

new activities and the deepening of spiritual life. Come and have a meeting that will make you glad and others sorry that they did not come. Come and we will bless the Lord the remainder of our days for the Annual Meeting of 1890.

H. M.

TO SAVE SINNERS.

That a babe had been born in Bethlehem of Judea nearly fifteen hundred years ago, would be of no special interest to us, had the simple fact and nothing more been made known to us.

Babes were born there before, and after, but of all the babies born in Bethlehem, the Son of Mary, alone, is of special interest to the world.

In a sense, God is the Father of all, and all are His children, but, the Son of Mary is the *only begotten of the Father*. What think ye of Christ? Whose Son is He? If merely the Son of David, why did David call him Lord? This question puzzled the Jews, and it will puzzle all who think Jesus of Nazareth as being only of human parentage.

God in times past spoke by the prophets, in these last times by His Son, (Heb. i., 1). God sent His Son into the world, not to condemn the world, but that the world through Him might be saved, (John, iii, 17). It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, (1 Tim., i., 15).

Jesus of Nazareth is God's Son, then, and God's Son on a mission of mercy to a lost world. He came to lift men out of sin—to cleanse—to purify—to strengthen—to discipline—and finally glorify.

To save sinners. If we could fully understand this and get clear of the idea that Jesus came to save the good ones; we might have more success in lifting the fallen, in rescuing the perishing. How often we hear it said, after one is brought into the church of the living God; He, or she, was always good. And, with sadness, be it spoken: Often in trying to save the good ones—the "righteous"—the just; the bad—the sinners—the unjust—are neglected.

In order to give us more confidence and inspiration to work fully in harmony with the mind of Christ revealed, but sometimes not received, we must allow our hearts to be expanded by the great truth that Jesus, the Christ of God, came into the world to save sinners.

But, although Jesus came to save, many are lost, they remain under condemnation, remain in darkness and impurity; often doing contrary to the will of God; often doing to neighbors as they would not that neighbor should do to them.

Saved! What does it mean? Says one: joining the church, having your name enrolled there, standing among the people of God.

These are all very well, all other things being equal; but I fear there are some who trust to these alone, and, if so, they are deceived and deceiving. James said: Be ye doers of the word and not hearers only, deceiving your own selves.

To be saved, a man must leave the things of darkness—the hidden things of dishonesty. Is a man saved in drunkenness? In deception? In dishonesty? While indulging the lust of the flesh, the lust of the eye, and the pride of life? No! No! No!

Bear with me while I say: Instead of being saved, he is being damned, whatever may be his place in society, or however honored among his fellows. To be saved: if he has the opportunity, he must believe in the Son of God; he must repent of sin—not sorrow for sin merely, but, cease to do evil—must die to the old life of sin—be crucified with Christ; be buried out of the old life, and rise again into the new life. The new life must be a life of faith, hope, purity, holiness, love and labor—"waiting till the Master comes." No malice, envy, jealousy, uncleanness, or evil speaking will find a place among the saved in Christ; but righteousness

and peace and joy in a Holy Spirit, will bind together, as one, all who are united to the one Head and looking for the same glorious end.

Neither the terrors of the law nor the fear of punishment can work this change in the hearts and minds of men.

A reform produced by terror generally, if not always, ceases to be a reform very soon after the terror subsides; but the hearts and minds, won by the love of God and Christ, as this love is more fully understood, are more completely filled with abounding love to Him who first loved us, and holy contemplation of His wisdom and condescension in stooping to our low and degraded condition to lift us up.

If Jesus of Nazareth received sinners and ate with them, should not we stoop to the vilest of the vile in order to lift them up? "There is joy in the presence of the angels of God over one sinner that repenteth more than over ninety and nine just persons who need no repentance."

O. B. E.

Montague, July 23rd, 1890.

MORE LIGHT.

We select the above heading for this article because it has lately been used in the CHRISTIAN, and because we want to talk about *Light*. 1st John ii. 8, we find that apostle states that "the darkness is now past and the true light now shineth." We must be enlightened by the rays of this true light, walk not in darkness and be ever ready to enlighten the pathway of others.

"Let your light so shine," etc. Light and the gospel resemble each other in their source. God made the light by His infinite skill and almighty power in the bright resemblance of Himself. God is light. This applies to the gospel. Glorious gospel of the blessed God: It bears the Divine likeness and reflects the Divine image.

