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THE CHRISTIAN.

„FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD.”—Paul.

Vol. IV.—No. 6.

SAINT JOHN, N. B., APRIL, 1887.

Whole No. 42

The Christian.

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ST. JOHN, N. B.

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DONALD CRAWFORD, - - - NEW GLASGOW, P. E.

CO-EDITOR:

T. H. CAPP, - - - - - ST. JOHN, N. B.

ST. JOHN, N. B., APRIL, 1887.

Since New Years day the winter has been very severe in these parts. It has become quite common to hear the old residents say: Well this is the hardest winter we have known for several years. Yesterday and to-day have the appearance of spring.

To OUR SUBSCRIBERS. — Several typographical errors have occurred in changing to our new system of mailing. During the past month we have revised our list and corrected all mistakes we can find. If any should still exist please notify us at once and we will have them rectified.

SINCE Bro. M. B. Ryan undertook the work in Rochester, N. Y., seven have been added to the army of the Lord. And among other things he writes us—“ We are pushing the work here vigorously as we can. We will purchase a lot and build this summer if possible. It is the day of small things with us now. We hope for better things soon. I am glad to know of the progress of the work in the provinces.”

The letters from Brothers Murray and Harding, concerning Halifax, are very encouraging. At our last Annual we had the pleasure of meeting with several of the Halifax brethren, some of whom we had never seen before, and then, as now, they seemed to be full of work for the Master. We trust that this call from Halifax will not go unheeded; but with our prayers and “mites” (if that be all we can spare) we will aid these brethren to carry on the good work of the Lord in this city. As to the question—To whom should we send our contributions? we would answer:—to Brothers W. J. Messerly, 127 Maitland st.; H. E. Cooke, 133 Creighton st., Halifax, N. S.; or E. Wallace, Dartmouth, N. S.

SO MUCH has been written in the secular and religious papers concerning the life and death of Henry Ward Beecher, of Brooklyn, N. Y., and of wide world fame, that nothing need be said by us—but simply, that he died on Tuesday morning, March 8th. He had passed the “three score years and ten”—this coming June he would have been 74 years old. For fifty years he had been a preacher, about forty of which was with the Congregational Church in Brooklyn. His house and church during

the funeral had no signs of mourning, such as black draping, &c. And but for the bowed heads and grief-stricken faces of those attending the services, it might have been taken for a wedding—for there were flowers here, there and everywhere. And this was in keeping with the expressed wish of the Brooklyn preacher. “Strew flowers on my grave, but let no heathenish practice prevail of draping in black as a token of sorrow when a man has passed through death to eternal life.”

IN THE *Scottish American*, of a short time ago, we found the following upon “The progress of Temperance,” which will be of interest to us all:

“The drinking habits of Scotland and England have been to a marked degree broken up. The long row of decanters has ceased to adorn the dining table. The spirit bottle no longer comes upstairs in the evening, but blushes in the darkness of the collar. It is thought disgraceful for a gentleman to get drunk, and despite the immense increase of the population, the excise shows a falling off of millions. Best of all, the medical profession have again come round to the men and women, who, in the teeth of any number of facts dared to believe in their moral sense. Doctors no longer say that alcohol is a necessary article for food. All the leading men of the profession agreed the children are better without it, and most healthy adults. The advanced guard would go a great deal farther than this. Indeed, Dr. Richardson would be ready to agree with the Scotchmen in recommending thin water gruel as the best of all beverage. It is a calm drink and wunna excite your pawsons.

THE three following reports were crowded out from the columns of Church News.

ST. JOHN ITEMS.

The Quarterly Meeting was held on the second Lord's day in March. There were no delegates present from other churches. The meetings continued for two weeks. Although the weather was very unfavorable, yet the meetings were well attended and interesting. We have no additions to report, but hope that our labor has not been in vain. Monday evening of the second week was devoted to the annual meeting of the “Woman's Missionary Aid Society,” report of which will be found in another column.

WESTPORT.

Dear Christian:—We had one addition by baptism last Lord's day. We have had a few extra meetings with the church here in Westport, some of which were very interesting. The attendance was good about all the time, and we trust the brethren are stronger for the few meetings held. The brethren at Westport are at peace, the congregations at our Lord's day meetings were never better, and the church is in a position to carry on the work to greater success if they are only faithful to the trust committed to their charge. I have not visited the brethren at Tiverton since my last report, but learn that the meetings are kept up with interest, and that quite a number of the young, as well as the older brethren, take active part in them. My daily prayer to God is, that these dear brethren may be kept from the evil around them, and that

they may continue as they have begun, that by and by we may all meet in heaven without the loss of one.

E. C. FORD.

Westport, March 24, 1887.

HALIFAX.

We were in the city four weeks, three in February and one in March. The weather was not propitious. The changes were frequent and severe.

The place of worship, on Argyle street, although the best to be had at present, is not very attractive. It will be necessary to procure a better place as soon as one can be found.

The meetings increased in interest and in numbers. Our last meeting was a great improvement on the first. The brethren were pleased and encouraged with the marked increase in the meetings. Every doubt as to the possibility of building up the church in Halifax was dispelled.

A board of officers were appointed: Bro. Wallace and Cook, as elders, and Bro. Messerly and William Harding deacons. These brethren have the cause at heart. They are deeply in earnest in the good work in Halifax, and will do all in their power to further the cause in the city. They have the confidence and co-operation of the church. We can assure our brethren throughout the provinces, they will be safe in placing confidence in these brethren. They understand the mistakes that have been made in the history of the church in Halifax, and they are determined to avoid them, and not repeat any such mistakes. Our judgment is, the prospects were never so encouraging for permanent success in the city as they are now. Their ideas of systematic work, their unity, and their co-operative strength are the best I ever saw in the history of the church. If these brethren can have the sympathy and encouragement of the brotherhood they will undoubtedly succeed in establishing the church permanently in the metropolis of our province, which would be most certainly “a consummation devoutly to be wished.”

During our stay in the city we had the pleasure of enjoying a visit from Bro. and Sister Carson, who gave us many words of encouragement. They are now helping the brethren in the great work in Cornwallis. Bro. McLean was with us one evening and gave us a good warm earnest talk. Any of the brethren who chance to be in the city on Tuesday evening let them be sure to attend the meeting on Argyle street.

H. MURRAY.

N. B. AND N. S. MISSION.

RECEIPTS SINCE LAST REPORT.

G. W. Archibald, R. I.,	30 50
J. W. Powell, Freeport, N. S.,	50
Willing Workers, Westport, N. S.,	12 00
Henry Hill, French Village, N. B.,	2 00
Church in Halifax, N. S.,	27 00
Ladies' Aid Society, Milton, N. S.,	5 20
Sunday-school Class (Sister Dedrick's),	2 00

Total, \$49 20

T. H. CAPP,
Treasurer.

DOES FAITH SAVE?—The CHRISTIAN still persists that a believer is not saved, unless baptized. As he asserts that he knows nothing of what is meant by wholly saved, salvation incomplete—expressions we used in supposed deference to his theory—but that “if a man is saved—why he is saved; and if lost, he is lost,” he must mean that the unbaptized believer is lost, and that faith is counted for nothing, in his case.

