."

If we continue in sin, "the wages of sin is death." If we give ourselves wholly to God the Father through the Lord Jesus Christ, "the gift of God is eternal life through Jesus Christ our Lord."

Let your light so shine before men that they may see your good works, and glorify your Father who is in Heaven.

O. B. EMERY.

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REDEMPTION IN CHRIST.

(Col. i. 12-14.)

In verse twelve reference is made by the writer to what God has done for the brethren to whom he writes as well as for himself. He had made them fit to be "partakers of the inheritance of the saints in light." And the process by which that was brought about is described in the following verse: "Who delivered us out of the power of darkness and translated us into the Kingdom of His dear Son." Here was a deliverance and a translation. A deliverance from a power which is called the power of darkness. It is the power which the world, and the things of the world, have over the minds and lives of men when unlightened by the gospel. "The light of the gospel of the glory of Christ" had shined in their hearts, to give "the light of the knowledge of the glory of God in the face of Jesus Christ," and the power of darkness over them had been broken; they had been delivered from it.

Then they had been translated from that kingdom of darkness and servitude into the kingdom of God's dear Son. They were now under different authority and in a different sphere. They

were no longer the servants of sin, but the free citizens of the Kingdom of Heaven.

The consequences of this transfer were most momentous. "In whom," says Paul, "we have our redemption, the forgiveness of our sins." To this statement let us address ourselves briefly. Notice that the apostle says this is had in Christ. The man is redeemed, all his sins forgiven, not in the world but in Christ. This is most significant. It is also most natural. In the world a man is a rebel. Can he hope to have forgiveness while he persists in rebellion? Most certainly not. Not until his arms are laid down, and he comes, disarmed and submissive, can he hope for pardon. Christ Jesus is the agent of Heaven, appointed to receive the sword of the rebel and assure him of the clemency of God. In Christ alone can the sinner be redeemed. I want to dwell on this. I want to make emphatic the leading idea of the statement: "In Christ we have redemption, the forgiveness of sins." It is not simply that those blessings are in Christ for us, as grain is in the storehouse, or money in the bank. This is true, and yet it is not all the truth. Though there is redemption in Christ; and though men may have that redemption; yet they can only have it by coming where it is.

Suppose it had been said to the seceding States after the late rebellion in the United States, "There is redemption in the Union," what would have been the import of that statement? Would it have meant that there was in the Union forgiveness for their sin against the government, redemption from the disabilities brought on them by that rebellion, simply for the asking? Could they have received that redemption while they remained out of the Union? Certainly not. They had voluntarily withdrawn from the Union. In the Union was redemption. But to enjoy it they must come where it was. They must lay down their arms of rebellion and come back into the Union and there they could enjoy redemption, the forgiveness of their sins against the Government of the United States. So here. "In whom we have our redemption, the forgiveness of our sins." Place the emphasis on that little word, and a flood of light breaks in upon the passage. It suggests that it is possible, not only for redemption to be in Christ, but for men to be in Him also. And it is not only possible for men to be in Him. It is absolutely necessary if they are to have redemption. Redemption does not go out of Christ to find man; but man comes into Christ to find redemption. And what is true of redemption is true of all spiritual blessings. It is in Christ Jesus that "all the promises of God" are "yea and amen." It is in Him that life is. How persistently is this fact kept before us in the word of God. "In Him was life; and the life was the light of men." "And the witness is this that God gave unto us eternal life, and this life is in His Son." His mission was to give that light to men. "I came that they may have life, and many have it abundantly." In order to have that life we must have Him in us. "He that hath the Son hath life, and he that hath not the Son of God hath not life." So essential is it that we have Christ within us, in order to have His life, that He teaches us that we must eat His body and drink His blood or we have no life in us. But in addition to all this, and comprising it all, is the necessity of being in Christ. Indeed the only way in which we can have Christ in us is to be in Christ. The two relations go together; they cannot be separated. "He that eateth My flesh and drinketh My blood abideth in Me and I in him." One of the most striking parables of Christ is specially intended to illustrate that double relation. "I am the vine, ye are the branches; he that abideth in Me and I in him, the same beareth much fruit; for apart from Me ye can do nothing." How forcible is this illustration! There is the vine bearing its

branches. Every branch is in the vine. There is a living union between them. And the vine is in every branch. Its very life blood courses to the utmost twig, and invigorates every tissue. The branches possess the life of the vine, by virtue of being in the vine. Hence says Christ: "If a man abide not in Me, he is cast forth as a branch and is withered; and they gather them and cast them into the fire and they are burned." Now to the Scripture. "In whom we have redemption," etc. It is when men come into Christ that they are redeemed, and receive the life which He has to give. And this is just what is implied in what goes before. They were delivered out of the power of darkness; they were translated into the Kingdom of God's dear Son. A change of condition, of relation, is suggested by this language. Elijah was translated. He was taken out of this world, and brought into another. He was then in a different state. So when men are translated into the Kingdom of God's dear Son, they are in a new condition: They are now creatures, also. "Old things have passed away; behold all things are become new." How important, then, that men come into Christ. What soul is able to bear the weight of its own sin? What man is able to stand in his own strength before the Throne of Judgment? Men need to be able to face the realities of that day under cover of the atoning blood of Christ. But without a union with Him this is impossible. Hence they need in this life to come into Him, that in that day they may stand "complete in Him." Reader, have you been delivered from the power of darkness, or does it yet rule your soul? Have you been translated into the Kingdom of the Son of God, or are you yet in the enemy's country? Answer these questions seriously. If you find yourself on the wrong side of the line, delay not to surrender to Christ. In Him is your only safety.

M. B. RYAN.

IS ORGANIC CHRISTIAN UNION IMPRACTICABLE?

B. B. TYLER, NEW YORK.

The Examiner, Baptist, of this city, says that organic unity among the Disciples of Christ is a chimera. In this opinion The Examiner does not stand alone. A chimera is a vain, idle fancy, or anything absurd. Is it an absurd thing to believe in and plead for the organic unity of the children of God? The Examiner says in the article referred to, that there is need of greater unity of Christian forces, and a more efficient organization of Christian workers. The forces of evil are united and formidable; hence the necessity for greater unity and a more efficient organization of Christian forces. It is admitted that unity of work among those who differ in opinion is both possible and desirable. Organization for work and worship is organic Christian unity.

This kind of unity was practical in early days of the Christian religion—why not practical now? It was not a chimera then—why should it be thought a chimera now? Did Jesus pray for a vain thing? Did the Son of God indulge in an idle fancy when He prayed for the unity of believers?

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me."

The unity for which Jesus prayed was of such a character as to impress the world; a unity, therefore, which could be seen, and so, in some sense, organic unity. Thus the Master prayed. Thus His disciples ought to pray. This prayer will be answered. At the grave of Lazarus Jesus said; in His prayer to God, Thou hast heard Me always. Will the Father hear the Son when He prays for