

### Querist's Column.

All matter intended for this column should be addressed to E. C. Ford, Fort William, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.

Ques 1 Please explain I. John v:6, 8 How did Jesus Christ come by water and blood?

2—And how do the Spirit, the water and the blood bear witness on earth? W. H. A.

ANS—Evidently reference is here made, first, to the inauguration of the ministry of Jesus by His baptism in the Jordan, when the Spirit bore witness to His Divine Sonship. And, secondly, He came by blood when He came "an high priest of good things to come," and entered by His own blood "into the holy place, having obtained eternal redemption for us."

2 (a)—The Spirit ever bears witness to the great facts of the gospel wherever the word spoken by the Spirit is preached. It is only from this testimony that men can know that Jesus died for our sins, and that He was buried, and rose again the third day. When the apostles preached those facts they spoke "as the Spirit gave them utterance," and their testimony is as much the witness of the Spirit to-day as when the word was first spoken by them. Not only does the Spirit bear witness by the testimony of the word, but also by His indwelling influence in the hearts of the children of God. "The Spirit itself beareth witness with our spirit, that we are the children of God."

(b) The water, also, bears witness every time the great facts of the gospel—the death, burial, and resurrection of Christ—are reproduced by baptism. As Christ died, and was buried, and rose again, so the sinner dies to sin, "is buried by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Thus the "form of doctrine" is "obeyed from the heart," and the sinner testifies that he believes the gospel of the Son of God.

(c) The blood, also, represented in the Lord's Supper is bearing witness to the fact that Jesus shed His blood for the remission of our sins. We thus "show forth the Lord's death till He come." But, whether by the preached Word, which testifies of the death, burial and resurrection of Christ, or by our baptism in which we reproduce these great facts, or by the Lord's Supper, which keeps the fact of Jesus' death ever before the world; all bear witness to the truth of the gospel. Hence, they all three agree in bearing the same testimony.

Q—Please explain Matt. x:28. When the soul and body are in hell, where will the spirit be?  
AGED SISTER.

A—In a few instances in the New Testament, the word soul is used as equivalent to the spirit. For example: "I saw under the altar the souls of them that were slain for the Word of God." (Rev. vi:9.) Again, in Rev. xx:4: "I saw the souls of them that were beheaded for the witness of Jesus." In these Scriptures the word "soul" clearly indicates the spirit of man, and should be so understood in the words of our Lord in the above Scripture.

Q—In Rom. v:7 we read: For scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die. What is the difference between a righteous and a good man in the above Scripture?  
M. F.

A—This is said to bring out by contrast the great love of God, as seen in the death of Christ. For, while for a righteous man, one who simply does by his fellow-man that which is right between man and man, and nothing more, in whose life there is nothing amiable by which he had endeared himself to any man, scarcely would one die; but for a good man, the truly benevolent man, who gives liberally for the good of others, whose life is devoted to the

welfare of his fellow-men; for such an one some have been known to die. "But God commendeth His love toward us, in that while we were yet sinners Christ died for us."

The editor of this department will be pleased to receive questions for this column from any one interested in the study of the Scriptures. It takes both the questions and answers to make this column profitable.

### THE DENIAL.

An armed band now throngs the road  
Approaching the high priest's abode;  
The man of sorrows, just betrayed  
Is now in chains to judgment laid,

The palace doors are open wide,  
In haste the prisoner must be tried;  
Though false accusers many be,  
Their testimonies disagree.

"He said," cried one, "he'd raise the dead  
At Lazarus' grave;" another said,  
"That's not among his foulest crimes,  
He made false promise many times."

"I'll raze the temple," now he says,  
"And build a better in three days"  
He meant his body would be broke  
And pointed inward when he spoke.

The witnesses were not agreed:  
Thus foiled, the case could not proceed.  
The baffled high priest turned away  
To hear what he himself would say.

"I ask before God's searching eye,  
Are you the Son of God most high?  
When He the blessed truth confessed  
The priest the rabble crowd addressed.

"You all have heard the man blaspheme.  
What verdict do you find for him?"  
"Guilty!" they cry as with one breath,  
"Guilty of a blasphemer's death."