Lest, however, we do not fully understand our contemporary, we ask him to answer the following questions:

1. What is faith?
2. Is a man saved when Christ's atoning work and righteousness becomes his, through accepting Christ as his substitute?
3. Is it faith or baptism which thus appropriates Christ's substitutionary work?
4. Our belief is that the faith which saves always is accompanied by the spirit of obedience. Will the believer with disposition to obey, be lost, if he dies before he has obeyed the command to be baptized?
5. If he be thought lost when dying in this condition, does God have most regard for this state of the heart or for the outward act?
6. There are but two states mentioned in the Old Testament—saved and lost. Can a man who has the disposition to obey be in the state of those who have the mind of the flesh “which is not subject to the law of God, neither indeed can be.” Rom. viii. 9. If not in the lost state, must he not be saved before he has actually obeyed?
7. There is not a case in the New Testament where baptism is mentioned with faith in the justification of the sinner. It is “justified by faith.” Is the man who is justified by faith unsaved until baptized? In other words, Can a justified man ever be in a lost state?
8. We understand that our Disciple friends believe in falling from grace. A man who has once been saved through belief and baptism, goes back into the lost state. When he believes the second time, does he require to be baptized again to be saved, or does the virtue of the old baptism still hold? Would there not be as much need of the baptism the second time, in order to salvation, as the first?
9. Is it the act of obedience, or the spirit which prompts obedience, which God regards? If the former, then does not this make God more solicitous about the letter than the spirit; if the latter, then can a man who has the faith which brings with it this spirit, be lost because unbaptized?
10. The believer is baptized from love to Christ, or he is not. If he seeks baptism from love to his Lord, can one who loves Christ be unsaved? Does not John say, “Whosoever loveth is born of God?” Would not this, therefore, be equivalent to saying that a soul born of God is unsaved, or that a regenerated soul might be in hell? If he does not seek baptism from love to Christ, can such an act save him? Is there any value in an act not prompted by love? Does not the Disciple idea, that faith must be supplemented by baptism before one can be saved, either lead to the conclusion that a soul that loves God may be in a lost state, or that salvation depends upon submission to an act not prompted by love to Christ? When THE CHRISTIAN has answered these questions, and we know his exact views on these points, we may have a final word to say. For the present, we shall not refer further to our argument.

In the *Messenger and Visitor* of March 23rd is found the above article. We have inserted it, not that it is a reply to anything we have said, but that our readers may see that our contemporary makes no attempt to further defend his position, and makes no reply to the answers we offered to his questions. If our replies are fallacious, why not embrace the opportunity to prove them such? If, in the judgment of our critic, they are unworthy of such an attempt, why not present them to his readers that they, too, may see the want of potency in our replies, and thus assist those who have, to use the language of our questioner, “been assailed by this belief?” For, let it be remembered, our contemporary started this controversy, and claimed that the end he had in view in continuing it was to assist just such persons.

We have been asked we scarcely know how many questions, and, on our part, an attempt has been made to answer every one. We, in turn, have presented a few, but our replies and questions have, with

but one or two exceptions, met with no response whatever.

The *Messenger and Visitor's* arguments and questions have been placed in the columns of THE CHRISTIAN, but the replies, denials and questions of THE CHRISTIAN have not appeared in the *Messenger and Visitor*. So much so that several readers of the last named paper have said to us, “We would like to see a copy of your paper that we may know how you answer the questions submitted to you.” By reason of such treatment we feel justified in putting off, for the present at least, any reply to the foregoing questions—questions that, to our mind, can be easily answered and harmonized with what we understand to be the teaching of the Bible.

Before concluding these remarks it might be well to notice one or two points. (1) Wholly saved, fully saved, salvation incomplete—phrases used by our contemporary, to which we took exception, were employed, so he affirms, in “supposed deference to our theory.” Of course, we are not to say positively in what sense he uses the word deference. Daniel Webster says, — “Deference marks an inclination to yield to one's opinion, to acquiesce in the sentiments of another in preference to one's own.” Are we to find in this definition the secret of our critic's silence? Of a wish in him to veer off on another tack? That moves him to offer us the laboring oar?

(2) The word “alone,” so prominent in former articles, is conspicuously absent in the one above. The heading is, “Does Faith Save?” To this we answer, Yes, for it is a Bible doctrine; but to our contemporary's former proposition, “Does Faith alone Save,” we answer, No. All along we have been contending that the word “alone” should be taken out, for with it the proposition is not only unscriptural but anti-scriptural. We are pleased to notice that at last the word “alone” is left out. Is this omission due to a supposed deference to our theory?

(3) After submitting to us the above questions and requesting from us a reply, our critic concludes with: “When THE CHRISTIAN has answered these questions and we know his exact views on these points, we may have a final word to say.” We may! Now that's rather cool, to say the least of it, is it not? What an inducement to answer his questions, when, judging from the past, he would give to his readers no chance to see our replies and denials to the doctrines he attributes to us. And when he knows our views, even then he may (but more likely not) have a final word to say. If we had treated our contemporary as he has treated us during this short controversy, we imagine that there would be within us a consciousness that on our part had been somewhat violated the Golden Rule, which reads something like this, “Whatsoever ye would that men should do to you, do ye even so to them.”

MISSION SOCIETY REPORTS.

ANNUAL MEETING OF THE WOMAN'S AID SOCIETY OF THE COBURG STREET CHURCH.

Dear Sisters of the C. W. M. Society, and Friends:—We are happy to greet you again, as another Quarterly has dawned upon us. And it is with deep gratitude to our Heavenly Father that we have been spared to work in His Vineyard one year more.

Since our last Annual, we have held a good many meetings, which our sisters have made sacrifices for. Have our souls been blessed in the doing? Has any one else been benefited, or felt the influence of our work? Or has there been any reflex influence? It is one of the objects of our coming together to bring out the talent of our sisterhood, to encourage, to stimulate and increase our power for good. We read articles without number on temperance work for women. Of indoor employ-

ment and outdoor employment (all good), but what, we ask, can be more ennobling, more elevating, than to labor for the cause of Christ, to have our hearts warmed by His love, “for His great love wherewith He loved us,” and to feel the cleansing of His blood upon our souls.

For this we are banded together, that our humble efforts combined may guide others to see the light of the Gospel, and accept the gracious offer of pardon, for He says, If ye love Me keep My commandments, and they are not grievous.

We feel there must be inspiration in these reunions, as we clasp hands with our Young People's Mission Band, (who have organized since last year's Annual), and our band of willing “Little Workers,” to hear the report of their trials and successes of the past year, and their plans for the future.

Of course our minute reports seem small besides the numbers of our sisters of the States, but we do not despise the day of small things. Knowing we have made some headway since last March, we take courage and press on toward the mark for the prize of our high calling of God in Christ Jesus. Phil. iii. 14. Perhaps it would not be amiss to make a note of the number of Aid Societies of our American sisters. In their last report they give the number of auxiliary societies 509, with a membership of 11,009; Mission Bands, 155; in this number is included our Little Workers. We have one also in Digby Co. N. S., and we hope ere another year to learn of others. Some of our Sunday-school boys were asking why they could not have such a band as the Workers.

