

damnation," because through it men came to a knowledge of sin and condemnation. "For I was alive without the law once; but when the commandment came, sin revived and I died, and the commandment which was ordained to life I found to be unto death." (Rom. vii. 9-10). Now this "ministration of death written and engraven in stones was glorious," and in 2 Cor. iii. 11, it is written, "For if that which *was done away* was glorious, much more that which remaineth is glorious."

"That which was done away," or "abolished," was the law of commandments written and engraven in stones; and that which remaineth is the "ministration of the Spirit which is rather glorious." From all these Scriptures we learn that the "law of Moses" of Acts xv., the dead "husband" of Rom. vii., the "schoolmaster" of Gal. iii., and the "ministration of death" of 2 Cor. iii. is one and the same thing, and is the only law that contains the obligation of the Sabbath. And as it has been clearly shown that this law was given only to the children of Israel, and that only till Christ should come; and that when He did come he "took it out of the way, nailing it to His cross," we reach the conclusion that the fourth commandment is not binding on us as Christians.

But we are now under Christ, of whom Moses spoke when he said, "A Prophet shall the Lord your God raise up unto you of your brethren like unto me, Him shall ye hear." (Acts vii. 37). Every purely moral principle found in the Ten Commandments Christ has taught in the New Covenant. We are not compelled to go to the old commandments to learn that we must not steal, nor lie, nor covet; for all of these, and much more that the law says nothing about, are found in the Gospel of Christ, or in the "ministration of the Spirit." When the apostles were sent out to teach all nations they were to teach what Christ had taught them. On these conditions the Lord promised to be with them always. (Matt. xxviii. 19-20). As we follow the teaching and practice of these apostles we find that they never commanded the disciples they made to keep the Sabbath, nor do we ever find the disciples meeting on the Sabbath-day for worship after Christ rose from the dead. But on the contrary, every time we find the disciples congregated it is on "the first day of the week," the day our Lord rose from the dead. When Paul went into the synagogue on the Sabbath-day the congregation was made up of unbelieving Jews and sometimes Gentiles; but whenever we read of the disciples meeting for worship it is always on "the first day of the week." (Acts. xx. 7). What the apostles taught and practised they did as they were guided by the Spirit.

E. C. FORD.

Westport, April 21, 1886.

HE HUMBLD HIMSELF.

More than eighteen and a half centuries ago three crosses were raised on Calvary. This was an event in the history of time important above all others to every member of the human family, because it touched the well-being of all. On each of the three crosses was a victim nailed and raised between the heavens and the earth. They all died as malefactors. One on either side died for his own sins—transgressions; but the victim on the cross which stood between had done no wrong. His acts were blameless, His speech pure, His mind and heart the fountains whence flowed good-will and blessing to the children of sorrow, poverty and pain. He also died for sins—but not his own. God's law found nothing in His nature in conflict with its holy precepts. His earthly judge pronounced Him innocent—but delivered Him to die. If this has a parallel in history, we know it not.

"Sin is the transgression of the law." (1 John iii. 4) Sin had entered into the world and death had followed in its train; hence the race was lost if no redemption was provided. Sin brought death and death passed upon all—even the little innocents who had not broken God's law, came under the penalty, and so many such pass into the grave; but they go there without any demerit of their own, because of the sin of another; they shall rise again without any merit of their own, because of the righteousness of another—Jesus; the Prince of Life, the Lamb of God has taken away the sin of the world.

But all who have been and all who are now living in sin, crime, rebellion against God, how are they to be restored to fellowship with the HOLY ONE, delivered from sin, its guilt and power, and redeemed from the power of the grave—the grasp of death?

There is only one way of returning into fellowship with God, and that is through the Lord Jesus Christ. He honored God's law; His holy life was in unison with its requirements. In its holiness, it was contrary to our sinful nature, and so because it was holy and stood by the authority of God, it was the "law of sin and death." It condemned the sinner. It had no power to give life because of the sinfulness of our nature. Paul says: "It was weak *through the flesh.*" Then, God sent forth His Son in the likeness of sinful flesh, and as an offering for sin, &c. Rom. viii. 3.

When He was made an offering for sin, being nailed to the Roman cross, He took that out of the way which must forever condemn the sinner, and opened up the way by which God could be just and yet the justifier of him who believeth in Jesus.