But Simon Peter too was there,  
Tossed twixt alternate hope and fear,  
He heard them all condemn his Lord  
But uttered no dissenting word.

He found no neutral ground to tread—  
"For or against me," Christ hath said;  
"Confess me or deny," He cried,  
He chose the last and thrice denied.

Ice melts beneath the solar beam,  
And Jesus turned and looked on him—  
That loving look so often felt  
Caused Simon's inmost heart to melt.

Before his conscience stood arrayed  
His promise and what Christ had said,  
"This day before the cock crows twice  
Thou surely shall deny me thrice.

With bitter grief, reproaches deep,  
The fallen man retires to weep,  
"Oh faithless, ruined wretch am I!  
How could I my dear Lord deny?"

"Might I but once the Master meet  
To plead for pardon at his feet,  
But enemies will guard him well  
And what will follow none can tell."

Of after this he saw the Lord  
But too far off to speak a word,  
Reviled and charged with every wrong,  
The soldier's sport, the drunkard's song.

He saw when he the purple wore,  
And crown of thorns his temples tore,  
And soldiers in their senseless glee  
To Caesar's rival bow the knee.

Far off amazed he trembling stood  
And watched them nail him to the wood,  
Heard from the cross his piercing cries  
Until he bows his head and dies.

In Joseph's tomb his body lay  
Throughout that quiet Sabbath day,  
When it was past the tidings spread,  
"He can't be found among the dead."

He left the grave, did first appear  
To loved ones who were early there;  
O'er them no more shall sorrow reign  
For their dear Lord's alive again.

According to his promised word,  
The glad apostles saw the Lord,  
His genial smiles and words of cheer  
Inspired now love and banished fear.

"I'm going to my Father's throne,  
But you will not be left alone,  
I will the Holy Spirit send  
To guide and cheer you to the end.

"Bid the whole world my grace receive,  
Tell all I did that they might live,  
And all who will believe, obey,  
My blood shall wash their guilt away."

Soon as the promised Spirit came  
The twelve stood up in Jesus' name.  
The man who once denied his Lord  
Is foremost to proclaim his word.

Before the mocking crowd he stood  
And charged them with Messiah's blood,  
"The man you have condemned and slain  
Is raised by God to live and reign.

Thousands of hearts now pierced with guilt  
Are healed by the same blood they spilt,  
And he who held the keys has showed  
Both Jews and Greeks the way to God.

This truth shall grandly shine in heaven—  
"He loves much where much is forgiven"—  
And those like brightest stars appear  
On whom most love is lavished here.

### WHY I AM A DISCIPLE.

BY B. B. TYLER,

Pastor of the Church of the Disciples, Fifty-Sixth Street,  
New York City.

(Concluded.)

The ordinances were two, and no more, in the united Church of Christ at the time of which I now speak—baptism and the Lord's Supper. The re-united church must be satisfied with the ordinances left by Him who possesses all authority.

The lives of those who were "perfectly joined together," who were of "one heart and soul," were fashioned after the sinless life of the man Christ Jesus. He left an example for His people. The first Christians sought to reproduce in their places and to the extent of their ability, aided by divine grace, the blameless and useful life of the Author and Finisher of the Faith. "Be ye imitators of me," said St. Paul to the Corinthians, "even as I also am of Christ." In another place he says, "Walk in love, even as Christ also loved you and gave Himself up for us." "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus."

I will here attempt to place this subject in clear and definite form before the mind.

I. What is the grand aim? What is the prime purpose? What is the distinct mission of the Disciples? The answer is: To unite in a loving brotherhood Christians of every name, doctrinal creed and peculiar usage.

II. In what way do the Disciples propose to bring about union? The answer is: By persuading Christians to be satisfied with the religion of Jesus, as He gave it to mankind, and as it is described on the pages of the New Testament.

III. To what extent do the Disciples propose a restoration of the Christianity of the Apostolic age? The answer is: Its doctrine, its ordinances, its fruits; or in other words, its creed, its ritual, its life both Godward and manward.

IV. What is the nature of the union for which the Disciples labor? The answer is: It is spiritual. It consists of an unaffected, child-like faith in the Son of God, with an implicit, unquestioning obedience in His every requirement.