THE PLYMOUTH BRETHREN.

BY REV. DANIEL STEELE, D.D. Second Paper.

According to these teachers, the first act of faith is the occasion on which the Holy Spirit eternally incorporates the believer into the risen and glorified body of Jesus Christ. Since He will never cut off a finger or toe, or any other part of Himself, it follows that every believer once incorporated into Christ is absolutely sure of ultimate salvation. The certainty is forever beyond contingencies. No act of sin, even murder, can remove us from our standing in Christ. Sin may obstruct communion, and leave the soul is madness and darkness for a season ; but since, as Shakspeare says, "all is well that ends well." sin in a believer is well since it ends in eternal life. The proof of this doctrine is the oft-recurring words " in Christ" literally interpreted; also Epb. v. 20 : "For we are members of his body." The clause "of His flesh, and of His bones," which is rejected by Alford as sparious, is strongly emphasized as a proof of a literal incorporation into the person of Christ. A little attention to the context will show that literal embodiment in Christ cannot be meant without implying the actual incorporation of the husband and wife in "one flesh." Another favourite proof text is Eph. ii. 6, which is understood as teaching that all believers are, in their judical standing, literally "sitting together in heavenly places in Christ Jesus."

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It may be safely said that the Plymouth doctrines find their basis in a literalizing of figures, ingenious allegorizing of facts. and a straining of types. The best specimens of typology run wild, are found in the Plymouth commentaries. For instance: In order to prove that it was not the mission of the Comforter to sanctify the pentecostal Church and to destory sin in the hearts of full believers, this is the line of argument which is thought to be unanswerable: Leaven always stands for sin. In Lev. xxiii, 16, 17, is the command to put leaven into the bread for Pentec ost. Therefore there was sin in the pentecostal Church after it was filled with the Holy Spirit, whose office is not to cleanse believers from all sin, but to incorporate them into Christ up in the sky. This is the argument of their greatest annotator. M'Intosh, whose exceptical skill and spiritual insight are by some of the brethren attributed to an inspiration almost plenary. Says another writer, J. R. C. : "We know that Moses in the law spake of Christ. These ancient enactments were shadows, in many, if not in all, cases, of good things to some." Then from the Mosaic requirement that "the man who hath taken a wife shall not go out to war, but shall be free at home one year to oheer his wife," he gravely argues that Ohrist will not go forth to battle until He has remained with the saints a certain period at home in a kind of honeymoon. Here is a specimen of Major Whittle's typology, whose doctrines are all drawn from the Plymouth Brethren : First, he assumes, without a particle of proof, that the ark is a type of Christ. Secondly, all who went into the ark in the old world came out in the new; none died, none were lost. Hence all who are once in Christ will be infallibly saved! Admit the premises, and the demonstration is irresistable. These teachers have a special hostility to the Wesleyan doctrine of Christian from sin. Yet this passage wrenched from perfection, against which they oppose perfection in Christ. They are very shy of the term "perfect love," since this, as used by St. John, evidently refers to our love to God: "Herein is our love made perfect." This is not God's love to us, as some say, self deception on the part of the person "for," says Alford, "this is forbidden by who professes entire inward cleansing, is the whole context." Inwrought personal holiness is denied as ministering to pride, while a constant declaration of inward every testimony to such a cure vileness, and of a fictitious purity by the imputation of Christ's purity, is supposed in utter disregard to the context is Gal. y. to conduce to our humility and Christ's 17, which, by that fallacy in logic called exaltation. The Plymouth idea of entire sanctifica- be descriptive of the most perfect specition is exceedingly complex and contradic- men of the Spirit's work in a human soul, tory. First, in our standing we are as whereas St. Paul is writing to a backslidholy as Christ: secondly, in our flesh we ing Church. "I marvel," says he, as are perfectly vile, the old man being in- translated by Dean Alford, "that ye are capable of improvement; thirdly, the new so soon removing from Him that calleth man is perfectly pure, being a new crea- you in the grace of Christ, unto a differture by the Spirit, and hence not needing ent Gospel." Again : are ye so foolish? sanctification. This statement is highly Having begun in the Spirit, are ye now suggestive of the celebrated kettle plea :--1. Our client never borrowed the ket. In believers in this mixed moral state tle. 2; It was cracked when he borrowed it; 3. It was whole when he returned it. But, nevertheless, there is an exhortation to practical holiness in most of the writings of the Brethren, on this wise : "Be holy down here because ye are holy Christ; and it is no longer I that live, but up there" (in Christ). "Strive to make your state correspond with your standing." Yet this motive to Christian purity is neutralized by the assurance that the be-

