

Contributions.

He Knoweth Best.

EDNA.

He knoweth best, in this my soul confides,
And though the clouds sweep o'er,
and dim the light,
I calmly wait his purpose, for I know
His wisdom shall direct my steps aright.
He knoweth best, round this my faith
I twine,
And when those waves of doubt
around me roll,
I lift my heart to Jesus, and all fears
Are scattered, and peace fills my
wearied soul.
He knoweth where we all can serve
Him most;
Knows best our frame—remembereth
we are dust.
Perchance we wish to serve in some
high sphere,
Where pride and fame would soon
our hearts corrupt.
And to my soul I say, He knoweth
best,
And to Him pray but for some lowly
task,
Content in knowing I am serving Thee:
This knowledge, Lord, is all I crave
or ask.
And when the day seems darkening,
and I feel
So worn and weary from my heart's
unrest,
To find in Thee a refuge strong and
sure,
Those "everlasting arms" a haven
blest.
And as Thou guidest me along life's
shore,
Muy I across its fretful waters see,
" Fear not," as over its dark depths I
go,
With my dear Saviour for to pilot me.
And thus I fear not, though the dark-
ness comes,
For He can bid all shadows flee
away,
And I shall plainer see, Thou knowest
best,
When thou hast brought me to that
cloudless day.

The Commission vs. Denominationalism.

XVI.

T. B. KNOWLES.

While a full and free salvation from
sin and all its fearful consequences has
been provided by our gracious God,
and is now offered to the whole world
by the gospel, it is, nevertheless, offered
on clear and positive conditions.
"God so loved the world," says Christ,
"that he gave his only begotten Son,
that whosoever believeth on Him
should not perish, but have eternal
life." The full, humble, sincere ac-
ceptance of Jesus of Nazareth as "the
Son of the living God," is made by
God himself, the unalterable condition
of pardon and possession of eternal life.
Christ must be accepted as Divine,
and his authority obeyed, in order to
secure salvation both here, and here-
after. For "he that obeyeth not the
Son shall not see life, but the wrath of
God abideth on him" (John iii. 36).
Hence, the commission announces,
"He that believeth and is baptized,
shall be saved," and "that repentance
and remission of sins should be
preached in His name unto all nations."
And the apostolic preaching leaves us
in no doubt as to faith repentance, and
obedience being divinely appointed
and required of the sinner in order to
forgiveness.
Thus, to the earnest enquiry, "What
shall we do," Peter answered, "Repent
ye, and be baptized every one of you
in the name of Jesus Christ unto the
remission of your sins, etc." To the
question, "Sirs, what must I do to be
saved?" the apostolic answer was,
"Believe on the Lord Jesus Christ,
and thou shalt be saved, etc." To

Saul's, "What shall I do, Lord?" The
requirement was, "Arise, and be bap-
tized, and wash away thy sins, etc."
Such is the trend and import of apos-
tolic teaching every where; there being
no promise of salvation to any one
save on the conditions of a personal
trust in the Son of God, and loyal
obedience to His will. His own words
are, "If any man would come after
me, let him deny himself, and take up
his cross, and follow me. For who-
ever would save his life shall lose it;
and whosoever shall lose his life for
my sake shall find it." . . . "For
the son of man shall come in the glory
of his Father with his angels, and
then shall he render unto every man
according to his deeds" (Matt. xvi).
Again, He says: "Not every one that
saith unto me, Lord, Lord, shall enter
into the kingdom of Heaven; but he
that doeth the will of my Father who
is in Heaven" (Ch. vii). Yet, univer-
salism affirms, "We believe that there
is one God, whose nature is love; re-
vealed in one Lord Jesus Christ, by
one Holy Spirit of grace, who will
finally restore the whole family of man-
kind to holiness and happiness." This
will also be recognized as the position
held and advocated by those who be-
lieve in the theory of restorationism;
a theory that allows of little, if any,
faith in words of Christ:—"For the
hour cometh, in which all that are in
the tombs shall hear his voice, and
shall come forth, they that have done
good, unto the resurrection of life;
and they that have done evil, unto the
resurrection of judgment." "I go
away, and ye shall seek me, and shall
die in your sins; whither I go, ye can-
not come." "I said therefore unto
you, that ye shall die in your sins;
for except ye believe that I am he, ye
shall die in your sins" (John v).
Again, the positive statement of
Christ in Matt. xxv: "And these shall
go away into eternal punishment,"
is set aside, as are also the bold, clear
declarations of the Spirit of God
through the Apostle who speaks of
"the revelation of the Lord Jesus from
heaven with the angels of his power in
flaming fire, rendering vengeance to them
that know not God, and to them that
obey not the gospel of our Lord Jesus;
who shall suffer punishment, even
eternal destruction from the face of the
Lord and from the glory of his might"
(2 Thess. i). Salvation is made con-
ditional upon the faith and obedience
of the sinner. "He that believeth
and is baptized shall be saved, but he
that disbelieveth shall be condemned,"
is the teaching of the commission, uni-
versalism and restorationism to the
contrary, notwithstanding. And let
it be noted, that the twin sister of
this unconditional universal salvation
theory, Calvinism, is as much opposed
to the truth in its teaching as is the
other. Calvinism advocates a non-
conditional salvation for the elect, and
a non-conditional damnation for the
non elect, the whole matter being un-
alterably fixed from all eternity, and
before either had being or choice one
way or the other. John Calvin, the
father of this ism, thus delivers himself
on predestination: "Predestination we
call the eternal decree of God, by
which he hath determined, in himself,
what he would have to become of
every individual of mankind. For
they are not all created with a similar
destiny; but eternal life is fore-ordained
for some, and eternal damna-
tion for others. Every man, therefore,
being created for one or the other of
these ends, we say he is predestinated
either to life or to death."
Again, "that some, in time, have
faith given them by God, and others
have it not given, proceeds from his
eternal decree; . . . According to
which decree he graciously softens the

