

nearing the place where the disciples stood when asked by the Master, "Will ye also go away?" And Peter's memorable answer should ever be ours, "Lord, to whom shall we go? Thou hast the words of eternal life." No longer have we a good choice between contending isms, between the claims of one party over those of another. No longer can we think of going back to the bondage of sectarianism; but our only choice is between New Testament Christianity on the one hand and barren unbelief on the other, light and darkness, God and no God. No man-made creed appeals to us because of its ambiguity. We have one older than them all. No human bond of union demands our attention. We have one that has held when all others failed. No church challenges our admiration by superior claims. We belong to one with most of the excellencies of all and their objectionable features reduced to the minimum. No party can boast of triumphs in which we may not share or rejoice.

But past loyalty will not suffice. While we may not be able to justly appreciate its value, we can no more neglect it than we can our enthusiasm. If, as Emerson says, nothing is ever achieved without enthusiasm, it is equally true that nothing is ever achieved without loyalty. Loyalty means union, and union is power. There is a loyalty, however, which is distinctive—a loyalty which incessantly shouts "we are the people," and yet those whom we are anxious should come to that conclusion are among the last to do so. It is this loyalty which sends men to the Bible to prove their religion, not to find it. A few proof-texts are always on hand to refute the sectarian, but its knowledge of righteousness, joy and peace in the Holy Ghost, is rudimentary indeed. What it knows of religion it has learned mostly from books.

Such a loyalty may make men clever debaters; it is not claimed that it has ever taught men to pray.

We need to teach men how to live, how to devote themselves to God, body, soul and spirit, that will make of all living epistles, known and read of all men. The truly loyal man is he who exalts Christ and him crucified by precept and example; and any other man, no matter how logical, how clever in debate, however mentally exact, be his zeal for the gospel never so great, must be classed with those who pay tithes of mint and anise and cummin, and neglect the weightier matters of the law. To exalt Christ above all things else, will enable us to go to the world with a message which no argument can overthrow, and which will win admiration if not acceptance from all who hear it.

REPENTANCE.

G. A. JEFFREY.

The three great commands of the gospel of the grace of God as exhibited by Jesus Christ are *Faith*, *Repentance* and *Baptism*. They are the positive commands of the Great Christian Lawgiver. He spoke with authority while on earth, and still continues so to speak through his word that is given unto us. Those who despised Moses' law were punished without mercy. How much greater will be the punishment of those that turn aside from the commands of Christ?

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Everything in the plan of salvation is very plain. Isaiah looked forward through seven centuries and said that the way of salvation would be so plain that wayfaring men, though fools, shall not err therein.

The first command in the plan of salvation is Faith. The second Repentance. The third Baptism, and they are inseparably connected in the plan of salvation. Without obedience to them no one can enter the Kingdom of Christ on earth. And those who do not enter the Kingdom of Christ on earth—how can they expect in the future to enjoy the blessing that Christ has in store for the faithful?

Then what is repentance? How brought about? Repentance is a change of mind and purpose, earnestly wishing something undone that has been done. It is the changing of one's mind and purpose to that which is better. It is a sorrow for sins committed against our Heavenly Father and against Christ the Redeemer of the world, and a determination to turn away from sin. Now for some examples from the word of God.

When Jonah went into the city of Nineveh in obedience to God's commands, he told them that in the short space of forty days their city would be overthrown. They heard the proclamation made by Jonah, they believed it, they repented of their sins, and thus the stroke of justice was averted. God turned from his purpose concerning them. Repentance played a great part in their being saved from the fearful calamity that was due to them on account of their sins. Again, in Matt. xxi. 29, we read of a young man that said to his father, "I will not go, but afterward he repented and went." The young man was sorry for his offence. He repented. It led him to reformation of character, which was the carrying out of what was purposed in repentance.

Again, Peter denied that he knew Christ, and that with oaths, but afterward repented.

Not only does God command all men everywhere to repent, but he leadeth them to repentance. How? By his goodness, love and mercy. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." "But God commendeth his love toward us, in that while we were yet sinners Christ died for us." Christ was God manifest in the flesh. Christ died for his enemies, "The just for the unjust that he might bring us to God." It was for sinful man that he endured the cross, despised its shame. He was wounded for our transgressions, he was bruised for our iniquities, his shoulders bore the weight of the world's sorrow and woe.

Oh! what matchless love. It is so great that our finite minds can only grasp it even in a very small degree. Thus by the influences of love divine we are led to examine the plan of salvation by which God saves sinners. And the more we do so, the more we are convinced of its greatness, of its simplicity, of its wonderful adaptation to fallen man. The more we study the life and character of

the author of salvation, the stronger our faith will be. We will see him the chief among ten thousand. We will be better able to understand his words, "And I, if I be lifted up will draw all men unto me." What a wonderful power there is in these words "*draw all men unto me.*"

If such a display of love and mercy on behalf of sinful man will not lead him to repentance, what will? God has commanded all men to believe on his Son; to repent of their sins and to obey him as their king. God commands them to repent *now*. Christ invites sinners to come. Matt. xi. 28. When men repent of their sins they do so in obedience to the commands of God. They do so at the kind invitations of Christ. For "He came not to call the righteous but sinners to repentance." Again, there is joy in heaven over one sinner that repenteth.

The heavenly choir strike their harps and heaven resounds with anthems of praise, when sinners turn to God.

THE TENTH LEGION.

J. W. BOLTON.

The New York City Union of Christian Endeavorers adopted the plan of advocating the giving of one-tenth of the income to the Lord's work. They formed what they called "The Tenth Legion." After they had enrolled a large number of names they thought it expedient to give their work wider compass, so after consultation the United Society of Christian Endeavor decided to take up the movement, and now it is made a specialty in their organ, *The Golden-Rule*. This department is just in its beginning, and a recent number of that paper states that the enrolment is over 1,000.

To enrol in this legion, anyone who tithes his income can send his name to Secretary J. W. Baer, Boston, Mass., with a two-cent stamp, and a handsome certificate of enrolment will be sent in return. A member can withdraw at any time by notifying Secretary Baer.

The advantages of giving the tithe to the Lord are great, as the writer can fully testify from experience. When we leave our benevolence to a haphazard system, too often we find we have nothing left for the Lord's cause, after attending to our own desires; while if we tithe our income we have a definite amount which we can take great delight in apportioning among different worthy objects.

Adopting this system is not taking us back to Jewish times, as the Jews gave far more than the tenth, but is making practical the laying by in store as the Lord had prospered. A good plan is to take out the Lord's portion first, *i. e.*, when a dollar is received take out ten cents immediately, and place it in a box by itself, then when calls are made for the Lord's work all we need do is to take the money from the Lord's fund. In this way we find it a greater pleasure to give, as we always have the money ready to hand out.

If anyone thinks their business is such they cannot tithe their income, then let them follow out Paul's plan of laying by as the Lord prospers them when they do receive their money. Remember the Lord first.

If we systematize our giving, the Lord will prosper us, and will pour out such a blessing that there will not be room enough to receive it.