

### Querist's Column.

[All matter intended for this column should be addressed to E. C. Ford, Port Williams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.]

QUES. 1.—In Eph. ii:3 we are taught that men by nature are children of wrath. This being so, why are not the infants who are also children of nature, children of wrath?

2.—In the parable of the prodigal son, Luke xv, what does the elder son represent?

AN AGED SISTER.

ANS.—According to Dr. McKnight and others the word here rendered nature "signifies one's birth and education." (Gal. ii:15) Also, "men's natural reason and conscience." (Rom. ii:14.) Also, a "disposition, formed by custom, and habit." Thus the Ephesians had become the children of wrath, not because they were born such, but because of the disposition they had formed by their sinful habits, which became a kind of "second nature." To this state of mind Paul refers to when he says, "And you did He quicken, when ye were dead through your trespasses and sins, wherein aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience; among whom we all once lived in the lusts of the flesh, doing the desires of the flesh, and of the mind, and were by nature children of wrath, even as the rest." R. V.

Nothing of this kind can be said of infants. They have never transgressed God's law. They have never been "alienated and enemies in their minds by wicked works;" nor has "the spirit that works in the sons of disobedience" ever worked in them. But rather of these the Saviour says: "Of such is the Kingdom of heaven."

2.—In the first and second verses of this fifteenth chapter of Luke we have the key to all parables spoken on this occasion. The two classes to whom these parables are spoken are the publicans and sinners, who had gathered to hear our Lord speak, and the Pharisees and scribes who murmured because He received them, and ate with them. It would appear from this that while the prodigal, or younger son represents the first class, the publicans and sinners, the elder son represents the second class, the Pharisees and scribes. Whatever other lessons may be gotten out of this parable, these two classes must not be lost sight of.

### Miscellaneous.

#### MULTITUDINOUS NAMES.

In studying the genesis and progress of the Free Communion sentiment, in connection with immersion, one is struck with the great variety of names and also the shifting of names. The first incarnation of this cause was a church by Benjamin Randall in New Durham, N. H., 1780. He had been a Congregationalist and then for conscience a Baptist. As a preacher, he preached free salvation as he understood the Bible. This implied man's responsibility, or freedom of the will to accept or reject God's pardon to the rebel sinner. This was contrary to the accepted theology of the times, a merely softened fatality which permitted man to rejoice in being predestinate to hell forever for the glory of God. "If God wants you converted," said this theologian, "He will convert you without any worry of your own, and if He does not want you converted, worry is all useless."

When Bible truth came to be poured over the proud flesh of this Antinomianism, there came a consciousness of the wounds of sinners, and a mighty cry went up: "God be merciful to me a sinner." This, of course, was disorder, and Randall was disowned and called by various names

which, it was supposed, would prevent the conversion of sinners under his preaching. But the cause grew.

Before twenty years passed there were at least 2,000 people gathered into various organizations, thirty preachers and fifty-one churches. Yet this people had no distinctive name. Most of the ministers, like Randall, had been Baptists, and still held themselves as such, whatever others may call them, as "General Provisioners," "Free-willers," "Randallites," "New Lights," "Open Communists." They spoke of themselves as "the Community," "the Churches," "the Ministry" of the people, the Church of Christ. There were two points about which the names from the mouths of others clustered: Free Will and Free Communion.

Free Baptist, that is, free communion Immersionists, have in the Provinces different names, as they have in the United States: The Free Christian Baptists of the Province of New Brunswick, 10,777; Free Baptists, Nova Scotia, 3,415. These contribute to our Foreign Mission Board over \$1,000 annually. All of these bodies, there as well as in the United States, are tending to the name Free Baptist, besides which name there exists other fragments of the same people in the U. S. "Original Free Will Baptists," of North Carolina; Free Will Baptist Association, The General Baptists, Separate Baptists, United Baptists and Free Christian Baptists, amounting in all to over 170,000. The largest consolidated body (in the United States) is 82,600. All these of various names, it is believed, will be at no distant day in one organization under the name of Free Baptist. At least this is my hope.

The Disciples by their fight to keep rid of the name "Campbellites," know what our fathers had to go through in resisting the name "Randallites." Randall and his associates resisted for twenty-five years all names but Bible names. They spoke of themselves as *the Church of Christ*. "Every church," said one of them, whose writings have come down to us, "every church ought to be governed by the New Testament rule and call itself by no other name than the Church of Christ. I am very certain," he continues, "that this has been the true meaning and intention of this people from the beginning." In some of the records, till 1821, no other designation is used.

