

age and stimulate us, their death is precious in the sight of the Lord and concealed from us. Nothing is said of David's preparation for death nor of prayers for him after death. He fell asleep and was laid into his fathers, and like Stephen and Jesus, he gave his spirit in safe keeping to his God, and at the resurrection of the just he will appear with Christ in glory. Have we committed our all to Jesus? Are we walking in His footsteps? Is Jesus our guide. Is our life hid with Christ in God? Will He afterwards receive us to glory?

Original Contributions.

MORE WAGES.

We notice in the February number of THE CHRISTIAN a kindly criticism, from our respected Bro. D. M.

The reader will notice, by reading carefully, that our brother objects to the position I took, in regard to Paul being "under wages." He thinks the word "under" implies that Paul was hired to preach, which he claims is not true, as Paul was never "under wages," nor even hired to preach. We fail to see any difference between "taking wages" and "under wages," and even if there was any difference, it would not destroy the fact in the case, i. e., that Paul received "wages." To avoid the force of this, our brother tells us that wages means "contributions." I notice that the N. Y. has wages. The Living Oracles and also James Mac-Knight have it the same. This leads me to conclude that "wages" is correct." I turn to Webster's dictionary, and I find that wages means "hire or reward or compensation, given to hired persons." I am not prepared to say, with these facts before us, on what authority it can be said, that Paul did not receive pay or wages for his labor. It is certainly just and worthy; as the Master himself said, "The laborer was worthy his hire."

Bro. M. objects to the idea of Paul receiving wages or being hired, because that would constitute him an "hireling." I never looked at it in this light before. Let us consider it carefully. "Hire" means price, reward or compensation, paid or contracted to be given. "A recompense paid for personal labor." The man, therefore, who receives wages or a compensation for his labors, whether it be in weekly installments or in "annual donations," cannot be an "hireling." We read in the twentieth chapter of Matt., "the kingdom of heaven is like a man —, who hired laborers in his vineyard." This cannot possibly mean that these laborers were hirelings, because they were hired. An hireling, according to Cruden, is one who "neglects the flock and aims only at his own advantage." He is one who seeks the fleece rather than the good of the sheep. I am sure that our esteemed brother, in the goodness of his heart, would not say that the man who gets a few stipulated dollars for his labors in the gospel, is seeking any earthly advantage or is in any scriptural sense an hireling. Our provincial brethren, who are devoting their lives to the cause, are most certainly free from this charge, because if they were hirelings and thus seeking their own earthly advantage, they would "flee" to the States, as an "hireling fleeth, because he is an hireling." (John x. 13).

Bro. M. also informs us that "there was no middle party who received the funds to expend at discretion." "That the parties contributing gave to the man who was doing the work." Here is another stranger. Let us entertain him a moment. Turn to I. Cor. xvi. 3, here we find that whoever the church at Corinth approved "them Paul would send to bring their liberality unto Jerusalem." This looks very much like a "middle" man or more correctly a treasurer. But it may be urged

that every church choose its own treasurer, to look after its own mission funds. We will see by reading II. Cor., viii. 19, that the brother who was sent with Titus was "chosen by the churches." Here is a "middle" man, chosen to take care of the funds of the churches, and according to II. Cor., viii. 18, he was a first-class man, just about such a man as the one we have to hold our mission funds. The idea of a "middle" man as a treasurer, is strictly scriptural and absolutely necessary. It is impossible to accomplish any co-operative work without a treasurer.

The more we investigate the workings of the apostolic church, the more forcibly we are impressed with the unity, harmony and co-operation of all the churches in every good word and work. And herein we find the wonderful success of the cause in primitive days.

H. MURRAY.

THE CREED FOR WHICH CHRIST DIED.

"And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee? But He held His peace and answered nothing. Again the High Priest asked Him, and said unto Him, Art Thou the Christ, the Son of the Blessed? And Jesus said, I am."—Mark xiv. 61—63.

Jesus is the Christ, the Son of God. This is the truth for which He died. The High Priest rent his clothes, and called it blasphemy. No further witness, said the Jews, was needed, and they condemned him to death. No truth is blasphemous. Only if Christ's claim was false could their charge be true. This claim Christ sealed with His blood, and enforced by His resurrection. It has been and is the faith of myriads of men and women, and centuries have not weakened its hold on humanity. That Jesus is the Christ, the Son of God, is a divine proposition. If it be divinely demonstrated it is the world's higher truth because it gives divine sanction to all that Jesus said and did, enforces His moral teaching, and renders His commands obligatory. If Christ is what He claimed, if He is that for which He died, then He is the end of the law for righteousness, He is the beginning and the end of the way of salvation.

