

Contributions.

The Sun of Righteousness.

R. SHUPPARD.

Sun of Righteousness! True light of my soul, Shine clear upon my heart, That darkness may depart; And back from my obscured vision roll The clouds of sin and doubt.

Sun of Righteousness! Let the glow of love, Which radiates from thee, Dispel all apathy; Thus warm my soul with ardor from above, And holy ecstasy.

Sun of Righteousness! The essential light Which makes my graces grow, Do thou on me bestow; My spirit then shall prosper in thy sight, And I thy fulness know.

Sun of Righteousness! Gradually arise, With healing in thy wings; Thy light recovery brings: In salutiferous rays, from lofty skies, My heart with gladness sings.

Sun of Righteousness! with thy vital beam, My dying soul revive, That I may now receive The "light of life" which does from death redeem, And makes the dying live.

Sun of Righteousness! 's in thy loving face God makes his glory known: And 'tis in thee alone, I see his rich and all-abounding grace In all its wonders shown. Walkerton, May 18, 1892.

Thoughts and Acts of a Day.

NOON.

P.M.

At noon "the firm" and most of the students went out for lunch. Margaret was preparing to eat her modest meal, but stopped to listen to a woman's voice in the outer room asking for Mr. James, the managing clerk. "You advertised for a woman to clean the offices, and I'm after the job." "Go in there to Miss True; she'll tell you all you want to know." "Just like them," thought Margaret; "he knows as well as I do that Mr. James hired a woman this morning. They always put the refusals on me!" A tall, gaunt woman, clean but poorly dressed, entered the room. Margaret bade her be seated, then told her gently that a woman had been engaged that morning to do the work. The woman gazed stonily before her, then rising wearily she said:—"There are too many folks in the world."

"Stop. Don't go yet, rest a little," said Margaret, quickly. "Eat this bread while you wait."

She took the bread without a word and began to eat. She tried to eat it slowly, but there was a famished eagerness in the way she broke it that struck Margaret painfully.

"Are you as hungry for Christ, the bread of the soul's life?" she asked, gently.

"Oh, you're one of them, are you?" the woman answered. "Well if there is a God, which I've often doubted, he shuts his eyes to the fact that lots of folks don't get enough of this kind of bread, let alone that other kind you speak of. . . . If my husband hadn't died of drink, and my boys were at home, and I had work and got paid for it, I think—I think—then I could be hungry and thirsty for righteousness. Just now I ain't."

Nothing could exceed the fierce but restrained emphasis of this speech.

"I am sorry you feel so about it."

If you go to this address, my landlady, Mrs. Davidson, may be able to help you."

"I'll go, and thank you kindly. Mr. McKenzie, one of the city missionaries, will give me a recommend as an honest woman."

"Why, do you know Mr. McKenzie? He is Mrs. Davidson's brother."

"Is that so? Then I'll hurry there right off. Good day, miss, and thank you."

The banana was hardly a satisfactory lunch, and Margaret smiled to herself over a pithy saying of Louisa Alcott's mother: "Cast your bread upon the water and it will come back buttered."

The afternoon was as busy as the morning, and Margaret was glad to get home. Entering the house she was greeted, "My cert! Miss Marg'ret, but I'm obliged to ye for sendin' up that woman. Sic a like day! That hussy I thought such a good cook got drunk! I was clean affronted! I had to telephone for the patrol waggon, and the police carried her out skirlin' and skreighin' like a daft woman."

"Oh, poor thing." "Nair thing, indeed! Hoots! She broke twa chairs and a lot o' chaneys! Let her be decent. Mr. McKenzie says he married your woman to a ne'er-dowell twenty years syne. She was cook in our Dr. Martin's then."

Stout Mrs. Davidson who always relapsed into her native vernacular when excited, alternately gasped and talked.

"Does Dr. Martin remember her?"

"Ay weel. She's seen a night o' sair trouble, nair thing. Her husband died o' delirium tremens, her sons are—God kens where. The landlord turned her out o' her bit room and seized her bit stieks o' furniture for back rent. Gin it hadna been for a freen, she wad hae spent last night i' the streets! My brither will try to find her sons, an' if she does as weel as I expect, she'll be weel lookit after noo."

"How glad I am! How glad I am!" said Margaret.

That night she sang softly with grateful heart—

"Goodness and mercy all my life Shall surely follow me, And in God's house for evermore My dwelling place shall be."

Yes, and in that bright sweet "for evermore," when the tears are wiped from the eyes of his sad children by his hand, his name shall be in my forehead and I shall serve him.

The Commission vs. Denominationalism.—II.

T. D. KNOWLES.

Frequently the question is asked, "Why are there so many different denominations, while all profess to take the same Bible for their guide?" These things, I opine, have been the principal factors in the rise and perpetuation of denominationalism.

