

WHAT SO-CALLED "CAMPBELLISM" IS.

It may be well to state briefly what the Disciples hold and teach on certain points, in regard to which they are so frequently misrepresented by their enemies, and consequently misunderstood by the people.

1. That Christianity, as taught and practised by the Lord Jesus and His apostles, is the perfection of divine wisdom and philanthropy, to which nothing should be added, and from which nothing should be subtracted.

2. That this divine revelation of truth and grace, of duty and destiny, was gradually corrupted in a variety of ways—these corruptions culminating in the great apostasy now known as Roman Catholicism.

3. That the attempts of Protestantism to recover Christianity out of these corruptions have been but partially successful, resulting thus far in numerous jarring sects, under party leaders, and in bondage to human creeds which are far more Confessions of Opinion than Confessions of Faith, and abounding in dogmatic utterances of speculative theology, and deductions of human reason, in which men never can agree, rather than in the simple utterances of faith and duty in which the New Testament abounds, and by which the primitive churches are held in one fellowship.

4. That these sectarian divisions hinder the development of a pure Christianity and prevent the conversion of the world to Christ.

5. That loyalty to King Jesus demands the abandonment of party names, party creeds, and party usages, and the restoration, in letter and in spirit, in principle and in practice, of the Gospel and the church of the apostolic age.

As a basis for such restoration, they submit the following to the consideration of Protestant Christians:

(1.) The Old and New Testaments, the only authoritative revelations of religious truth, and the only basis of Christian faith.

(2.) That the same God who, in former ages, spoke at sundry times and in divers parcels by the prophets, has in these last days spoken unto us by His Son; and that while "the things written aforetime were written for our instruction, that we, through patience and comfort of the scriptures, might have hope," and therefore, these Old Testament scriptures are to be revered and studied for faith and for comfort; still, in point of authority, the New Testament contains all that is now binding on us—and, studied in the light of former revelations, is a complete guide in all that pertains to salvation and to duty.

(3.) That the religion which we call Christianity is not a mere continuance of Judaism in an enlarged edition, except as "the full corn in the ear" may be considered an enlarged edition of the "blade." When the ripe grain in the ear is received, the blade has performed its task, and ceases its functions.

Christianity is, indeed, a new system. Note the following particulars:

(a) A new Lawgiver—not Moses but Jesus (John i:17; Matt. xxviii:18-20; Rom. vii:1-4; II. Cor. iii; Gal. iv:21-31; Heb. xii:18-29.)

(b) A new Covenant (Heb. viii:6-13.)

(c) A new Priesthood (Heb. vii:11; viii:5.)

(d) A new Message (Mark xvi:15-26; I. Cor. xv:1-4; Gal. i:6-9.)

(e) A new Foundation (Matt. xvi:18; I. Cor. iii-11.) The basis truth of the Jewish institution was, one God (Deut. vi:4-5) The basis truth of Christianity is God manifest in the flesh, or the Divinity of Jesus, the Christ (Matt. xvi:18.)

(f) New subjects (Heb. viii:11; John iii:3-7; John i:12-13; Gal. iii:26-29; Rom. viii:15; Gal. iv:1-7.)

(g) New terms of membership (John iii:5; Acts i:37-41; viii:26-40)

(h) New Blessings—all spiritual (Heb. viii:10-12; Eph. i:3; I. Peter ii:5.)

(i) A new rule of life (Acts ii:42; Jas. i:25; I. John iv:6; Col. ii:6-8.)

(4.) That the first complete proclamation of the gospel, and the planting of the first church of Christ, are recorded in the second chapter of Acts. Taking this as a general point, we look back to the Old Testament as containing a record of the preparations for the coming of Christ; and to the four books of Matthew, Mark, Luke and John as furnishing a knowledge of Jesus and the means of faith in him (John xx:30,31.) Then the book of Acts shows how sinners were turned to Christ, brought to rejoice in salvation, and gathered into churches. Following this, the Epistles contain instructions to Christians and churches how to walk acceptably in the sight of God. Finally, the book of Revelation unfolds the fortunes of the cause of Christ in this world, and guides us on to the eternal triumph and reward of the faithful.

We argue not against creeds, but against human creeds as bonds of fellowship

We plead for union, but not for that professedly "liberal" unionism, which places the divine and the human on a common level, and sacrifices the former as readily as the latter to the whims and prejudices of men. We hold, with Paul, to "one Lord, one Faith, one Baptism." There can be no Christian union without these.

We profess to be "liberal" only so far as human expedients and usages are concerned. We will insist on none of our own usages or expedients as essential to union, but freely sacrifice them all for the sake of union. But when it comes to divine truth, divine ordinances, and divine laws, we dare make no compromise. We can give away that which is our own; but we must "render unto God the things that are God's."