It would be well for the saint of God to allow His mind to dwell much on the goodness and love of the Author of the plan of salvation—that which made it possible for God to save every member of the human family who will come to Him by the new and living way which He has opened up. I doubt not if we could understand in all its fulness the utter helplessness of our race and hopelessness of the lost condition of men, when following their own desires and guided by their own wisdom, (?) and then see as God sees, or even as He has revealed it, the great plan by which he would draw men from their rebellion into holiness and communion with Himself; and see, further, the glory which surrounds the Eternal Throne, and laid aside by the Redeemer, who by passing through scenes of sorrow, suffering, humiliation and death, prepared the way of leading many sons into glory and eternal joy; methinks it would fill our minds and hearts and tongues with wonder, love and praise."

"In the beginning was the Word, and the Word was with God and the Word was God." (John i. 1). "The Word was made flesh," etc.—first step in humiliation. He took not on Him the nature of angels, but the seed of Abraham.

In human flesh, a Babe in Bethlehem, burdened with sorrows, acquainted with griefs, poor as the poorest—not where to lay His head. Being reviled He reviled not again.

Many hard things were said of Him: a wine-bibber, an imposter, a blasphemer, a friend of publicans and sinners. He bore it all meekly. Why? Because, although He was pure as God is pure, the worst which was said of Him *was true of others*, and He was bearing it for them—for us! The Lord laid on Him the iniquity of us all. The reproaches due to others fell on Him, and covered Him with shame. Passing down through all the stages of humiliation, poverty and shame, he finally came to the lowest depths, submitting meekly to even the death of the cross—the death of a slave, who, even as a slave, is considered unworthy of the privilege of living.

From being higher than the highest of all created beings—He being the Creator of all—He stooped as low as the lowest that He might lift the low, and by actual experience, be able to sympathize with all in whatever condition in life they might be found; therefore, the wretched, the sinful, even

the outcasts among men need not despair, for the way is prepared from the very lowest condition in life up to the throne of the loving Father, and all may come back to the God of infinite mercy. The vilest may be washed—the most filthy may be cleansed. There is ample provision made by Him who was made perfect through sufferings, and is able, willing and desirous to lead many souls unto glory.

"There is a tountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath the flood
Lose all their guilty stains."

"Come then, with all your wants and woes
Your every burden bring."

Our great High Priest is able to save to the uttermost all who come to Him. O. B. EMERY.
Montague, P. E. I.

CORRESPONDENCE.

FROM SOUTH LAKE WEIR.

DEAR EDITOR,—I have no doubt many readers of the CHRISTIAN will be pleased to hear from us in this far-distant land Florida, and through your columns I thought I would pen you a few lines. It is now about six months since we left Halifax for Boston, and while there we went to the Christian Chapel and heard a Bro. Brooks from Missouri preach; also met Bro. Garrison, the resident preacher there. We were taken all through the building by Bro. Haney. Truly the brethren have a fine house of worship in that great city. After spending a few days there we took the train for Galt, Ontario—stopping off to view one of the wonders of the world, the great Niagara—arriving at Galt, we soon found our beloved Bro. Alex. Hume, who very kindly received us into his house, where we remained about two months sowing the good seed, a notice of which was sent you by Bro. Smith, and which no doubt appeared in the CHRISTIAN. But the time came when we had to take the parting hand with these dear brethren, amidst many tears, not knowing whether we should ever meet again until that glorious meeting above, but commending them to God and the ward of His grace, we bade them farewell. From letters received we rejoice to know that they are growing strong in the Lord, and sounding out the Word of Life in that town.

We resumed our journey with the prayers of those we had left behind for our safety, and arrived in New York and called to see Bro. B. Tyler and in the evening accompanied him to the Christian Chapel, where the brethren met for prayer. They have a very fine house of worship, which Bro. Tyler conducted us through. Leaving New York we arrived at Jacksonville, Fla. We put up at the same hotel where Brother and Sister Blenus boards, and in the evening accompanied Sister B. to the hall where the Disciples hold their meetings. We found a few who had come together for prayer and exhortation. Bro. Chandler led the meeting, as Bro. Blenus was absent from the city. As we were leaving we met Bro. B. returning. We resumed our journey and arrived at South Lake Weir on the last night of the old year, 1885. Our hearts were lifted up in thanksgiving to God our Heavenly Father for His merciful care over us while journeying to this land.

On the first day of the year Mr. Foster, proprietor of the hotel, drove us through his beautiful orange groves, and it was a grand sight to behold several hundred acres of trees all bearing fruit. But, ah! how uncertain everything here! for just about one week after this there came a cold wave, which in two or three nights destroyed most of the oranges, and in many instances the trees also, but especially the lemon trees. The loss by this frost has been very great in Florida this year; it is said the like has not been known for over 30 years. But it has taught the people of Florida a lesson not to de-