hearts of the elect, however hard, and
he bends them to believe; but the
non-elect he leaves in just judgment to
their own perversity and hardness," etc.
Again, "But election is the inscrutable
purpose of God, by which, before the
foundations of the earth were laid, he
chose, out of the whole human race,
fallen by their own fault from their pri-
meval integrity into sin and destruction,
according to the most free good pleasure
of his own own will, and of mere grace,
a certain number of men, neither better
nor worthier than others, but lying in
the same misery with the rest, to sal-
vation in Christ; whom he had, even
from eternity, constituted Mediator and
head of all the elect, and the founda-
tion of salvation; and therefore he de-
sired to give them unto him to be
saved, and effectually to call and draw
them into communion with him, by
his word and Spirit; or he desired him-
self to give unto them true faith, to
justify, to sanctify, and at length power-
fully to glorify them." . . . "This
same election is not made from any
foreseen faith, obedience of faith, holi-
ness, or any other good quality and dis-
position, as a pre-requisite cause or con-
dition in the man who should be
elected," etc.
Calvin further declares that the
Scriptures "doth testify all men not to
be elected; but that some are non-
elect, or passed by, in the eternal elec-
tion of God; whom truly God, from
most free, just, irreprehensible and ir-
mutable good pleasure, decreed to
leave in common misery . . . and
not to bestow on them living faith and
the grace of conversion, but having
been left in their own ways, and under
just judgment, at length, not only on
account of their unbelief, but also of all
their other sins, to condemn and eter-
nally punish them to the manifestation
of his own justice." Again, "God
willed that Christ, through the blood
of the cross, should, out of every
people, tribe, nation and language,
efficaciously redeem all those, and
those only, from eternity chosen to
salvation, and given to him by the
Father, that he should confer on them
the gift of faith." And, speaking of
"perseverance," he says: "God, who
is rich in mercy, from his immutable
purpose of election, does not wholly
take away his Holy Spirit from his
own, even in lamentable falls; nor
does he so permit them to decline that
they should fall from the grace of
adoption and the state of justification,
or commit the sin unto death, or
against the Holy Spirit, that being de-
serted by Him, they should cast them-
selves headlong into eternal destruc-
tion."
Let us also hear what the Confession,
ch. x, says. Here is its language:
"This effectual call is of God's free
and especial grace alone; not from
anything at all foreseen in man, nor
from any power or agency in the
creature co-working with his special
grace, the creature being wholly passive
therein, being dead in sins and tres-
passes, until being quickened and re-
newed by the Holy Spirit, he is there-
by enabled to answer this call, and to
embrace the grace offered and con-
tained in it; and that by no less
power than that which raised up
Christ from the dead," etc.
The "Baptist Church Manual"
says (Art ix.): "We believe that elec-
tion is the eternal purpose of God, ac-
cording to which He graciously re-
generates, sanctifies and saves sinners,"
etc. And in "A Declaration of the
faith, practice and covenant of the
Churches of Christ composing the
Nova Scotia Baptist Associations," we
find the following: Art. ix.—"God the
Father hath chosen a great multitude
of the human family, which no man can
number, of all nations, and kindreds,

