

## ORIGINAL CONTRIBUTIONS.

## THE CRIMSON FOUNTAIN.

Of late years, the benevolence of private individuals and the thoughtfulness of civic rulers, have provided in all the principal cities of the continent, fountains where man and beast can allay their thirst free of charge. The fountains are a great boon to the heated pedestrian as well as to the jaded animal, and afford an evidence of the onward march of humanity. Away back in the ages that are past, the love and thoughtfulness of the Creator and Ruler of the Union, moved Him to open, in the land of David, a fountain for sin and for uncleanness. Since that fountain was opened many millions of earth's inhabitants have availed themselves of the boon offered them, have laved in the crimson flood, and become cleansed from all uncleanness, from all unrighteousness. But notwithstanding this part, the fountain has not become in the least degree defiled, neither has it lost any of its cleansing power. It is as true to-day as it was the day it was written, that "The blood of Jesus Christ, His Son, cleanseth us from all unrighteousness." It is still true that, "Sinners plunged beneath that flood, lose all their guilty stains." It is still true that the inestimable benefits of this wonderful fountain are offered freely and without price to all who choose to avail themselves of its cleansing power. "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him come" and partake freely of the benefits procured by the Saviour's sufferings, death, and resurrection.

"WHOSOEVER WILL!" Thank God for those precious words, you who are in doubt as to whether the love of God would condescend to reach away down to the depths of degradation, to which you may have fallen, and from which you fear there is no escape! "Whosoever will" includes you in its offers of mercy, just as much as it includes your more polished but not less sinful neighbor, who has not yet closed with the offers of mercy. "Whosoever will" includes the poor shivering outcast as well as the richly-clad and well-fed sinner who appears to take no thought for the morrow. Christians, and especially Christian ministers, cannot dwell too strongly on this glorious feature of the religion of Jesus Christ. No barrier of "election" or selection bars the way to the crimson fountain. All you require is to "feel your need of Him." Let not the freeness with which it is offered debar you, on the other hand, from coming. Some are inclined to think lightly of that which costs them nothing, and to look with indifference, if not contempt, upon a free salvation. But the day will come when such would willingly part with the wealth of the Indies for one drop from that cleansing fountain, but will then find, when too late, that it is only "whosoever will" accept the offered boon while the day of probation lasts that will be presented spotless before the throne of the heavenly grace. Christians, you have been washed in the cleansing fountain and freed from the impurities of the world, rejoice and give thanks to the Author of your salvation, for His great love and kindness toward you, in that while you were yet sinners, Christ died for you; and remember that if you should, in an unguarded moment, do those things that you should not do, you have an advocate with the Father—Jesus Christ the righteous—who is the propitiation for your sins, and not for yours only, but for the sins of the whole world, and that if you confess your faults to Him He is faithful and just to forgive, and His blood is efficacious to cleanse you from all unrighteousness. And now, brethren, let me say unto you, in the language of the Apostle: Rejoice evermore; pray

without ceasing; in everything give thanks; and may the God of peace sanctify you wholly, and preserve you blameless unto His coming.

Montreal, June, 1884.

W. H. K.

## A CHANGE OF HEART.

As we read the Book of God, on almost every page we find the heart spoken of, and we feel satisfied that any service for God, to be accepted by Him, must have to do with the heart. The prophet Jeremiah says: "The heart is deceitful above all things, and desperately wicked; who can know it." Solomon says: "Keep thy heart with all diligence, for out of it are the issues of life." Paul said as he addressed the church at Rome: "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." In answer to the question of the eunuch, "What doth hinder me to be baptized?" Philip said: "If thou believest with all thy heart thou mayest." Jesus said as He taught the people with heavenly wisdom: "Out of the abundance of the heart the mouth speaketh;" and again, "Where your treasure is there will your heart be also;" and yet again the Saviour says: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Our kind Father on high once said to His people, by Moses: "O that there were such a heart in them that they would fear Me and keep all My commandments always that it might be well with them and with their children forever." In the dream of Nebuchadnezzar which Daniel was called in to interpret, we find this language: "Let his heart be changed from man's and let a beast's heart be given him." I have not found in my study of the word of God but this one passage, the last quoted, that has any resemblance to the expression at the head of this article, and yet you will scarcely talk with your religious neighbor half an hour about people becoming Christians without hearing it more than once. Why is this? We know that Peter of old said: "If any man speak let him speak as the oracles of God," and Paul told the Corinthians to all speak the same thing, and when we forget this rule we bring confusion. I know these things are so. I was brought up among the sects and heard this expression very often, and I doubt not but that I had the idea in my mind that was meant by them when they used it.

