

Advocate Propitiation.

BY REV. F. C. WRIGHT, TROY, N. H.

1 John 2:1, 2—"My little children these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Here the word Advocate is distinguished from the word propitiation; advocacy being a family blessing both in case of the Lord Jesus and of the Holy Spirit. Other blessings, even to propitiation, God grants alike to evil and good, church and world, but not this. Christ is the propitiation for our sins; and not for ours only, but also for the whole world. But not the Paracletus; when accepted as Propitiator, he becomes our Paraclete with the Father. He must be accepted as the mercy-seat in order to become the advocate. So of the Holy Spirit whom the world cannot receive or know as advocate. He must first be received as Regenerator. And so the Paracletus of the Spirit and the Son is inseparable. Also, let us notice what Christ's advocacy is. He must then become to us the mercy-seat of reconciliation before he can become to us the Paraclete for advocacy. Not only is advocacy the family blessing, but it can only be exercised on the basis of atonement received and made effectual in reconciliation. Advocacy is not merely asking mercy for the sinner, but it is claiming for a forgiven sinner a son's standing and acceptance. It is vindicating a justified soul from all condemnation and accusation. "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Christ as our mercy seat, our Propitiator, stands between God and the sinner, to become the meeting place of God and the penitent believer. Christ as advocate, represents us before God as in him reconciled and with him identified. He claims in our behalf sonship, that God's faithfulness and justice demand our reinstatement because God has pledged himself that he that confesseth and forsaketh his sin shall find mercy. He stands before the law to meet all its accusations, and vindicates the transgressor on the ground that he himself has borne the penalty and paid the debt. He stands before God, as in a court of equity, to meet the arraignments of the great satanic accuser against the children of God by admitting their failure in duty but assuming himself the responsibility of their cleansing. Christ's propitiatory is unlimited. It extends to the utmost bounds of sin; but his advocacy is limited. It extends to those whose sins are forgiven through faith in his blood. This distinction is most important. Many godly men have taught "a limited atonement." It seems better to say in extent, potentially speaking, that the atonement is unlimited, but in its application, that is to the believer, it is special and limited. Then it is not the atonement that is limited but its application.

From Heart to Heart.

BY PASTOR J. WRIBB.

What we need more than health or wealth is "spiritual growth"—a "development of soul-faculties."

Zion, in the days of the prophet Isaiah, is represented as lying in the dust. She is weak and helpless; the bands of captivity are about her neck; her enemies are cruelly mocking and afflict her. How welcome is the news, telling of the proclamation of peace! How beautiful were the feet of those men who were skipping over the hills, bringing the glad-tidings! How poetic and patriotic the words: "Awake, awake; put on thy strength O Zion: put on thy beautiful garments. . . . Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion!"

God's messengers have been coming to Spiritual Zion all through the ages. The prophets foretold the coming of Messiah, and in the fulness of time, angels broke through the stillness of night and sang the glad song of peace. When the Prince of Peace came, he led captivity captive, and broke down the prison-doors to set the captives free. The gospel has been calling upon the church to shake herself from the dust and put on her beautiful garments. We are no longer under the power of the evil one—we are Christ's free men.

Spiritual growth is not only a possibility, it is a great privilege which we all can enjoy. What a beautiful garment is "soul culture!" There is no garment that adorns the child of God like a gentle, kind, sympathetic, Christ-like spirit. The world has always been blest with men and women like Mary and John. We have them in our own day. How helpful they are in our churches! How full of sympathy are they toward the weak and erring! How good it is to be in their company! They are always ready with a helping hand and a word of good cheer. They are the salt of the earth. They are clothed in the beautiful garments of Zion.

We can all be adorned in the beautiful garments of Zion—then why are we so often found lying in the dust?

The soul is a rich diamond, but it needs the light from heaven to clothe it with beauty. Spiritual growth is natural to the quickened soul—all that is needed is suitable soil. If we live in touch with God, within the sound of the gentle, loving whisplings of the Holy Spirit, and close to the wounded, bleeding, crucified and risen Saviour, our soul-faculties will grow and develop as naturally as do the trees and wild flowers in the forest.