tain, Says M'Intosh: "God will never reverse His decision as to what His people are as to standing." "Israel's blessedness and security are made to depend, not on themselves, but on the faithfulness of Jehovah." "We must never measure the standing by the state, but always the state by the standing. To lower the standing because of the state, is to give the deat h blow to all progress in practical Christianity." That is to say, the fruit must always be judged by the tree; to judge the tree by the fruit is to give the death-blow to practical pomology !

La sulla - man : à sessentier : alles

The opening verse of 2 Cor., xii, speaks of visions and revelations of the Lord ; the closing verse condemns uncleanness and fornication and lasciveousness not repented of. "In the former," says M'Intosh. we have the positive standing of the Christian; in the latter, the possible state into which he may fall if not watchful." Yet he keeps his Christly standing amid all his swinish wallowings ! This is Plymouth Brethrenism in a nut-shell Here is another : "In John xiii, the Lord Jesus looks at His disciples, and pronounces them 'clean everywhit; 'although in few hours one of them was to curse and wear that he did not know Him. So vast is the difference between what we are in ourselves and what we are in Christ-between our positive standing and our pos sible state." (Notes on Leviticus.) These theologians make a nice distinc

tion between conscience of sin and conciousness of sins. where neither the Bible nor moral science affords the least ground for this distinction. "The former," say they. "is guilt; the latter is the normal experience of all believers. They ever feel the motions of sin within their own hearts." Whereas conscience is nothing more than consciousness when the question of right or wrong is before the mind Here is another distinction vital to the Plymouth system : "It is of the utmost mportance that we accurately distinguish between sin in the flesh and sin on the concience. If we confound these two, our ouls must, necessarily, be unhinged, and our worship marred." Then follows the scriptural distinction in 1 John i, 8-10 : If we say that we have no sin (in us), we deceive ourselves, and the truth is not in us." In the next verse we find the sin on us-' the blood of Jesus Christ cleanseth us from all sin." What becomes of the sin in us when all sin is cleansed, the writer does not deign to say; but he does say that, "Here the distinction between sin in us and sin on us, is fully brought out and established."

It is so "fully brought out" that it took 1,800 years for Bible readers to discover

no force since ultimate salvation is cer. DOCTRINAL IDEAS OF THE BIBLE. In a few instances the English Bible gives the term "holy" rather inaccurately s the rendering of Hebrew and Greek words which properly denote kindness or benignity. But there are words in the original text which are rightly, and consistently translated "holy" and "holiness," and these occur in the Bible more than five hundred times. Little light,

however, is cast on the meaning of the

expression by the Hebrew, the Greek, or the English Etymology; and the only way to obtain a sure interpretation is to trace throughout the sacred oracles the historical use of the word "holy." and the development of the idea of holiness. It is a remarkable fact that the term in question is never applied in the Book of Genesis to either God or man. That book covers more time than all the rest of the Old Testament, and we gather from it that during the earliest ages of human history God was known and adored as the Almighty, the Most High, the Judge of all the earth, the God of Abraham, Isaac aud Jacob; but, so far as appears, not known as the Holy One. It is in Exodus that this designation first occurs. The place on Mount Horeb where Jehovah appeared to Moses, and gave him the commission to deliver Israel from bondage, is called "holy ground." Then, when the people have been delivered, they learn to recognize Jebovah as their Holy God. In the triumphal song after the passage of the Red Sea we find this language :-Who among the gods is like unto Thee. O Jehovah ? Who is like Thee, glorious in holiness ?" This reference to other God's is most significant. The God of srael was the Holy One, as entirely separate from the God's of the heathen, as the absolutely unique and transcendent One. They were weak and vile, implicated in evil, patrons of licentiousness and cruelty. Jenovah was separate from them in respect of His natural attributes, as power and wisdom, being the Supreme God; and separate in His moral attributes of justice, purity and compassion, being the Only One, i.e., the inviolate and immaculate One, in whose presence no evil might dwell.-Sunday