1st. This truth was the creed of the apostolic church. When Jesus asked, Who do men say that I am, Peter answered, Thou art the Christ, the Son of the living God. Jesus then said, On this rock I will build My church. It was a significant promise, a prediction of the beginning and character of His new kingdom. Strangely and in an unearthly way, in a way quite heavenly was that prediction fulfilled. A short ministry marked by truth and love; the crucifixion, the resurrection; the commission; the Pentecost; on that day Peter's sermon proving the resurrection of Jesus, and that God had made Him both Lord and Christ; three thousand converted and bound together in this new, transforming faith—such, briefly, were the successive steps by which Christ built His church. The basis of it all was the proof of His claim to Christhood, and of Sonship toward God. That this Peter and James and John and Paul knew no other creed. Into that faith were baptized the converts of Jerusalem, and of Samaria, and of Antioch, of Ephesus, and Philippi, and Corinth, and Rome. Saul the haughty pharisee; Cornelius the Roman centurion; Lydia the seller of purple wares; the Ethiopian officer; the Philippian jailer; Jew, Gentile, Roman, Barbarian, any one, all were converted by and to this creed. The apostles and their converts knew nothing of our modern "isms," and "ologies," and "oxies." Except by the spirit of prophecy they could never have dreamed of our creeds and contentions, our systems and symbols, our sciences, theologies, philosophies, and fictions. Whatever good may be in any of these let it be matter of opinion and not of dogma and fellowship. But to

us as to the apostles let Jesus be Christ for ever more. So may all Christians find the one thing in common that makes them brethren.

Dr. Schaiff says: "Christ is the centre of the moral universe, the Holy of holies of history. Christ in the gospels, in the church, in the pulpit, in the school, in theology, in poetry, in art, in the soul, in holy lives of men and women devoted to the welfare of the race—whenever we meet Him, He appears the purest, highest, loveliest object of contemplation, and commands above all human beings our affection and veneration.—Christ is far higher and deeper and broader than all Christologies. No single mind, no church or sect has ever exhausted the fullness of His divine-human personality. Every age must grapple anew with 'the great mystery of Godliness' and make it alive and fruitful for its own intellectual and spiritual benefit." Immediately upon this assertion of the fullness and permanency of our Lord he quotes Tennyson:

"Our little systems have their day;  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

2nd. For the truth of His claims Christ died. Though He stood against the world He did not doubt Himself. He had planned His life on this high basis, and refused to descend from it though He did not refuse to die. Not the least among His miracles was Christ's faith in Himself. If He had been a mere man why should He not have deserted Himself in those trying hours, and why should He not have consented to season His divine plans with some grains of human policy? But no. He proclaimed His truth unto death even as He loved and forgave unto death. This is the more remarkable as His whole scheme was new, and before untried in the world. His way was through a pathless wilderness where His own disciples refused to follow Him, believing that all was lost; yet He went constantly onward as though He had previously surveyed that untried path, and as though He knew whither it would lead. And He did know. The centuries have proved that He was right and His opponents were wrong, and the proof is as increasingly cumulative as the multiplying years in which the trial is made. Christ was faithful to Himself, and faithful unto death.

What a man is willing to die for is of consequence, at least to the dying one. Compared with that for which Jesus died the world is full of truths that are only trifles. At the close of the reign of terror in France the first man of the Directory proposed a new religion called Theophilanthropy. He explained the matter to Talleyrand, and asked his opinion upon it. The latter answered, "I have but one observation to make. In order to found His religion Jesus Christ was crucified and raised again; you ought to attempt as much." Theophilanthropy was not worth dying for. Compared with the truth as it is in Christ it was a trifle, and the world has seen fit to let it die. Talleyrand's answer to it lives, but Theophilanthropy does not. So with deism, and atheism, and materialism, and agnosticism, and positivism, and spiritualism, and humanitarianism, and the whole host of isms; as isms they are not worth dying for, therefore they are not fit to live; some of them are dead; others are dying; some of their better elements may live but the isms will die. In the long race-course of truth only the fittest shall survive. The truth that is sealed with the blood of its martyr has a long lease of life. The truth that is sealed with the blood of Christ is eternal. Heaven and earth shall pass away, but this truth shall not pass away. Trifles, we said a moment ago! The news of the day, volumes of history, tomes of philosophy, hand-books of science, material truths, mere temporal truths, however true they may be, are as nothing compared with this truth,—"The Word of God was made flesh, and dwelt among men; and we beheld His glory