So they could, if some older one could only feel interested enough to start them and keep one going. There is lots of latent power in our Sunday-school, which only wants some motory power.

In closing, dear young friends of our bands, and sisters of our Aid Society, I ask you, I beg of you, strive to do your best. Reach up higher, and higher, be more holy in your lives, that others may see that your lamp is burning.

Hunger and thirst after righteousness and ye shall be filled.

Wherewithal take unto you the whole armour of God, and praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance for all saints.

Grace be with all them that love our Lord Jesus Christ in sincerity.

Mrs. M. OWEN,
President.

St. John, N. B., March 21st, 1887.

SECRETARY'S REPORT.

Our Society has met as usual during the past year on the last Thursday in the month with an average attendance of ten members. This is, I am sorry to say, a much smaller average than we would like to report, but when we take into consideration the fact that there are two other branches of this mission in our church it makes quite a difference. I allude to the Young People's Mission Band and the Little Workers, both valuable aids in this work. The object of these societies is to have a missionary in the home field as soon as the necessary funds are raised. In fact, it has been suggested by some of the members that we might make a beginning now, as soon as a suitable man can be found that is willing to take up the work. We believe there are many in these provinces who would gladly accept the gospel in its purity if it were rightly presented to them, and for that reason we are willing to do what we can towards it. We cannot all be preachers, but we can help to send the laborers into the Master's vineyard by our contributions large or small. “Give,” says the Saviour, “and it shall be given to you again.”

Though our Society is small in numbers, yet we are earnest in the work, and we trust the time is not far distant when we shall have preachers.

throughout these provinces preaching the gospel of the grace of God.

I take this opportunity of thanking the many friends that are not members of the Society but are interested in the work, who have so kindly sent their monthly offering.

I would also state that the amount now in the Treasurer's hands is \$420.00, seventeen dollars of which was contributed by the Milton Church, Queen's Co., N. S., and forty-eight dollars and two cents being handed in by the Little Workers of Coburg Street Church.

Respectfully submitted,

JOSIE E. BARNES,
Secretary.

YOUNG PEOPLE'S MISSION BAND REPORT, 1887.

On 14th May, 1886, the members of Mrs. Miles' Sunday-school class and a few others, met in this room to organize a missionary society, which we decided to call the Young People's Mission Band of Coburg Street Church. The following officers were elected for the ensuing year: President, Mrs. Miles; Vice-presidents, Miss Georgie Murray and Miss Emma McInnis; Treasurer, Miss Katie Harris; Secretary, Miss Josie Morrison; Executive Committee, Miss Murray, Miss McInnis, Mr. DeVoe and Mr. Christie.

The Band at that time was composed of eight members, which has increased to a membership of twenty-four, with an average attendance of twelve at each meeting. Our meetings are held on the last Friday evening of each month. It might be said here that the members are not confined to this Church or Sunday-school, and anyone may become a member by paying five cents to join, and five monthly. We have had eleven meetings and have received \$9.10, making an average of eighty-three cents at each meeting. Our money is given to the general treasurer of the Christian Women's Board of Missions, to whom we have given \$5.55, leaving a balance of \$3.55 to be handed in at our next meeting. The motto of our Band, which is found in II. Peter iii. 9, is "Not willing that any should perish." Our meetings are opened with singing and reading of the Scriptures. The minutes of the previous meeting are read, after which we have a short programme of readings, recitations, and singing. We would like to have our friends come to our meetings, especially the members of our Sunday-school, and on behalf of our members I extend an invitation to all present to come and join our Young People's Mission Band.

MISS JOSIE MORRISON,
Secretary.

REPORT OF THE LITTLE WORKERS.

On March 27th, 1886, the Little Workers met for their yearly election of officers. Ray Christie was elected President; Eliza Hoyt and Josie Hamilton, Vice-Presidents; Sadie Pheasant, Secretary; Nellie Johnston, Treasurer. The membership is thirty-one. We have had fifteen meetings with an average attendance of twelve. Quite a number of the members are small and do not attend regularly. Meetings are held fortnightly on Saturday afternoons, notice being given the Sunday before by the Superintendent of the Sunday-school. If the day is not pleasant we meet the next Saturday—that is done on account of members living a long distance from each other.

The time is employed by singing, then reading a portion of Scripture, sometimes repeating the Golden Text in concert, and reading of minutes of last meeting. Then we do fancy work, or whatever the officers have prepared, and during the working time members take turns in reciting something interesting. Our meetings are enjoyed.

Last spring we worked faithfully for the sale,

and although a very unpleasant day, our efforts were repaid by the handsome sum realized. The Treasurer will tell you about that. Our annual meeting takes place this month, when we hope more will be added. We like to have visitors, old or young. The proceeds are handed to the Womans Aid Society of this Church for the benefit of the Home Mission, and trust that our youthful efforts will do some good for Jesus, who gave His life for all.

SADIE PHEASANT,
Secretary.

REPORT OF THE TREASURER OF THE LITTLE WORKERS.

We are glad to meet so many here to-night who are interested in missionary work, and hope you are all as willing to work as the Band called Little Workers. Their report for the year I will read to you. Our collections were:—

1886.			
April,	....	....	\$4 33
May, ..	....	....	46 49
June, ..	....	....	3 40
September,	....	....	1 41
October,	....	....	3 41
November,	....	....	1 36
December,	....	....	77
1887.			
January,	....	....	75
February,	....	....	1 51
March,	....	....	20
Total ....	....	....	\$63 36
Paid out for goods,	....	....	12 10
Balance,	....	....	\$51 26

We cleared at our sale \$46.49. For three months in summer we did not meet. We hope to give you a report as good, if not better, next year.

N. JOHNSTON,
Treasurer.

March 21, 1887.

GOING ON UNTO PERFECTION.

The advice of the apostle to his Hebrew brethren was that they should grow into the fulness and stature of the new man in Christ. Hence, the injunction, "to go on unto perfection." In order to this growth they must have the principles of the doctrine of Christ. This does not mean they should lose them or forget them; but rather use them as a foundation upon which to build. It would not be wise to be all the time laying the foundation, there must be a superstructure. This growing into perfection, is proof positive that we are not perfect. It is impossible for that which has its growth, to continue to grow, or for that which is perfect to go on to perfection. We do not therefore expect perfection, but we do expect growth. Unless we are growing we cannot reasonably expect to attain unto eternal life. The assurance of our future salvation is not, therefore, in the degree of growth but in the process of growth. We are fulfilling the injunction, and also the function of the new life, when we are growing or going on to a greater and higher degree of Christian life. This perfection or perfect life to which we are growing is the divine standard of a Christian life. Man being imperfect, it must necessarily follow that all human standards of Christian life are imperfect, and as the Christian is constantly growing, he soon out-grows all the imperfect rules and standards of life and doctrine. We can plainly see how unwise it is, in this age of progress, and having the religion of growth, to adhere to any human law, or to be circumscribed by any rules of faith and practice that are not divine.