Light and the gospel resemble each other in the adaptation to the end designed. The design of light is to make manifest all objects; unseen without light, so the gospel manifests what without it never could be known.

Light and the gospel resemble each other in their mildness. Although light moves with such rapidity, yet it falls on the eye with softness and beauty. So the gospel of peace—no terror, no lightnings, no thunders, no earthquakes, but all tenderness and heavenly softness.

Light and the gospel resemble each other in purity. Darkness, the emblem of ignorance and crime. Light the emblem of knowledge and holiness. Light exhales no contagious matter, so the Gospel is eminently a system of purity.

Light and the gospel resemble each other in their inseparable connection with joy and happiness. To the benighted traveller, by land or sea, may well be applied the truth as found in Ecc. xi. 7. "Truly light is sweet."

The gospel finds man in darkness, exposed to the tempests of God's wrath and reverses his condition, fills him with light and peace.

Our blessed Master has said to His church, "ye are the light of the world," and to this end He requires all His Disciples to use their influence and communicate the Word to others as far as possible. To this end He requires every man who can successfully go out in the benighted world of sin, and preach His gospel of light to do so; and to this end He requires every Disciple to contribute to the support of those who are sent to preach, who have the means to contribute.

Bro. Ford in last CHRISTIAN has again called our attention to the needs of the Mission cause in our Province. Money is needed to enable our light-bearers to go forth with the message of the gospel. The calls are numerous and the needs are urgent in many points at present. Brethren, do your best to let your light shine by contributing of your

means to the spreading of the truth as it is in Jesus, and one day you shall walk the streets of gold in that holy city where darkness cannot come; for God and the Lamb will remain its eternal Light.

H. A. DeWolfe

TO W. S. FREEMAN.

Dear Bro., you ask in the July number of the CHRISTIAN to be shown your error in your position on majorities, if it be an error. I am most happy to do so, and to lend any assistance possible. I may not have noticed or replied to your letter, had you not kindly asked for help; as the question is not a practical one, but simply theoretical. It is very much like the doctrine of repentance before faith, which will do for a theory, but utterly impossible to practise. It is impossible to run a church or any organization without the ruling of the majority, as it is to repent of a thing that you don't believe. A moment's thought will reveal the fact to us, that there never was nor never can be an organization governed in any other way. Our schools and our country are governed by majorities. As soon as the ruling by majorities cease all organizations secular and religious must cease. We would never have a school meeting or a school committee were it not the majority ruled. Neither would there be any business meetings. If it could be possible to govern a church without the voice of the majority all business of the church would cease. If the church wanted a preacher there need be no action on the part of the church whatever, because there is good old Sister O., she is opposed to preachers, and of course the majority must not rule, so the church goes without a preacher. The church wants a new singing book but Brother A. objects, he thinks the old book good enough, so that settles the matter. The church thinks it high time to have a prayer meeting, and so they call a meeting to decide what evening it shall be held. No indeed, there is no need of calling a meeting; as majorities don't rule, and there is Brother H., he is opposed to having a prayer meeting on any other night but Thursday night, so of course that ends the matter. And so it is true of every interest of the church, there is always some one to have some opinion different from others and if his opinion was heeded it would destroy every church in existence. This is why we say it is not a practical question, because it is not possible. Such a thing was never known in the history of man. But you say the elders should rule. If so, how can you harmonize your position against the "one-man power"? What is the difference between one man on two men having power? But does not the Bible teach us that the elders should rule? Most certainly. But the question before us is, how shall they rule? And just here is where you were unfortunate in your scriptural quotation as (1 Peter v, 15): *tell us they should not rule as lords over God's heritage*. If the church should desire a new meeting house, and the elder forbid it, then he would be lordship over God's heritage. We find no such ruling as this taught in the scriptures. The ruling of the elders is to be so that the will of God is heeded, and to reprove and rebuke the refractory ones who want to have their own way and will not submit to the majority.

Your questions "what excuse is there for our plea? and why should we cling to immersion? and the majority is against us" are as pointless as they are characteristic. It is neither wise nor nice to shift the issue for the sake of regaining a sharp cut at the question. No one has ever supposed that majorities have anything to do with changing or deciding on what the Bible has taught us. We are to stand by the word of God, if we stand plain regardless of majorities. This is the position I took in my first letter. Had you read it carefully