Magazine. A SERPENT AMONG THE BOOKS .--- One

day a gentleman in India went into his library and took down a book from the shelves. As he did so he felt a slight pain in his finger like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, deadly serpent. There are many serpents among the books nowadays. They nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. We read, we are charmed by the plot of the story, by the skill with which he characters are sculptured or grouped, by the gorgeousness of the word painting -we hardly feel the pin-prick of the evil that is insinuated. But it stings and poisons us. When the record of ruined souls is made up, on what multitudes will be inscribed : "Poisoned by the serpents among the books." THE GREAT WALL OF CHINA. The great wall of China was measured in many places by Mr. Unthank, an American engineer lately engaged on a survey for a Chinese railway. His measurement gave the height at eighteen feet, and width on top of fifteen feet. Every few hundred yards there is a tower twenty-five feet high. The foundation of the wall is solid granite. Mr. Unthank brought with him a brick from the wall, which is supposed to have been made two hundred years before the time of Christ. In building this immense stone fence to keep out the Tartars, the builders never attempted to avoid mountains or chasms to save expense. For thirteen hundred miles the wall goes over plain and mountain, and every foot of the foundation is in solid granite, and the rest of the structure solid masonry. In some places the wall is built smooth up against the bank, or canons, or precipices, where there is a sheer descent of one thousand feet. Small streams are arched over, but in the larger streams the wall runs to the water's edge, and a tower built on each side. On the top of the wall the re are breastworks facing in and out, so the defending forces can pass from one tower to another without being exposed to an enemy from either side. To calculate the time of building or cost of this wall is beyond human skill. So far as the magnitude of the work is concerned, it surpasses everything in ancient or modern times of which there is any trace. The pyramids of Egypt

are nothing compared to it.

THE NINETY AND NINE.

A humble lady in Melrose, Scotland, was led to see the beauty of the character of Christ in the parable of the Good Shepherd. She possessed genius, and sometimes expressed her best thoughts and feelings in verse. The vision of Christ leaving the glories of heaven and becoming a seeker of men who had gone astray, like an Eastern Shepherd seeking 1 wandering sheep in perilous places, touched her heart with poetic fervor, and she wrote the hymn beginning : " There were ninety and nine that safely lay

In the shelter of the fold." The poem was published in a local paper, and the lady soon afterwards died,

and went to the Good Shepherd, whose love for the wandering and perishing had gained the affections and service of her life. She was buried in one of the church vards in beautiful Melrose.

The efforts of a sincere life always meet the needs of others, and are often given under Providence, a special mission in the world. The simplicity and fervor of the little poem, gained for it an unexpected recognition.

The American evangelist. Mr. Sankey. was one day returning from Edinburgh to Glasgow, to hold a farewell meeting there. Glasgow had been the scene of the most signal triumphs in the work of Messrs-Moody and Sankey, and this farewell gathering promised to be one of thanksgiving and tears, of wonderful interest power and feeling.