We learn also from this life of growth or "going on" principle that one brother may not be so far along in the way of divine life and yet be on his way

to heaven. If we know more to-day and therefore do better than we did five years ago, we cannot say we were not then on the way to perfection. The fact that we have advanced in knowledge and practice is an evidence that we were on the road to life. Those who do not advance may justly doubt their direction whether it be toward heaven. We should be very cautious how we judge those who may not be so far along in the way of duty; they may be "going on," and that is just what we are doing. Who can say that they are as far advanced as they ought to be? If I say to my brother he is not doing as well as he ought, can he not return the rebuke? But says one, "when we see a person doing that which is not the will of God, we have a right to say he is not on the way to heaven." We better not be too hasty even in this decision, for the Lord has told us that "whosoever wills to do My Will shall know of the doctrine," etc. It may be those who are not doing the will of God are ignorant of His will, but are desirous to do it, and really think they are doing His will, if so, they are on the way to the knowledge of His doctrine, and will eventually reach it. Before we condemn them in their error, we should know they were not desirous of knowing the truth. Do we know that? Would it not be much better to treat them as we would have them treat us, i. e., as being sincere and desirous to know and to do God's will, and let Him who knows the hearts of man be the Judge? It is very evident that those who do not will to know God's will, will never know it; and therefore never do it. Of such there can be no hope of them ever finding the way of life.

Let us notice another lesson contained in this life of growth, i. e., the impossibility of finding salvation in the ideas of our fathers. Many in looking back to the piety and devotion of their ancestors naturally conclude they were right, and by walking in their steps will necessarily make us right. This cannot be true. We cannot walk in the steps of our forefathers, with our increased light and knowledge, and be as good as they were. We remember asking a young man if he understood the truth as had been presented during the meeting he had attended. He said he did and it looked very plain to him. The next question was: "Do you intend to obey it?" He thought not. Then came the question: "Why not?" The answer was, "Because his father and mother were good Christians and he did not wish to do different from them. He believed they were safe in glory, and if he followed their steps he would also reach heaven." Do you not believe your father and mother were living up to duty as fast as they learned it? He had no doubt of that. Well, my friend, are you doing that? Are you doing your duty as well as you know it. If not, you are not as good as your father and mother. If they were doing what they understood to be right you must do what you understand to be right, in order to be as good as they were. I am not saying a person is right because he thinks he is right, but that the one who does not live up to the measure of his knowledge of the truth is not as good as him whom he admires is living up to what he has learned. In the life of Christian growth we increase in knowledge and this involves the necessity of doing more. The more we know the more we should do. "Going on unto perfection" is the increase of knowledge. How then is it possible for us, in following this law of growth, to look back to our forefathers for examples. I hear some one saying, "This destroys the plea for a return to Primitive Faith and Practice." I answer no, because the standard of Christ and His apostles is divine, hence perfect; and the religious world has fearfully retrograded from this standard, and therefore needs this progressive work. He who thinks he has reached the apostolic standard in his knowledge and practice will have no use whatever of the injunction, "to go on to perfection."

H. MURRAY.

The Christian.

EDITORIAL.

Also what shall they do which are baptized for the dead if the dead rise not at all, why are they then baptized for the dead?—1 Cor. xv. 29.

In reasoning with persons in the Corinthian church who denied a future resurrection of the dead, the apostle showed that the resurrection of Christ was a part of the gospel which he had received and had preached unto them—which they had believed and by which they were saved unless they had believed in vain.

These persons admitted that Christ had risen, but denied that others would rise. Paul argued that whatever was true of Christ the Head would be also true of His people who were His body. If there was no resurrection then Christ was not risen. But as they had admitted His resurrection then was death's domain invaded and at least one victim delivered, which was the grand demonstration of the resurrection.

We propose to consider the two questions at the head of this article, and ascertain if possible what is meant by being baptized for the dead. Perhaps no question in the Bible has caused more discussion than this, nor any elicited more numerous and conflicting answers. We will only mention a few of the many.

1st. It is thought by many, especially the Mormons, that the apostles taught Christians to be baptized, in place of dead friends who had not the opportunity of obeying the Lord in that ordinance themselves, which Paul now contends would be of no avail to them or their friends if the dead rise not. But as this is so contrary to the spirit and teaching of the New Testament and without the least authority there it is too absurd to be admitted. Every one must bear his own burden and give an account of himself to God, and be judged for his own and not another's actions.

2nd. Another teaches that believers were baptized to show the death and burial of Jesus Christ, and were thus baptized for a dead Christ. But Jesus was not dead but alive before He gave the commandment to be baptized, and can never again be called the dead. Besides this, the dead here is plural and cannot refer to Christ.

3rd. Another view is this—those who were baptized in times of persecution had death staring them in the face when they confessed the Lord Jesus and were hence baptized in view of death. But this would be baptized for death or dying instead of for the dead.

4th. But a far more popular view than any of the foregoing is the following. Persons were baptized to fill the ranks of fallen martyrs as new recruits take the place of soldiers who die on the battle field to keep up the number of the army. And Paul asks, what shall they do who are baptized for the dead martyrs if the dead rise not.

If Paul were asking what will become of those who were baptized to fill the place of dead martyrs if the dead rise not, it would make him a fimsy reasoner. Or if he asks why they did it, an opponent could easily reply to the first, Why, those who were baptized for the martyrs will be just as well off as others even if the dead rise not. And he could reply to the second question, It was right to keep up the ranks whether the dead rise or not. Be it remembered that the apostle never reasoned in an inconclusive manner. Besides his talents, natural and acquired, which were of the highest order, he was inspired by the Holy Spirit to speak the word of God which is "living and powerful and sharper than any two edged sword," &c., &c. He did not ask what will become of those who are baptized for the dead, "but what thing will

they do!" We have no reason to conclude that there were any martyrs in Corinth at the time this letter was written, how then could persons be baptized to fill their places. "Many of the Corinthians hearing, believed and were baptized" (Acts xviii 8.) They were baptized because they believed the gospel of their salvation which had nothing in it about the death of martyrs, and if asked for what they were baptized it would be the farthest from their minds to reply, We were baptized to fill the places of the martyrs. This view of the passage then seems utterly inadmissible.

In our endeavors to find out what Paul means by baptized for the dead we notice an ellipsis between the words *for* and *the dead*. All interpreters acknowledge that some words are *understood* more than are expressed which are necessary to give the sense and meaning of the passage. If, therefore, we fall on the right word or words, that is, on words which fully accord with the apostle's teaching and that do not oppose any Bible truth, we cannot be far from the true meaning. We have tried different words to fill the ellipsis in the foregoing views and found them all to fail, that is, to be inconclusive, if not absurd, in our humble judgment at least.

Let us now try the passage as follows, "What shall they do which are baptized for (the resurrection of) the dead, if the dead rise not? Why, then, are they baptized for (the resurrection of) the dead?" In considering this view, which supplies the ellipsis with the three words, "the resurrection of," we propose the following questions:

1. Were the disciples really and truly baptized for the resurrection of the dead? They certainly were. This is the ultimate point they aimed at when they entered the Christian race. The glorious end of the Christian course is the resurrection of the saints.

2. Did Paul reason conclusively when he asked the second question, "Why were they then baptized for the resurrection of the dead, if the dead rise not?" Nothing could be more plain and pointed than this question, which is simply this, "Why were they baptized for what had no existence? Why baptized in the hope of grasping a phantom?"

