

REV EDITOR AND PROPRIETOR. OFFICE ON KILBY STREET.

mey sent in unregistered letters, must be at the risk of the senter. The safast way to send outry is by a Post Office money order; a regis-red letter, or a drak on some Bank, Susiness lotte in Suffolk or Norfolk.

> POETRY. SO FAR FROM GOD.

RARVIE HALL.

So far, so far-the tempter seemed Devouring wiles to ply ; He dealt as if he even deemed God's child might tail or die: My Father's hand I could not see The hand that's always leading me.

So far-confession, Lord, I bring Of ain new sore deplored, And 'neath sweet Calvary I sing Thy love which hath restored My praises rise, that thou didst see And weariedst ne'er with helping me.

So far, so far-my struggling soul, My pain and agony, Thou sawest ; from Satan's dire control, Thy love bath set me free : Thou had'st thy child return to thee, And coming, lo ! thou blessest me.

So far-my Ebenezers stand, In thickening numbers, o'er This low, inconstant, grace-crowned land, And now I add one more, Because, when wandering, back to thee, Again, my God, thou broughtest me.

ORIGINAL

PRAYER AND PRAISE.

How important is prayer. "It is indeed the christians vital breath. Its importance is impressed upon our minds both by precept and example. Jesus prayed to his Father, not only for himself, but for all men, and he yet lives to make intercession for us. If Christ prays for us, we ought also to pray for one another. All chris tians admit that earnest faithful prayer, for themselves and others, is neces sary to growth in the divine life. It is necessary to keep them alive, zeal ous, and humble. It is one of the two things which constitute the real, spir itual worship of God. Prayer softens our spirits, and makes us feel our insignificance and dependence upon a death unto life, because we love the Histor Power. Among christians too brethren. much importance cannot be attached to prayer meetings, and the devotions of the closet; for they are our only means of securing the blessings we need. But is not the other essential part of true spiritual worship too much neglected f Do we praise God as we sheald for the blessings which ways, equily conclusive, by which a



Vol. XXVIII. [From the Christian Standard]

> ANE THE DISCIPLES A CHUISTIAN UNION ORGANIZATION ?

BY REV. W. C. MCCUNE.

CAN UNIMMERSED BELIEVERS GIVE EVIDENCE THAT THEY ARE CHRISTIANS ?

Although the Disciples affirm bold too, only by immersion, such texts as ly and pertinaciously that God's law this: "Take, eat, this is my body," makes immersion one of the condi- "This is my blood," do not require any tions of pardon-that it is "a condition inference, but simply that we take and is essential to it"-that "as cer. the words in a sacramentarian sense, tainly as faith is for salvation so cer which the words themselves will certain it is that baptism (immersion) is tainly bear if we set common sense own peculiar distinctive doctrine. It is a singular thing in the history wine.

of sectarianism that the Disciples should seem to stake every thing on the doctrine that immersion is a condition of pardon, making it a prominent issue in a most every one of their almost innumerable public debates and newspaper controversies, and not against the creeds of all Protestants, at least against the present belief of nearly every Protestant denomination, as one of their leading members (R. Richardson) admits and then virtually concede that the doc-

trine, after all, is false, by admitting that unimmersed believers of sound mind and mature years' with the law of pardon as God gives it in the scriptures before their eyes, and who are under this law, are Christians, and, consequently, pardoned and saved according to the will of God.

The truth is, as we apprehend, that these Disciples are under the dominion of a law, and can not avoid this admission. That law is the law of love. We know that we have passed from

He that loreth not his brother abideth in death (L. John iii, 14). It is a law of his nature, an irresis-

ible prompting of his renewed heart that every Christian must love his ellow Christians around him.

And we suppose there are two

And if ritualists will infer it from the mere sound of a part of a sentence without regard /to the sense, they ought to be consistent, and go farther and embrace the Roman Catholic doctrine of the "real presence," for if they can bring themselves to so pervert scripture as to make water baptism essential to pardon, and that,

present in the form of bread and stronger.

Concerning this doctrine, the council of Trent decreed as follows: substantially the body and blood, to geth r with the soul and divinity of figure, or virtually, let him be cursed.

'Disciple ministers say : "But will I be damaed if I am not baptized (immersed) ? Certainly. Why

Dr. Hopson : "Every man who does believe, and is not, but can be, baptized (immer man."-L. B. Wilkes. The Roman Catholic Church sends men to perdition because they do not accept their doctrine concerning the

bread and wine on the Lord's supper. These Disciple ministers make but the true God. their demand and threaten their penalty concerning immersion. We think it amply sufficient to meet

this shocking, baseless, unscriptural Him, and without Him was not anyhaps we should more carefully say

will be saved.

the doctrine a practical nullity.

a son of God, but as the Son of God. CHRIST AS GOD.

SUFFOLK, VA., FRIDAY, DECEMBER 17, 1875.