Mr. Sankey, on this occasion, desired to introduce a new hymn which should represent Christ as a compassionate and allsufficient Saviour. "Before getting on the train," he says, "I went to the newsstand and bought two or three papers, some secular, some religious-and in one of them I found the verses :

' There were ninety and nine that safely lay In the shelter of the fold," etc. "I said to my brother, 'That's just the hymn I have been wanting. I think the Lord has really sent it to us !" Next day the little tune or chant that it

is set to came to me. We went into the noon meeting, and Dr. Bonner, who has written so many beautiful hymns-1 was a Wandering

Sheep and did not love the fold, and I heard the voice of Jesus say, come unto me and rest-he was there, and the thought came to me, we must sing this new hymn that the Lord has sent us. The tune had scarcely formed itself in my head yet, but I just cut the words from the paper, put it in front of me on the organ and began to sing them, hardthen his arm, and then his whole body, ly knowing where the tune was coming and in a few days he died. It was not a from. But the Lord said sing it, and as pin among the books, but a small and we were singing it His spirit came upon us, and what a blessed meeting we had. The meeting was a very crowded one and tender feelings were awakened in all hearts, bringing vividly to all minds as it did, the fact the world is full of fare wells. The imagery of the hymn, the shepherds, the sheep-fold, the dark nights on the hills, the anxious search and the joyful return, was in harmony with Scottish associations, and touched the best feelings of the converts and inquirers. Christ stood revealed in the song, and it seemed as though the listeners went up some living Tabor, and again saw Him transfigured. Away in the gallery there sat a lady who was at first startled, and then deeply affected by the hymn. She was unable to speak with the sweet singer in the confusion that followed the close of the meeting, but she soon after wrote to him from Melrose, and said : " I thank you for having sung, the other day, my deceased sister's words. She wrote them five years ago. She is in heaven now." The hymn has had a tender mission. Thousands seeking the helps of a power outside of their own sinful nature, have seen in it the vision that the prophet saw : And I looked and there was none to help, and I wondered that there was none to uphold therefore mine own arm brought salvation unto me.'

mother, and by constant care and holy living stamped her character, to a great extent, upon her family, which consisted of one son and four daughters, all of whom she had the unspeakable' pleasure of seeing converted to God and made members of the church of her choice. She was not only respected but beloved by all who who knew her; a fact to which testimony was borne on the day of interment. Her house has ever been a home for Methodist ministers, and all who have laboured on this circuit have partaken of her hospital. ity. After years of suffering, which was greatly intensified toward the last, and which she bore without a murmur, in the 64th year of her age, her soul was released on the 7th of Oct., 1877, to join the blood washed throng above.

J. K. KING.

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MR. JOHN MILLER.

Bro. Miller died at his residence near Bathurst, N. B., Sept. 14. Four days be fore his death he was in the enjoyment of his usual good health ; but suddenly stricken, the disease, though not apparently serious at first, baffled the skill of the physicians in attendance till it termi. nated fatally.

In the death of Bro. Miller the Metho dist Church in Bathurst has met with a great loss. For many years he was an active and useful member. He was dia. tinguished for regular attendance on all the means of grace and for the deep interest he manifested in all the temporal affairs of the Church. He was always willing to serve. His personal service and supervision were so freely given and so highly appreciated by the Church, that with one consent we have been asking, What shall we do without him? Who

He spoke with confidence of his interest in the atonement, and his willingness to live or die as G^d willed. His family and the Church miss him sadly, but we are confident that our loss is his gain.

MES. E. P. BORDEN.

Died at Wolfville, August 15th, Olivia. wife of Edward P. Borden, aged 66 years. Mrs. Borden was daughter of Mr. Wm. Martin of Cornwellis, was married in 1838, and was a consistent member of the Methodist Church for upwards of forty years. Her disposition was amiable and ber mind well informed. The loss to the community occasioned by Mrs. B.'s death is only equalled by that of her invalid husband, to whom she had been a ministering angel for years. Her death was sudden, but the Saviour whom she had so

will take his place? His end was peace. L. H.