3. Is Paul's first question pertinent? "What shall they do which are baptized for the resurrection of the dead if the dead rise not?" Nothing can be more so. Baptism symbolizes the Christian system. It was founded on the death, burial, and resurrection of Christ, and all its glory will appear at the resurrection of the redeemed. Paul's opponents proposed a system without a resurrection in it and called it Christ's system. There was nothing in baptism to symbolize such a system, and those who were baptized to symbolize that gloomy system made a mistake and did the wrong thing. Paul now asks, What shall they do to be right or symbolize the right system? What other action shall they perform? As these opponents had no system and could get none without death, burial, and resurrection in it, it was a direct way to stop their mouths by asking what other symbol they could get than that of Christ's own appointment, which so clearly pointed the believer to Jesus' finished work and was the beginning of that course which led away from the love and practice and condemnation of sin on till the dead in Christ shall rise first, and His living saints shall be changed and caught up together with them in the clouds to meet the Lord in the air and to be forever with the Lord.

The things which were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures might have hope, and the journey of Israel from Egypt to Canaan most beautifully typifies and illustrates our present subject. Suppose an intelligent and pious son of

Abraham was interviewed in the wilderness as follows:

"This, I presume, is not your home, as you seem on the march?"

"No," he replies. "We left Egypt and were baptized for another home."

"When were you baptized?"

"Soon after we started on our journey."

"Where was it done?"

"In the cloud and in the sea."

"How was it done?"

"We were under the cloud and passed through the sea."

"Into whom were you baptized?"

"Into Moses. He went before us; we followed him. We had such clear demonstrations that God sent him to be a leader and a deliverer that it would be the most criminal unbelief in us to refuse to hear and obey him as God's prophet. By that action we were initiated into Moses."

"For what were you baptized?"

"For a deliverance from Egypt and Pharaoh and his hosts, who were all destroyed in the sea."

"Were you baptized for anything else?"

"Yes. That we might worship God in the wilderness."

"For anything else?"

"Yes. That we might possess the land of Canaan."

"For anything else?"

"No. This is the consumation of the promise of God made to Abraham, Isaac and Jacob. This is the rest that remains for Israel."

Ask an intelligent Christian in this world, "When were you baptized?"

He will answer you, "Soon after I began to learn of Christ."

"Where were you baptized?"

"In a sufficient quantity of water to be over and around me, like the cloud and the sea covered the Israelites."

"Into whom were you baptized?"

"Into Christ, who led the way in the river of Jordan and commanded me through His apostles to be baptized. I had such glorious proofs of His divine power and Godhead that it would be criminal unbelief in me to doubt or disobey Him."

"For what were you baptized?"

"For the remission of sins."

"For anything else?"

"Yes. For the gift of the Holy Spirit."

"Anything else?"

"Yes. For the purpose of walking in newness of life."

"Anything else?"

"Yes. For dying a triumphant death—to die in the Lord."

"For anything else?"

"Yes. For the resurrection of the dead."

"Anything else?"

"No. This will be the fulness of joy and life for evermore."

D. C.

(To be concluded in next issue.)

News of the Churches.

NEW BRUNSWICK.

BACK BAY.

Meetings well attended, interest good. Three happy converts have confessed their love to Christ, and have, consequently, been buried with their Lord and Master in baptism. We are hoping and expecting more to "turn to the Lord." To God be all the praise.

P. D. NOWLAN.

21st March, '87.

HALIFAX.

Our church here is in a very encouraging condition. Never has it been in such good working order, at least, not in my recollection, and I have been familiar with the workings of the church for the last ten or fifteen years—although my membership does not date back beyond the year 1883.

The church here has had a hard struggle for existence, as nearly everyone of your readers knows. But the Master has said, that the gates of hell should not prevail against His church. And at times it has seemed as though the plea for a return to primitive Christianity would die out in our city. Yet the words of the Master has proved true—one by one members have come in to take the place of those who had gone away, and for the last twelve months steady progress has been made, as the result of faithful labor on the part of a few, and to-day the people known as Disciples of Christ, or Christians, are better known than ever before in Halifax. An interest is being awakened, people are asking, What do those people teach. Strangers are dropping in at our meetings, and so we are beginning to hope that the cloud that has been hanging over us is now floating away, and that our Heavenly Father is smiling down upon us, as He will upon all those who walk together in love and unity.

We are hard to work now collecting money to buy a lot for a meeting house. And I would not be surprised if in our next article we have secured a site and paid every dollar down for it. The lot we want is worth about one thousand dollars, which is quite a sum for a small body to raise, but we are all pulling together, and the same God that helped the Jews to build, under great trials, the walls around Jerusalem in the days of Nehemiah, will also help us. Bless His holy name.

We enjoyed the visit of Bro. Murray very much. It has given our work here a great push ahead and the last two meetings we had while he was here were well attended; and a deep interest was manifested. Could he have stayed with us a while longer, good results would have followed; but as it was we only let him go on conditions that he would soon come back again. The verdict of all the brethren now is, that if Bro. Murray would come and spend some time here, that a good work would be done and a strong church built up. Never was the signs of the times more encouraging for our work. And I say again never has the church been so united or so determined to push on the work. The brethren standing firmly together, all personal feelings and opinions laid aside, all working to advance the cause of the Master in love and harmony. Still knowing how much the brethren through the provinces have done for the church here, financially and otherwise, with what result I will not say. I grieve to think of it, under those circumstances I for one felt rather shy about asking for any help from the brotherhood in the provinces. And yet, brethren, we want to see a church growing up here and we are praying to God our Father to send Bro. Murray back to help us (he knows the most about us here) so if all our brethren will pray for us and aid us in the work, and we do our part, God will do His. That is why I am writing this article which I expect is too long already, but out of the abundance of the heart the mouth speaketh.

WM. HARDING.

FROM J. A. GATES.

Finding myself this morning at the sanctum of Bro. Capp, co-editor of THE CHRISTIAN, and on account of a change of time on the Grand Southern Railway, and being urged by Bro. Capp, I have concluded to write a few things for the paper.

The churches in Digby County all seem to have some life. Things are moving along quietly and

harmoniously. Regular meetings are maintained at South Range, Gulliver's Cove, and Southville. My last visit at Gulliver's Cove gave me much encouragement, and I am in hopes soon to report success there by additions to the Lord's army. We had one addition at home not long since, my little boy, Frank, eleven years old, gave his heart to the Lord, and is numbered with the saved. May God direct us in our work. I am now on my way to LeToto, N. B., where I intend to remain about three weeks. I hope I may have something to report from there for the next number of THE CHRISTIAN that will be cheering to the brethren.

J. A. GATES.

St. John, N. B., March 31st, 1887.

VISIT TO PORT WILLIAMS.

Doubtless THE CHRISTIAN is heartily greeted by all its readers. For my own part its contents are always perused with great care and with extreme pleasure, chiefly because they afford assistance to a follower of the Lord, and because they are of an interesting and elevating character.

The church at Port Williams is at a distance of three miles from the college, consequently is seldom visited by any of the students. To state the truth, there are very few here who know that such a church can be found in the county, and these, myself included, are backward about doing their duty.