But there was a practical question for "the Church of Christ," for every member was under legal stress to pay the congregational minister a minister tax if it took the last cow, unless there should be legal recognition. In 1805 that recognition was given in the following words, passed by the Legislature of New Hampshire:

"Resolved, That the people of this State, commonly known by the name of Free Will Antipedo Baptist Church and Society, shall be considered as a distinct religious sect or denomination, with all the privileges as such, agreeably to the Constitution."

"There ended," said the historian, "all legal opposition to those Free Will Baptists, who notified the selectmen of their unwillingness to be taxed for the support of the Congregationalists. The Baptists, Methodists and Universalists obtained a similar recognition of themselves."

Yet it was not until 1819 this relic of barbarism in the name of God was swept away by general statute or "Toleration Act." Forty-nine years our fathers struggled to put their conviction into law. Think ye, who had no experience in this warfare, how it sounded to be charged with an attempt to "repeal the Christian religion;" "the wicked bear rule;" "the Bible is abolished."

Ever since that legal recognition, 1805, some have reluctantly received the name Free Will Baptist; others have thought it next thing to an inspired name, the Gospel itself being a little sweeter by that name than others. To this day there is a

chafing under it. "If we cannot have the original name *Church of Christ*, let us have "Free Baptist" as we hold free will, free salvation and free communion. Hence the general drift of all to "Free Baptist." General Baptist is the English synonym for the same. — *Exchange*.

#### LINES — 1875.

(Father Ryan.)

Go down where the wavelets are kissing the shore,  
And ask of them why do they sigh?  
The poets have asked them a thousand times o'er,  
But they're kissing the shore as they kissed it before,  
And they're sighing to-day, and they sigh overmore.  
Ask them what ails them: they will not reply;  
But they'll sigh on forever and never tell why!  
Why does your poetry sound like a sigh?  
The waves will not answer you; neither shall I.

Go stand on the beach of the blue, boundless deep,  
When the night stars are gleaming on high,  
And hear how the billows are moaning in sleep,  
On the low lying strand by the surge-beaten steep,  
They're moaning forever wherever they sweep,  
Ask them what ails them: they never reply;  
They moan, and so sadly, but will not tell why!  
Why does your poetry sound like a sigh?  
The waves will not answer you; neither shall I.

Go list to the breeze at the waning of day,  
When it passes and murmurs "Good-bye."  
The dear little breeze — how it wishes to stay  
Where the flowers are in bloom, where the singing  
birds play;  
How it sighs when it flies on its wearisome way.  
Ask it what ails it: it will not reply;  
Its voice is a sad one, it never told why,  
Why does your poetry sound like a sigh?  
The breeze will not answer you; neither shall I.

Go watch the wild blasts as they spring from their  
lair,  
When the shout of the storm rous'd the sky;  
They rush o'er the earth and they ride thro' the air  
And they blight with their breath all the lonely  
and fair,  
And they groan like the ghosts in the "land of  
despair."  
Ask them what ails them: they never reply;  
Their voices are mournful, they will not tell why.  
Why does your poetry sound like a sigh?  
The blasts will not answer you; neither shall I.

Go stand on the rivulet's lily-fringed side,  
Or list where the rivers rush by;  
The streamlets which forest trees shadow and hide,  
And the rivers that roll in their oceanward tide,  
Are moaning forever wherever they glide;  
Ask them what ails them: they will never reply.  
On — sad voiced — they flow, but they never tell  
why,  
Why does your poetry sound like a sigh?  
Earth's streams will not answer you; neither shall I.

Go list to the voices of air, earth and sea,  
And the voices that sound in the sky;  
Their songs may be joyful to some, but to me  
There's a sigh in each chord and a sigh in each key,  
And thousands of sighs swell their grand melody.  
Ask them what ails them: they will not reply.  
They sigh — sigh forever — but never tell why,  
Why does your poetry sound like a sigh?  
Their lips will not answer you; neither shall I.

#### RECEPTION TO T. H. CAPP.

The Young People's Christian Endeavor Society of the First Christian Church welcomed the new pastor of the congregation, Rev. T. H. Capp, last night with a reception in the church parlors. Mr. Capp comes here from St. John, New Brunswick.

The exercises of the evening were opened with an address of welcome by Mr. W. C. Hornbeak. He referred briefly to the history of the church since its establishment fifty years ago, when a man of learning and piety first preached the primitive Christian doctrine in the court house. The speaker had been with the congregation in early manhood and middle life, and now having reached the point of his journey where he began to descend the decline towards old age, he felt joy and comfort in the religion in which he had spent his life, and was