God is greatly interested in the growth of the human soul. How interesting it is to watch the forming of the mysterious bud and the unfolding of the delicate flower! It is still more delightful to watch the unfolding of the human mind. What rapturous embraces and kisses are lavished upon the child when it first reflects the fond mother's smile! What pride fills the parental breast when the son shows superior ability, or when the daughter unfolds, gentle, graceful and angel-like charms! Can you imagine that our dear, loving, heavenly Father thinks less of his children, for whom Christ died? Is he less interested in regard to the growth of his dear ones? There is great rejoicing in the presence of the angels of God when a child is born into the Kingdom of Heaven. It is marked down in the everlasting book of God's memory when that child, for the first time calls him "Father."

Brothers and sisters in Christ: Let us awake to our rights and privileges, and shake ourselves from the doubts and fears and worldliness and slothfulness, and let us put on our beautiful garments. The bands are broken; they can not bind us. The enemy will spread forth his dragon-like wings and flee from the weakest of us if we will only resist him.

To enjoy spiritual health, and to develop our soul-faculties, so as to be adorned with the beautiful garments of Zion, we must have Jesus in our homes as well as in our churches. We must eat and drink at the King's table. We must be actively engaged in the King's service.

We are children of God: Christ is ours, all things are ours, and we are Christ's; let us therefore grow in grace. It is so much better to climb the celestial mountains, and breathe the pure atmosphere of heaven, than it is to be always crawling along the earth's surface. It is so much better to have a thankful heart than it is to murmur and complain. It is so much better to be kind and cheerful and useful than it is to be a stumbling block in the way. We feel so much better if we can make others better and brighter. It is doing the little things, all the time, that enobles the soul and makes it truly great.

"O, let thy love my soul inflame,
And to thy service sweetly bind;
Transfuse it through my inmost frame,
And mould me wholly to thy mind."

The Whole Truth.

WM. W. BARKER.

I have been seasick many a time. I have also been made to feel about as bad, and growlingly so, more times than I've been seasick, by those that say, "Well, we are all going to heaven, and it doesn't matter which way we go, so long as we get there." This I must label, "A miserable excuse for weak-mindedness." I've heard it said so much, however, that the feeling of nausea that I have from it grows worse each time I hear it. Folks that say this claim that they love every denomination as much as their own. I claim such love no love at all. Suppose a man said, "I love every man's wife as much as I do my own," what would the community think of him? O, I'm sick—so sick.

Yes, and some ministers give me the *mal de mer* when they say, "No denomination has the whole truth." A few of these claim to be Baptists. To one and all I would put a single question: What part of the truth is it that we Baptists haven't got? Now, then, out with it. Let us be honest and fair, my friends. I press the question: Tell us what part of the truth we haven't got? Oh, I know that you will say the truth is infinite, and that our minds are circumscribed. I agree with you. But let us be sure of this, that if we have got the truth, which is as whole as it is infinite, and as infinite as it is whole, we have it in quality, even though we have it not in its quantity. The man that says, "No denomination has the whole truth," is like a minnow in a schoolboy's tin cap. The one that takes God's truth in its wholeness is like a fish in the ocean. He's got the whole to live in, although he cannot grasp it all. But he's in it.

Most people do not breathe deeply enough. Stalwart bodies and large lungs come from deep breathing. If you want blue blood in your arteries as well as veins, don't breathe much. If you want good, red blood to course through your arteries, enliven and thrill your body and make your brain perform its functions brilliantly, breathe fully and deeply, inflating your lungs to their fullest capacity. But let not those that keep in their kitchens, with the windows shut tightly, and no fresh air in the room, but a mixture of gas and stale air, let not such complain of those that go out in the open and breathe deeply and fully of God's life-giving air. Shall we that take the Word in its entirety take any notice of those that are afraid to look each verse of it straight in the face? Shall we refuse to breathe the whole of what

God calls "Spirit and Life," because some say, "No denomination has the whole truth?" Or shall we believe that God's spiritual atmosphere is truth in its wholeness and infinitude, and go on enlarging our capacity for imbibing it, by our use of it?