On Sunday, 20th March, however, after having spent an hour in the prayer meeting with our fellow students—an hour of sweet communion with Christ—one of my classmates accompanied me to the church. The roads were in a bad condition, but we slowly wended our way through the mud and snow until we reached our destination at 11.30 o'clock, A. M.

Before our start we were uncertain as to what the nature of the meeting would be, but it proved to be a preaching service. Bro. Carson talked to the people on the "parable of the sower," a theme from which so many valuable lessons can be drawn. He is keeping up among the people an interest in matters pertaining to the soul's welfare. We enjoyed the visit greatly, especially the moments spent around the "Lord's table."

Let this also express "thanks" to those who entertained us in such a hospitable manner during the day.

The arrival of Bro. Ford is anxiously awaited, whose friendly visits are anxiously looked forward to with great joy.

Sincerely yours,

F. S. K. FREEMAN.

Acadia College, 24th March, 1887.

Original Contributions.

SALVATION.

He that believeth and is baptized shall be saved.—Mark xvi. 16.

These words were spoken by the Lord Jesus to His disciples, in His last interview with them, just before He was parted from them and taken up into Heaven.

Believeth what? The gospel, which the disciples were commanded to preach to every creature.

The preaching or proclaiming of the gospel gave to persons to whom the message came opportunities which were not theirs before: of hearing, believing and obeying. The very design of preaching is to open the door of privilege or opportunity, and so salvation depends on man's accepting that which is presented in the gospel. Salvation is not thrust on individuals regardless of their mind or will in the matter; because it is written: He that believeth not shall be damned.

Salvation comes, then, through the channel of faith: Eph. ii. 8: For by grace are you saved,

through faith, and that (salvation) not of yourselves, it is the gift of God.

If it come through faith, we would naturally infer that it comes not to responsible persons without faith, and this fully agrees with Paul to the Hebrews (xi. 6), Without faith it is impossible to please God, etc.

Shall be saved. From what? From sin. First, Thou shalt call His name Jesus, for He shall save His people from their sins, Matt. i. 21.

Again, this corresponds with the words of Peter on Pentecost: Acts ii. 28, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, etc.

"Remission of sins," here, and "saved," in Mark xvi. 16, mean the same thing; so that persons saved in Christ are persons saved from sin; hence Paul says (Gal. i. 4): Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father. Also to Titus (ii. 14): Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works.

To be saved, then, means being saved from sin; but, to be really saved from sin implies, also, being saved from the love of sin—not only redeemed from all iniquity, but zealous of good works. Zeal for good works—works of God—and the love of sin cannot exist together; they are not found in the same person.

In opposition to the advancement of the cause of the Lord Jesus, to-day, stands the divided state of His professed followers; and the popular idea of the abstract influence of the Holy Spirit: but to the growth of grace, knowledge, holiness, happiness and usefulness of the children of God, stands the idea that salvation means something away beyond the present hour—the being saved from the eternal consequences of a life of sin; from wrath beyond this life, from eternal torment. Balaam-like, men desire, when they must die, to die the death of the righteous, have the eternal reward of the righteous, to get into Heaven without being righteous, or traveling by the one way which leads to eternal glory.

If men could understand that salvation from eternal torment stands second (not first) in the glad tidings of love and mercy, and is only a consequence of being saved now—saved from sin—and that the salvation of sin stands first, being the great salvation, and the glorious liberty enjoyed by the children of God. That Jesus Christ came into the world to save sinners (from their sins), and if not saved from their sins, not saved at all, it would lead to more carefulness, Godliness and happiness among professed followers of Jesus, and would give a better example to the world, reflect more clearly the lovely character of our divine Master, and cause more of the (now) unthinking to take knowledge and enquire the way of life and salvation. It would have a greater influence in lifting the race, for which Jesus died, from the terrible bondage of this present evil world, cursed by sin, and bring many more, both men and women, to the feet of the Master, clothed and in their right mind.

Does not the thought that salvation is a future and not a present matter, cause many who hear the gospel of the grace of God to hear with indifference? Time enough yet, say they, and so time is squandered until they go down to death and eternally unsaved, and certainly without giving themselves the opportunity of growing in grace—of perfecting holiness in the fear of God.

It may be that much of this comes from the old idea, or dogma, of particular election to eternal life and reprobation to eternal condemnation, and the impossibility of the individual knowing whether the condition of the one or the fate of the other is to be his, until the sands of life are run, and he

has crossed the line between time and eternity. So, not knowing to which class he belongs, he knows not properly which Master to serve, or under which banner to fight—and be true to the standard.

But there is another evil "under the sun:" professed followers of the Lord Jesus reaching back over the line which they once crossed, and shaking hands with, and participating in, the revolting of those who have all the time remained in the kingdom of darkness. Why is this?

You ask those persons if their hope is gone, if they have utterly cast away their confidence, and they will tell you, "No!" Not only so, but when the Sons of God come to present themselves before the Lord for the purpose of remembering Jesus in His sorrows, sufferings and death, these, like Satan in the days of Job, come also; and thus after having among the children of darkness, revelry and drunkenness, been partakers of the cup which, in this age, may fairly be called "the cup of devils," six days in seven; then, one day in seven, among the children of God, they partake of the cup of the Lord, and cause the name of Jesus to be evil spoken of.

I ask: Why is this thus? Why do men not understand that the heirs of God do the works of God; that salvation is salvation from sin now; and that the now unsaved from sin are living without real hope, whatever may be their church relations.

Is there a lingering thought and hope in the minds of some that there is such a thing after all as the "unconditional, final perseverance of the Saints," and if once given to Christ they must be His forever? That the salvation of the gospel is in the great future and from eternal torments only? That Christ will save His own from those torments in His own good time, whether in this life saved from sin or not?

If so, would to God that they might see that sin is sin, whether in the professed follower of Jesus, or in the man who has never bowed to His authority.

If our life is a life of sin, we are not saved at all. "Thou shalt call His name Jesus, for He shall save His people from their sins."

If we continue in sin, "the wages of sin is death." If we give ourselves wholly to God the Father through the Lord Jesus Christ, "the gift of God is eternal life through Jesus Christ our Lord."

Let your light so shine before men that they may see your good works, and glorify your Father who is in Heaven.

O. B. EMERY.

East Point, P. E. I., March 18, 1887.

REDEMPTION IN CHRIST.

(Col. i. 12-14.)

In verse twelve reference is made by the writer to what God has done for the brethren to whom he writes as well as for himself. He had made them fit to be "partakers of the inheritance of the saints in light." And the process by which that was brought about is described in the following verse: "Who delivered us out of the power of darkness and translated us into the Kingdom of His dear Son." Here was a deliverance and a translation. A deliverance from a power which is called the power of darkness. It is the power which the world, and the things of the world, have over the minds and lives of men when unlightened by the gospel. "The light of the gospel of the glory of Christ" had shined in their hearts, to give "the light of the knowledge of the glory of God in the face of Jesus Christ," and the power of darkness over them had been broken; they had been delivered from it.

Then they had been translated from that kingdom of darkness and servitude into the kingdom of God's dear Son. They were now under different authority and in a different sphere. They

were no longer the servants of sin, but the free citizens of the Kingdom of Heaven.