1. A zeal for supposed truth. A desire to preserve free from the influence of error, certain opinions which were thought to be Bible doctrines. These deductions of human reason, and stereotyped dogmas were finally crystallized into authoritative creeds, and piously labelled "Orthodox." This was done at first, doubtless, with the view of keeping the Protestant faith inviolate and safe from the false doctrines of Romanism. Such was the spirit that actuated Luther and his coadjutors to draw up and publish the seventeen articles of faith, which afterwards grew into the Augsburg Confession, and became the acknowledged standard of the Lutheran Church.

2. In the second place; a failure to

properly discriminate between faith and opinion and to allow each its proper value, has been a prolific source of divisions; a voritable hot-bed of sectarianism. The confounding of these has produced the most mischievous results, in mingling mere human opinions with sacred teachings of God's Word, and giving to the formulated opinions of men the sacredness of authority, making them tests of fellowship, and the standards by which every man's faith must be tried. The question, therefore, when anyone was on trial for heresy before an ecclesiastical court, was not so much, "what saith the Scriptures?" as "what says our creed?" And, if the views of this man did not agree with these fossilized views of some other man, or men, he was denied fellowship, and cast out of the denominational synagogues! It mattered not, though, he sincerely declared his faith in Jesus as the Christ, and honestly avowed his purpose to take the Word of God as his guide in all things that pertained to faith and obedience; if he could not, conscientiously, speak the denominational "ahibboleth," off came his theological head! What wrongs have been done; and how much of unchristian bitterness caused, by the madness and folly of trying to make all men one in opinions, instead of one in faith! All this might have been avoided, and the church saved from disgraceful factions, had Protestant Christendom, from Luther down, taken the sound position, conscientiously maintained by the grand man who began the reformation, and that is faithfully adhered to by the Disciples today, namely: to "reduce to practice the simple original form of Christianity, expressly exhibited upon the sacred page, without attempting to inculcate anything of human authority, or private opinion, or inventions of men, as having any place in the constitution, faith or worship of the Christian Church; or anything as matter of Christian faith or duty, for which there cannot be expressly produced a 'Thus saith the Lord,' either in express terms or by approved precedent."

A third potent factor in multiplying sects is found in a want of knowing how "rightly to divide the Word of Truth," or, according to the R. V., not "handling aright the Word of Truth." It may truly be said, that "blindness in part is happened to Israel," in this respect, both in the matter of translating, and in giving the proper interpretation of the Scriptures. For some reason, there has been an amazing persistency in ignoring the well-known and accepted rules of interpretation, that has been the cause of almost endless confusion, while it has also served to strengthen the bulwarks of denominationalism. While this is true, I do not say that there has been a deliberate intention on the part of those who have given rise to distinct denominational parties, to misconstrue and oppose the teachings of the Bible, and I do not think so; nay, I believe it is but just so award to such men as Martin Luther, Cranmer, Calvin, Wesley, and many others, the honor of being honest, God-fearing men, and zealous for what they thought was right. But it will not be denied, that Saul thought that he was right and was full of zeal, too, while, as he says of himself, he "thought" that he "ought to do many things contrary to the name of Jesus of Nazareth." He was honest, yet wrong! So with those pious men, their "zeal for God was not according to knowledge." But, we are persuaded, that the founders of denominationalism were more scriptural in their views, and more loyal in heart, than many who have worn their names.

"Don't call yourselves Lutherans, call yourselves Christians," said Luther to his friends. Calvin says: "The custom which enjoins communicating once a year, is evidently a contrivance of the devil. Every week, at least, the table of the Lord should be spread in meetings for worship." Wesley said, in his letter to Mr. Ashury: "Let me be nothing, and Christ all in all." . . . "How can you, how dare you suffer yourself to be called a bishop? I shudder, I start at the very thought. Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me a bishop! For my sake, for God's sake, for Christ's sake, put a full end to this." Again, Wesley says, On Rom. vi. 3: "We are buried with him, alluding to the ancient manner of baptizing by immersion." John Calvin says: "Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water," and Luther says: "First, baptism is a Greek word. In Latin it can be translated immersion, as when we plunge something into water, that it may be completely covered with water," etc. Many examples from the writings of these and others, might be given to show that their views differ from the practice of those who pretend to follow them. But the scholarship and archaeological researches of this century have thrown valuable light upon the original text and interpretation of the New Testament, that even those men had not. There is no excuse, therefore, for ignorance along the line of "handling aright the Word of Truth."

It would be wise and safe, for the stout advocates of sectarianism, who think it necessary to "put forth the hand to the ark of God," as Uzzah did, to reflect upon his fate, and the reward of his presumption; for "God smote him then for his error; and there he died by the ark of God." The ark of God's truth is safe in his own keeping, and needs no protection from denominationalism, where it has been "wounded in the house of its friends." Would the Christian world render acceptable service to God's Exalted Son, let it bury sectarianism, and leave no monument to its memory, and return to "the unity of the spirit in the bond of peace," in the "one body," "one spirit," "one hope," "one Lord," "one faith," "one baptism," "one God and Father of all." Even so, hasten the day, Lord Jesus.

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