When our Presbyterian friends' ancestors met in the old Jerusalem Chamber of Westminster Abbey on August 7th, 1644, and twenty-four voted for immersion as baptism and twenty-five for sprinkling, the twenty-four were breathing at that time the atmosphere of God's truth, while the twenty-five still breathed the close air of the chamber. And the denomination has kept breathing it ever since. They have, however, recently opened one of the windows, and let in a little fresh air. Fancy them from 1644 to 1902 believing that some infants were damned. They've changed their confession of faith, but we've not changed the Bible. We congratulate them on getting nearer the whole truth.

Our Methodist friends took off the time limit of their pastorates a short time ago, and drew a little nearer to letting their people have their liberty. Our heartfelt wish for them is that they may soon fully know the truth that makes free.

The Lutheran Ministerium of Pennsylvania has lately had the subject of individual communion cups brought up before it, but it is regretful to have to say that the Nazareth Church, that desired the privilege of using them, has been forbidden doing so by this ruling body. Here's a chance for a denomination to get nearer the truth that makes free.

So we will go on in our freedom in the truth. Aye, freedom that produced a hymn like "My Country 'Tis of Thee." And if they ask us about harmony between perfect unity and the individual freedom we enjoy, I will point to the hymn that expresses the tenderest feelings possible to mortals that stand on God's footstool (also written by a Baptist), "Blest be the Tie That Binds." Such brotherly love that it sent forth Carey and Judson to those far away from themselves in mind and custom, and far away from God in the darkness of sin.

But some will say all this is a buncombe. They don't say this when anyone expresses himself enthusiastically about his country. And why should denominational loyalty be termed "buncombe," when based upon God's truth? One man at our State Convention gave a rousing address, in which he paid his denomination the praise due it, and showed more for it to accomplish for mankind. A brother (whose presence is about as effective for joy as a coffin in a parlor), when asked what he thought of the address, said "Buncombe." I wish he'd try and arouse people as the speaker did. If arousing people and inspiring them is buncombe, then give me buncombe.

I tell you, brethren, I'm proud of the freedom of the soul that our blessed denomination stands for. I love the doctrines of the Bible that we are distinguished for keeping as our Lord delivered them to us. My soul is thrilled when I think of the fact that no truth, or portion of truth, is kept from us by any individual or body of men, and that we have no ruler but God.

All we have to do, therefore, is to stay where we are, and wait for others to come to us. Our duty to God demands that we do this, and our love and respect for other denominations should cause us to do this. We are set to emphasize the truths that many do not see. We must therefore stand immovable, so that our duty as a body of God's people may be done to a finish. There is nothing good in any other denomination that we haven't got, or have not the freedom to take. There is much in the Bible that they have overlooked. We must therefore stand and do our brotherly duty toward them. Not boastfully, nor ill-temperedly, but firmly. Giving them the right to continue even as they are, if they will not ascertain the fulness of God's truth and act upon it.

Here on earth we have the truth in miniature, as it were, there in heaven we shall have it in all its fullness. Here we have heaven in us, there we shall be in heaven. Some day we shall each lay aside this trammeling body and circumscribing mind. Did we not believe that we have the whole truth, circumscribed though we are, we would not be doing right until we got into our present condition of mind and heart, which is caused by the appropriation of the whole of the truth, inasmuch as we may receive it.

The trend to-day is towards Romanism on the one hand, or Biblical principles on the other. We Baptists are the North Pole, and the Romanists are the South Pole—so vast is the difference between us. All that we have to do is to stand where we are, and all seekers of the truth will come to us. This is the Baptist position. If we believe it not, let us go where our minds can be fully satisfied, and where we can look every text of Scripture in the face. For myself, I am perfectly satisfied. We must walk firmly and certainly. We must know the truth that makes free. To work in doubt is sin. We have no right to touch a thing that is imperfect, and in which we do not have the fullest faith—the Commonweal.

A Call to Decision.

BY REV. THOMAS SPURGEON.

I desire to help my readers to make the best choice. We will speak of Moses by way of pattern.

In the providence of God he had been found as an infant among the bulrushes. His finder was no peasant