it, and then only through Plymouth eye glasses! From Augustine to Darby this has been a standing proof-text against entire sanctification, which is as plainly taught in the passage as the sun in the heavens. Let any candid mind read the context, and he will see that the clause. If we say we have no sin." means, if any unregenerate man denies that he has any sins which needs the atonement, or that he has ever sinned, as it is in verse ten, he deceives himself. No writer would so stultify himself as to say that he who is cleansed from all sin in the seventh verse, is a dupe and a liar in the eighth verse, if he testifies to the all cleansing blood. John must be written down as utterly selfcontradictory to say that he that is born of God sinneth not, and then brand with deception and falsehood the man who should profess that by grace he was kept

its context is the proof constantly reiterated, that there is no salvation from sin in this life. The absurdity of this text as a proof of indwelling sin, as the highest attainable state of the Christian, and of agin to that of advertising a complete cure cf cancers, and then branding as false

Another text constantly urged by them " begging the question," they assume to

being made perfect in the flesh ?"

struggle is going on between the flesh and the spirit. The fallacy lies in the assumption that the best Christians are in this state, against the positive testimony of St. Paul: "I have been crucified with Christ that liveth in me."-Zion's Herald.

A Scottish blacksmith being asked what was the meaning of Metaphisics, replied : liever's standing in Christ is eternal any- what the pairty wha spakes means, an how, just as the exhortation to sinners to wan the pairty wha spakes disna ken what repentance by a Universalist is a motive of he means hissel-thats Metapheesic."

OBITUARY. MRS. ANNIE COCHRAN

was born in Donegal, Ireland, in 1813, of Presbyterian parents, from whom she received an excellent religious training. In 1830, in company with a brother and sister she came to St. John, N.B. Some time after her arrival in St. John she was mar. ried to Mr. George Coehran. a young man from her native country. Mr. and Mrs. Cochran remained in the city some years. after their marriage : but business becoming depressed, they found it difficult to support their young family, and they desired to find a home in the country, a desire which was consummated in the year 1850, when they removed to Elgin in Albert Co. About two years after her arrival in Elgin a revival of religion broke out under the Rev. Wm. Allen. At first Mrs. C. would not attend the meetings; but being urged to do so, she complied, and receiving the word with joy the Lord spoke peace to her soul. From that time to her death, though suffering much from ill health, she was a most consistent and useful member of the Methodist Church. She was an affectionate wife and loving

faithfully served through life supported her in her last hours. On the day of her death the verses beginning, "I am sweeping through the gates," were sung in her room, and although speechless, Mrs. B. entered in spirit so fully into their mean. ing, that the scene will long be remembered by those privileged to be present. I. M. M.

MISS ORISSA KING.

The beloved and only child of Rex M. King, Esq., of Upper Mills, Charlotte Co., N.B., passed peacefully away to her heavenly home October 15th, 1877, aged 33 vears.

About 3 years ago, under the faithful ministry of Rev. James Taylor, Miss King experienced the converting grace of God, and united with the Methodist Church. Since her conversion, her path has been like that of the just-shining brighter and brighter unto the perfect day.

She was always of a very unselfish disposition, and seemed to live for the good of others. This trait or feature of her character was more clearly seen after her conversion. Visiting the sick and the sorrowing appeared to be her special delight.

Her attendance upon the public worship of God, and the great interest she ever manifested in every thing connected with the house of her God, clearly indicated that she loved "the gates of Zion more than the dwellings of Jacob." In the prayer-meeting, in the class-meeting, but more especially in the Sabbath-school, she will be greatly missed. The welfare of this institution lay very near her heart; in it she earnestly laboured, and for its prosperity she fervently prayed.

About the 1st of October she was suddenly seized with typhoid fever, which proved too powerful for her delicate constitution. During the greater part of her illness her mind wandered, but in her rational hours she clearly manifested that she had a firm faith in a living Redeemer. In the full triumph of faith. she passed over to the other side.

A bright light has passed from the home circle, from the church and community; but its rays yet linger. and as the dark clouds of sorrow are rolling and heaving around the bereaved ones, they are tinged with gold. "Being dead she yet speaketh."

W. W. PERCIVAL.