When I came to Milton, Queens Co., N. S., the first place I met with the Disciples, one of the first things I heard of them was that they did not believe in any change of heart. I asked the question a great many times in talking with individual Disciples, and invariably the answer came yes, and I became satisfied they did. But never a word of explanation did I get as to what they understood by a change of heart. Finally I became very much interested in the matter of my own salvation. I had always been taught that I was a sinner. I now was convinced that God was ready to pardon sinners. I had been trying to satisfy myself with worldly pleasures, but I had found nothing in them to give true happiness. I lost my relish for them and one by one I gave them up. God filled my mind. Jesus appeared the one altogether lovely, and the reading of God's Word and praying to Him was my delight. I loved to go among the children of God and hear them tell of their happiness in the service of God. I went further than this. I resolved solemnly, earnestly, and without reserve, that I would serve God the rest of my life, and my daily, hourly prayer was, "Lord, direct me in the right way." I did not pray for God to pardon me. I had learned where His promise of remission of sins was recorded. Why then, you will ask, did you not obey the Gospel and look to God for pardon? After being in this state of mind two or

three weeks, I met Bro. John McDonald, who was at that time preaching for the church at Milton, and he asked me if I was a Christian. I told him I was not but that I would like to be. Well, said he, God wants you to be a Christian and if you want to be one, what is to hinder you. I said I have not had a change of heart and it would not be right for me to be baptized without having a change of heart.

Now you see I did not know what a change of heart was. I did not know that when you ceased to love evil and learned to love God your heart was changed. I cannot tell just what I was expecting, but I was looking for something mysterious, intangible, indescribable—a myth—and there are thousands to-day who, I believe, are just as honest as I was, that are laboring under the same difficulty. I have immersed a number who have told me that they had been in that condition for years. This is one of the devices of the devil which he uses when he is transformed into an angel of light. Any teaching that keeps people who love God from obeying Him is a device of the wicked one, no matter from what source it comes. Let us be careful in our teaching that we speak as the oracles of God. When we have anything to speak which we cannot clothe in Bible language, examine it well before you present it. May the good Lord enable us to remove error from the minds of the people by preaching the Word.

J. A. GATES.

LeTete, St. George, N. B., June 20th, 1884.

## UNION.

In writing to Timothy Paul says, "Charge them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers." A great deal of the energy of the Protestant churches is wasted in the discussion of questions which are by no means vital to the spiritual interests of the hearers, but which tend to keep Protestantism divided into many sects. Were that energy turned into its proper channel, the good work might possibly go on as well, as under a union of sects. As it is, the barrier is kept up by a persistent urging of opinions on various subjects, which, in a large majority of cases, are non-essential. But even if this element of discord did not exist, is a union of the many sects or even a part of them feasible? Yea, is it possible?

Much has been written on the subject; and and, while reading, one is almost persuaded that it is not only the imperative duty of all sects to unite, but the one duty which is the most easily done. Platforms of common belief on which all might agree are presented. Unfortunately, however, each scheme bears a strong taint of the writer's particular creed. The gist of all seems to be: Believe as we believe, and behold the consummation of your wish. This is a case, however, in which the large fish can not swallow the smaller, as the latter might prove troublesome; neither can the small fish swallow the larger, without losing their identity. Just here is the trouble. All cry for union but none wish to lose their identity. As a certain writer has said, "Religious union is like the union of the boa-constrictor and the goat. After it is consummated there is no goat—it is all boa-constrictor." Naturally all wish to be boa-constrictors, but who will be the goats. Will any sect renounce its opinions on even unimportant points for the sake of union? I think not. "A man's opinions are often dearer to him than his arguments." You may overthrow the latter, yet will he hold firmly to the former. Until you can change this principle of human nature, union is scarcely possible. It will be better to save the energy employed in preaching union and in striving about words, and apply it to the teaching of the Gospel and the converting of sinners. Leaving nice questions of doctrine, let us turn our attention to the preaching of "Christ and Him crucified."

Rix.

It is not enough that we swallow truth, we must feed on it.