and people, and tongues, and given
them to his Son in the covenant of
grace, that he might redeem them
from all iniquity," etc. Again, Art. 11
reads: "The Holy Ghost, and he
only, can and doth make particular
application of the benefits of the atone-
ment made by Christ to every elect
soul." And let us add what is said
under Question 20, in The Shorter
Catechism: "God having, out of his
mere good pleasure, from all eternity,
elected some to everlasting life, did
enter into a covenant of grace, to de-
liver them out of the state of sin and
misery, and to bring them into an
estate of salvation by a Redeemer."
Enough has been given to clearly
show the bold position taken by de-
nominationalism against New Testa-
ment teaching on the question of a
conditional salvation, free to our lost
race. It advocates an unconditional
salvation for the elect, and an uncon-
ditional condemnation for everyone
else. Nor does it matter what either
the elect or non-elect may attempt to
do for or against the will of God or
their own salvation. The one will be
saved and the other damned. Their
destiny was all fixed long before the
birth of time. The preaching of the
" gospel to every creature " is therefore
a purely gratuitous and meaningless
affair, unless it be to tantalize the non-
elect with the offer of a salvation which
is kept from them by an eternal decree
of God, whose "good pleasure" it is
to condemn and eternally punish them!"
Such is the gospel of Calvinism.
" You can, and you can't;
You shall, and you shan't;
If you will, then you won't;
You'll be damned if you do,
And be damned if you don't."
Summerside Letter.
In my last I promised to give you a
report of our annual meeting. I want
you to think, that it is Saturday, July
8; that it is drawing on toward 8
o'clock in the evening; that you are
standing on the top of a hill near Mon-
tague, P. E. Island. All around, you
see the beauties of nature. Three
beautiful rivers—the Cardigan, Brude-
nell, and Montague—run side by side
in their meanderings toward old ocean.
Beautiful meadows slope gently to-
wards the running water. Here and
there you see the mill-pond, and hear the
rumble of the mill-stones as the wheat
is transformed into flour, or the sharp
buzz of the rotary as the monarch of
the forest is being sliced up for practi-
cal purposes. Nestling in the hollow you
see a very pretty village; the houses
are built on both sides of the river, and
the two parts are connected by a
bridge. At certain seasons of the year
this bridge and vicinity is a scene of
activity and the center of business for
a large district of country. Five
churches are visible from where you
stand. The Roman Catholic is notice-
able because of its high spire. The
Presbyterian, near by, is a plain look-
ing building; you would hardly take it
for a church building only for a small
spire. The one you see in the hollow
is a Methodist. Yes; it is small, but
the Methodists are a pushing people.
What is that other little church in the
village? Oh! that is a Baptist
church. But I want you to look at
that beautiful brick building near which
you are standing; that is the Christian
church, where we are going to have our
meeting. We walk in. Soon the
brethren are dropping in; some by
boat, some by train, others driving. It
is eight o'clock. Bro. W. H. Harding,
of Summerside, opens the meeting.
The hymn, " Kindred in Christ," etc.,
fills every heart with brotherly sympathy.
Bro. Weaver, as pastor of the church,
welcomed the visitors. Bros. Emery
and Crawford replied. A number of

others took part. We all felt it was a
good meeting to commence with. The
doxology closed the meeting, and then
the brethren take charge of us, and we
find a home everywhere.
Lord's day morning, 10 a. m., and
we are again seated in the meeting
house; our voices again sound the
praises of God; our prayers again
ascend to the throne of grace. Bro.
Crawford is the leader on this occasion.
At 11 a. m. we have a sermon from
Bro. O. B. Emery, on 1 Tim. iii. 15.
His points were: 1st. That the church
was a living power on earth. 2nd.
That if Christians did not behave in
the church, it was hard to get sinners
to turn. 3rd. That we would be
happier and better by doing right.
The Lord's supper was attended to at
the close of this service; Bro. Henry
Stewart, of St. John, N. B., presiding.
At 3 p. m., the writer of this letter
preached from Joshua xiii. 1.
In the evening, at 7:30, Bro. Craw-
ford, of New Glasgow, preached from
John i. 14. He showed: 1st. Some
theological errors in regard to the pre-
existence of Christ; 2nd. That there
were two kinds of glory; 3rd. The
glory we could obtain.
These sermons were very attentively
listened to, and the hearers seemed to
enjoy them.
On Monday morning we had another
social meeting, led by Bro. H. Stewart.
This was followed by our annual busi-
ness meeting, but owing to the secre-
tary not having furnished the churches
with blank forms, it is not possible for
me to give you a summary of the year's
work, as some of the churches did not
report. Both home and foreign mis-
sions received some attention, and we
are hoping for better things in the
future.
In the evening we had a sermon
from Bro. Stewart, on "Prepare to
meet thy God." The best comment I
can make on this sermon is, that three
came forward and confessed Christ.
The meetings all through were in-
teresting and enjoyable. We all came
away feeling encouraged, and desiring,
with God's help, to be more useful in
work for Christ. I gave away a num-
ber of copies of the C. E., and intro-
duced it to a number who had never
seen it. I obtained one subscriber.
Yours, for success in the good work.
W. H. HARDING.
Summerside, P. E. Island.
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another page.