The consequences of this transfer were most momentous. "In whom," says Paul, "we have our redemption, the forgiveness of our sins." To this statement let us address ourselves briefly. Notice that the apostle says this is had in Christ. The man is redeemed, all his sins forgiven, not in the world but in Christ. This is most significant. It is also most natural. In the world a man is a rebel. Can he hope to have forgiveness while he persists in rebellion? Most certainly not. Not until his arms are laid down, and he comes, disarmed and submissive, can he hope for pardon. Christ Jesus is the agent of Heaven, appointed to receive the sword of the rebel and assure him of the clemency of God. In Christ alone can the sinner be redeemed. I want to dwell on this. I want to make emphatic the leading idea of the statement: "In Christ we have redemption, the forgiveness of sins." It is not simply that those blessings are in Christ for us, as grain is in the storehouse, or money in the bank. This is true, and yet it is not all the truth. Though there is redemption in Christ; and though men may have that redemption; yet they can only have it by coming where it is.

Suppose it had been said to the seceding States after the late rebellion in the United States, "There is redemption in the Union," what would have been the import of that statement? Would it have meant that there was in the Union forgiveness for their sin against the government, redemption from the disabilities brought on them by that rebellion, simply for the asking? Could they have received that redemption while they remained out of the Union? Certainly not. They had voluntarily withdrawn from the Union. In the Union was redemption. But to enjoy it they must come where it was. They must lay down their arms of rebellion and come back into the Union and there they could enjoy redemption, the forgiveness of their sins against the Government of the United States. So here. "In whom we have our redemption, the forgiveness of our sins." Place the emphasis on that little word, and a flood of light breaks in upon the passage. It suggests that it is possible, not only for redemption to be in Christ, but for men to be in Him also. And it is not only possible for men to be in Him. It is absolutely necessary if they are to have redemption. Redemption does not go out of Christ to find man; but man comes into Christ to find redemption. And what is true of redemption is true of all spiritual blessings. It is in Christ Jesus that "all the promises of God" are "yea and amen." It is in Him that life is. How persistently is this fact kept before us in the word of God. "In Him was life; and the life was the light of men." "And the witness is this that God gave unto us eternal life, and this life is in His Son." His mission was to give that light to men. "I came that they may have life, and many have it abundantly." In order to have that life we must have Him in us. "He that hath the Son hath life, and he that hath not the Son of God hath not life." So essential is it that we have Christ within us, in order to have His life, that He teaches us that we must eat His body and drink His blood or we have no life in us. But in addition to all this, and comprising it all, is the necessity of being in Christ. Indeed the only way in which we can have Christ in us is to be in Christ. The two relations go together; they cannot be separated. "He that eateth My flesh and drinketh My blood abideth in Me and I in him." One of the most striking parables of Christ is specially intended to illustrate that double relation. "I am the vine, ye are the branches; he that abideth in Me and I in him, the same beareth much fruit; for apart from Me ye can do nothing." How forcible is this illustration! There is the vine bearing its

branches. Every branch is in the vine. There is a living union between them. And the vine is in every branch. Its very life blood courses to the utmost twig, and invigorates every tissue. The branches possess the life of the vine, by virtue of being in the vine. Hence says Christ: "If a man abide not in Me, he is cast forth as a branch and is withered; and they gather them and cast them into the fire and they are burned." Now to the Scripture. "In whom we have redemption," etc. It is when men come into Christ that they are redeemed, and receive the life which He has to give. And this is just what is implied in what goes before. They were delivered out of the power of darkness; they were translated into the Kingdom of God's dear Son. A change of condition, of relation, is suggested by this language. Elijah was translated. He was taken out of this world, and brought into another. He was then in a different state. So when men are translated into the Kingdom of God's dear Son, they are in a new condition: They are now creatures, also. "Old things have passed away; behold all things are become new." How important, then, that men come into Christ. What soul is able to bear the weight of its own sin? What man is able to stand in his own strength before the Throne of Judgment? Men need to be able to face the realities of that day under cover of the atoning blood of Christ. But without a union with Him this is impossible. Hence they need in this life to come into Him, that in that day they may stand "complete in Him." Reader, have you been delivered from the power of darkness, or does it yet rule your soul? Have you been translated into the Kingdom of the Son of God, or are you yet in the enemy's country? Answer these questions seriously. If you find yourself on the wrong side of the line, delay not to surrender to Christ. In Him is your only safety.

M. B. RYAN.

IS ORGANIC CHRISTIAN UNION IMPRACTICABLE?

B. B. TYLER, NEW YORK.

The Examiner, Baptist, of this city, says that organic unity among the Disciples of Christ is a chimera. In this opinion *The Examiner* does not stand alone. A chimera is a vain, idle fancy, or anything absurd. Is it an absurd thing to believe in and plead for the organic unity of the children of God? *The Examiner* says in the article referred to, that there is need of greater unity of Christian forces, and a more efficient organization of Christian workers. The forces of evil are united and formidable; hence the necessity for greater unity and a more efficient organization of Christian forces. It is admitted that unity of work among those who differ in opinion is both possible and desirable. *Organization for work and worship is organic Christian unity.*

This kind of unity was practical in early days of the Christian religion—why not practical now? It was not a chimera then—why should it be thought a chimera now? Did Jesus pray for a vain thing? Did the Son of God indulge in an idle fancy when He prayed for the unity of believers?

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me."

The unity for which Jesus prayed was of such a character as to impress the world; a unity, therefore, which could be seen, and so, in some sense, organic unity. Thus the Master prayed. Thus His disciples ought to pray. This prayer will be answered. At the grave of Lazarus Jesus said; in His prayer to God, *Thou hast heard Me always.* Will the Father hear the Son when He prays for

the unity of believers? He will—He did. For we are told that the multitude of believers in Jerusalem were of one heart and one soul. Under these circumstances the men whom Jesus constituted His ambassadors, with great power gave witness to the triumphant resurrection of our Lord. Believers were added to the Lord at this time—multitudes of men and women. When the multitude of believers were of one heart and of one soul the word of God increased; the number of disciples multiplied in Jerusalem greatly, and a great company of priests became obedient to the faith. It was when the disciples of our blessed Lord were with one accord in the temple that such as were being saved were added daily to the church. I am strongly inclined to the opinion that the editor of *The Examiner* is mistaken when he pronounces organic Christian unity a chimera. The reading of the New Testament leads me to think that organic Christian unity is both desirable and practicable. Paul was not a visionary—an idle dreamer. If ever a man was thoroughly practical Paul the Apostle was. But he taught his brethren in the Lord to speak the same things, and to be perfectly joined together in the same mind and in the same judgment. He deprecated divisions. He commanded: "Let there be no divisions among you."

Organic Christian unity is not a vast and complicated ecclesiasticism, such as is found in perfection in the Roman Catholic Church. The unity of Romanism is not Christian union. Far from it. Nothing like it existed in the apostolic age—nor is it desirable in this age. But in these early times there was one body, the Church of Christ; and one Spirit, the Holy Spirit; and one hope, the hope of eternal life; and one Lord, Jesus of Nazareth the Son of God and the Saviour of sinners; and one faith, the faith of the gospel; and one baptism, a burial in water into the name of Father, and of the Son, and of the Holy Spirit; and one God, who in the beginning created the heaven and the earth and commanded the light to shine out of darkness. These unities so bound the disciples of Christ together that their movement was as the act of one man. In fact, the kind of organic unity taught in the New Testament is represented under the similitude of the human body.