We preach Christ crucified to sinners, seeking to win men to Christ. When any sinner is ready to forsake his sins and follow Jesus, we accept him to baptism on his own voluntary confession of faith in Jesus as the Christ, the Son of God. We immerse him into the name of the Father, and of the Son, and of the Holy Spirit, by the authority of the Lord Jesus, teaching him to rely on the Saviour's own promise, "He that believeth and is baptized shall be saved." When thus immersed into Christ, he is recognized as a member of the body of Christ, and is taught that as he has "received Christ Jesus the Lord, he must walk in him, rooted in him, and built upon him, and established in the faith wherein he has been taught, abounding therein with thanksgiving." As long as he thus seeks to walk, we hold him in fellowship without regard to any erroneous opinions he may hold. If he is right about Jesus—trusts, loves and serves Him—we have little to fear from his errors in other matters.

As essential to the union of Christians, we insist on:

1. The only book that all Christians agree on—the Bible.

2. The only Leader and Sovereign they all agree in, and whose name is the only name they will all wear—Christ Jesus.

3. The only faith they all regard as essential to salvation—faith in Jesus, the Christ, the Son of God, who died for our sins, arose for our justification, and ever lives a Prince and a Saviour to grant repentance and remission of sins.

4. The only baptism they all agree in—the immersion of the believer into the name of the Father, and of the Son, and of the Holy Spirit.

5. The only test of Christian fellowship they all agree in—obedience in Christ.

6. The only Church they all agree in—the "Church of God," built on the foundation of apostles and prophets, Jesus Christ Himself being the chief corner stone.—*Standard.*

How DR. TALMAGE STOPPED SMOKING.—No, sir, I do not smoke, nor use tobacco in any of its forms. I once was the slave of the cigar. It ended almost my work and my life. During the first few years I was in the ministry I felt that a cigar was a necessity to me. I could not study, read or write without one in my mouth. Never did a man give himself up more wholly to a debasing habit than did I."

"What was the effect upon your brain and nerves?"

"Most harmful in every way. I became a dyspeptic, a poor sleeper, and so nervous that the creak of the stair as I went up or down would cause me to start. It was killing me. I had smoked myself into eternity, long before this, had I kept on."

"I stopped in this wise: when twenty-eight years of age I was called to a pulpit in a large city. I went to see and be seen. On Monday one of the prominent members of the church, who was engaged in the tobacco business, told me that if I would accept the charge he would supply me, free of cost, with all the cigars I wished to smoke. I thought this thing over, and, on the cars going home, I figured out the expense of the habit, and I thought over the harm it was doing me, and, through my example, the harm it was doing others; then I said, 'God helping me, I will never smoke another cigar,' and I haven't."

"Didn't the abrupt breaking off of the habit affect you seriously?"

"O yes; for some weeks I was in much distress, and went South to visit old friends. I wasn't able to preach; but by and by the effect wore off, and I became a new man. From that day to the present, a period of over twenty years, I have been kept out of my pulpit but twice on account of sickness."

"A good way to divert attention from the fact that you are doing nothing is to keep up a noise about the way in which other people are doing something."

The less we do the more we have to say against those who are workers. When we find fault with the way in which others work, we advertise our own failures. It is the man with a beam in his own eye that is busy pulling motes out of others' eyes. It is certainly a greater sin not to be a worker for God than to work contrary to what other may suppose is the right way.

Died.

MERCER.—On the 24th April, after a short illness, Sister Joshua Mercer in the 81st year of her age. She became a member of the Christian church January 8th, 1835. Her faith was strong in the Lord, for she knew in whom she had believed. "Blessed are the dead who die in the Lord."

WALLACE.—At West Gore, N. S., May 17, 1891, H. Braden, son of Josiah and Ermina Wallace, aged one year, eleven months and ten days. Thus, a few days under two years of age, this bright little boy, the darling of the family and pet of his fond parents, was taken away by the cruel monster, death. A large number of sympathizing friends attended the funeral. Our text for the occasion was: *They shall return again from the land of the enemy.* (Jer. xxxi.16.) Innocent children, as well as others, when death overtakes them, are carried away into the land of the enemy. But how cheering the thought that they shall return again from the land of the enemy. "For Jesus must reign till all enemies are put under His feet. The last enemy that shall be destroyed is death."

"Go to thy rest fair child,
Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head,
Fresh roses in thy hand,
Buds on thy pillow laid,
Hasten from this sad and sickly land
Where flowers so quickly fade.
Shall love with weak embrace
Thy upward way detain?
No! gentle angel, find thy place
Amid the cherub train."

J. B. WALLACE.