"For as the body is one, and hath many members, and all the members of that body, being many, are one body; so also is Christ. For the body is not one member but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked, that there should be no schism in the body; but that the member should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular."—1 Cor. xii.

There was no larger visible organization of the Church in the days of the apostles than the local

Church; but the Church in Corinth, for instance, included all believers in the city. It by no means follows, however, that they all met for worship in one place. In some of the cities, on account of the great number of Christians, this was clearly impossible. You do not read, in the New Testament, of the church in Asia, but of the churches in Asia. You do not read of the church in Galatia, but of the churches in Galatia. Among the Baptists there is no organic unity such as is found in the Presbyterian, Methodist Episcopal, Episcopal, and Roman Catholic churches. But there is organic unity among the Baptists. Something similar to this existed in the New Testament times.

THE LORD'S PRAYER.

Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as thou, Father art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me. John xvii. 20 21.

"Neither pray I for these alone." For whom had our Lord been praying when He spoke these words. In looking back over this prayer we learn that He had been praying for those unto whom He had manifested the name of His Father, and who had kept His word. He had not yet spoken of those to whom He would manifest the name of His Father, nor those who might in the future be persuaded to keep His word; but of those who had already, from our Lord Himself, heard of the name of His Father, and had kept His word.

Not only had they heard, and kept the word, but were still in the world when our Lord made this prayer: "And now I am no more in the world, but these are in the world, and I come to thee." And not only were they still in the world, but Jesus had been with them in the world. "While I was with them in the world I kept them in Thy name." Again He says: "I pray not that Thou should take them out of the world, but that Thou should keep them from evil." Of whom, then, could all this be spoken? Evidently of the apostles, and none others. It was to them Jesus had manifested the name of His Father. To them He had given His word. They were still in the world, and it was with them our Lord had been from the beginning of His ministry. Having received and kept His word, the Lord was just about to send them out into the world to preach it, that men might believe and be saved. From this, and much more that might be adduced, it is evident that the words of our Lord, "I pray not for these alone," refer conclusively to the apostles whom He was about to leave, and to whom He was to give the great commission to "Go, preach the gospel to every creature."

The Lord then prays for them who shall in this way become believers. This is God's order. First the word, then the men to preach it, and as a result of the preaching, faith on the part of those who hear. "So, then, faith comes by hearing, and hearing by the word of God." Rom. x. 17. Indeed, it is for this express purpose that these things are written. "But these things are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through His name." John xx. 31. If there are any believers who have been made believers in any other way than by hearing the word of God, or through the words of the apostles, then are they not included in this prayer; for the prayer is for those "who believe on Him through their word."

It is important that the believer should keep steadily before his mind that for which his Lord prayed so fervently. "That they all may be one." That who may be one? All those who believe on Christ through the apostles' word, or the word He gave them to speak. They are to be one as the Father and Christ are one. And why does He pray for this unity? The answer is, "That the

world may believe that Thou hast sent Me." Thus, this beautiful and fervent prayer of Jesus, offered just before His death, is looking, not only to the welfare of those who already believe, but to the salvation of those who are yet in sin.

If then, the Son of God gave His life for the salvation of the world, and has prayed that those who shall believe on Him may be one, that this work of saving men may not be hindered, ought not every believer, every soul who professes to have enjoyed the blessing of the forgiveness of sins, do their utmost to cultivate this spirit of union that is so very essential to the salvation of the world. If it was the duty of the church "to keep the unity of the spirit in the bond of peace," in the days of the Apostles, before the church became divided, is it any less the duty of those who find believers divided to labor to bring about this union of all believers for which our Lord so earnestly prayed, and for which He gave His life.

Though the professed followers of Christ are so divided, still there remains the "one body, and one spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 4-6. I rejoice to know that there are men all over this Christian land who have become wearied with the divided state of Christians, and are praying and working for this unity of the spirit. May God speed the day when all who believe on Him may be one, as the Father and the Son are, that the world may believe and be saved.

E. C. FORD.

Westport, March 24, 1887.

Married.

PUGH-BAIN.—At the parsonage, Westport, on the 16th of March, 1887, by E. C. Ford, Capt. John Pugh of Westport, to Miss Amanda Alice Bain, of Pembroke, Yarmouth Co.

MOORE-THOMAS.—At the church of the Disciples, Westport, on the 19th of March, 1887, by E. C. Ford, Mr. James Almond Moore, to Mrs. Sarah E. Thomas, all of Westport, Digby Co.

Died.

BARTON.—At the residence of Oliver Emery, Esq., 14 Sydney Street, St. John, N. B., Sister Janie Barton, in the 41st year of her age. She was a member of the church in Coburg street. But about a year ago, while in the States, she took a severe cold which soon developed into consumption. She then visited the home of Bro. and Sister Emery, Montague Bridge, P. E. I., where for a time she seemed to gain strength, but as the fall came on she began to fail and longed to return to St. John where, as stated above, she died, on the 24th ult. Those who witnessed her suffering will never forget her patience, her looks of appreciation for the kindnesses shown her, and how without a fear, she patiently waited for the call to the better land. For over six long months the patience and untiring efforts of Mrs. Emery and her family to alleviate her sufferings was frequently commented upon by the visiting friends. And we know that the Lord who allows not even a sparrow to fall to the ground without His knowledge will not forget this work of labor and love. On Saturday afternoon at 2.15 a large circle of friends and relations met at the house to pay their last tribute of respect to the remains of a departed friend. We then read a few passages of Scripture, after which the Rev. J. A. Gordon who had now and again kindly visited her during the sickness, offered up an appropriate prayer. Soon we were on the way to the cemetery where her body was laid to rest till the resurrection morn.

T. H. C.

STEWART.—On March 2nd, the home of Bro. George Stewart, Brudenell, P. E. I., was visited by death, and their dear little infant daughter, Jane E., was taken at the age of 21 days. How sweet to the hearts of father and mother must be the words of the tender loving Saviour: Suffer little children to come unto Me, &c.

O. B. E.

Montague, March 18, 1887.

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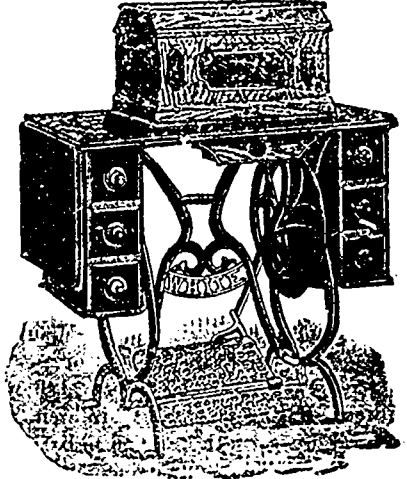
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St. John, N. B., July 8th, 1881.

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St. John, N. B., Jan. 18th, 1882.

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St. John, N. B., Dec. 27th, 1881.

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