"Then they that were with Him in Clearly and irrefutably as the huthe ship came and worshipped Him, manity of Christ is tanght in the saying, Of a truth, thou art the Son sacred Scriptures, His divinity is not of God." (Matt. 14: 33). Every one taught with less force and clearness. can see from the circumstances of the young; and arrest the wayward, and Everything that can prove the exis-case, that this worship was no mere tence of God at all, in the Word of paltry act of outward respect or obe-God, can be brought to prove the dience to national custom. A far against whisky and its blighting efdivinity of Christ. If we admit the deeper and more powerful feeling had one, we are bound to admit the other; and if we reject the one, we are impelled them to cry out, "Of a truth bound to reject the other. The nethou art the Son of God." And soon cessity of logic and Scripture drives many other occasions. See Matt. 21: noble manhood from shame and disus to this conclusion. And strong 28; Luke 23: 42, "That all men and various as are the positive dec- should honor the Son, even as they for it," yet they are constrained to at nanght; and then we have the larations of Christ's divinity, the inadmit that many unimmersed believ. grossly absurd doctrine that Christ's cidental and unexpected proofs of it eth not the Father." (John 5: 28.) ers are Christians, in defrance of their real booid and real blood are actually are, if possible, still greater and Hence, we baptize in the name of the that no possible good ean come to

It has often been stated, and al- And Stephen, dying; said, "Lord ways with truth, that, as a proof of Jesus, receive my spirit." the divinity of Christ, the Bible at- Tho benedictions also, at the end "If any man sha'l deay that in the tributes to Him the names of God, of the Epistles, abound in the worsacrament of the most holy Eucharist the works of God, the attributes of ship of Christ. The grace of our there are contained troly, really and God, and the worship of God. Isaiah Lord Jesus Christ be with you. (i calls him the mighty God, chapter Cor. 16: 23.) Here, as in other plaour Lord Jesus Christ, and therefore 9:6. Jeremiah calls him Jchovah, ces. Christ alone is mentioned as the that they should array themselves, if a whole Christ, and shall say that our righteousness, chapter 23:6 .- full representative of the Trinity. (2 they are only in it as a sign, or by a Jehovah is God's incommunicable (Cor. 13: 4.) "The grace of our Lord name, and cannot be transferred to Jesus Christ, the love of God, and the any being short of eternal and abso- communion of the Holy Ghost, be Inte divinity. It denotes absolute, with you all." Here the entire Trinieternal, and unchangeable self-exist- ty is mentioned, and is not only the ence. Whoever, therefore, hears this Christian's benediction, but his creed. name, must be, logically, philological. (Gal. 6: 18.) "Brethren, the grace of ly, and Scripturally, the absolute, our Lord Jesus Curist be with your sed), will be damned as sure as he is a oternal, self-existent God. Paul calls spirit." Here, again, Christ alone is Christ, "Our all, God blessed forey- mentioned as receiving the adoration er," Rom. 9: 5; "God manifest in o, the Trinity. There is a deeply the flesh," i Tim. 3: 15: "The true divine significance in the closing man-God and efernal life," i John 5: 20 .- ner of these benedictions. There is, These are titles which belong to none too, a deep significance in that oft repeated name, Lord-Jesus-Christ.

And now, having said so much as Secondly, let us see what the Serintures say in regard to the works of to the divisity of Christ, we have far-Christ : "All things were made by ther to say that, if Christ be without divinity, then He is without atonedoctrine with the simple fact that the thing made that was made." Not one ment, He is not worth the straw that Disciples themselves believe, or per- thing, as the Greek has if. "He was in floats upon the wind or the wave. It the world, and the world was made by casts out upon the tempests of life are of the "opinion," that unimmer- Him," John i: 5-10. Now it is not without help or hope. It leaves us sed believers who have this law and in human thought or power to ex. without a foundation upon which to are under this law, if any are under it, press creative acts more clearly, de. build, and without a shelter to which finitely, and positively than this. And we can flee either in life or death .-

Nevertheless, the admission makes it is not possible to overthrow and Christ without divinity destroys the reverse such language and doctrine, veracity of revelation, and reduces And it is demonstrated that the except by a criticism which is at once the faith of Christians in all ages to as we such to the dessings when man may prove that he does not obey Disciples are not a Christian union foul, violent, and dishonest. Under an unaccountable and unintelligible organization, because they every- the mischievous power of such criti myth. It destroys the golden thread cism, human language ceases to be of the all-glorious truth, which reaches who, in their own "opinion" are the medium of human thought and from Adam to John of Patmos. It sentiment. It dashes everything converts the Bible into the most enig-And it would seem that concerning with confusion and uncertainty, and matical and deceptive book the world their great characteristic doctrine, turns language into a mere babelry, ever saw. If Christ be not God and tent, believing and obedient as as y that baptism is a condition of par- Every proof of everything vanishes man in one person, then the Bible before it. Applied to deeds of trust has missed, is now misleading, and erant as Rome, but we are persnaded and legal titles, it would confound will continue to mislead its readers that their Christian hearts refuse to judges and dissolve courts of law. It and believers unto the end of time. would baffle all the possibilities of Aud it is one of the most uatural and truth, and would be ignominiously logical results of the human mind, believers are not equal to immersed expelled from all the realms of logic that, when it has once broken away and literature, as the product of folly, from Christianity, by breaking away falsehood and dishonesty. The logic from a divine Christ, it should then of the human mind comples creation wholly ignore the sacred Scriptures ses in the matter of pardon and sal- and divinity. Even the atheast has or treat them as a jumble of the true to have something equivalent to it. and the false, to be received or rejecSPEAK TO H.M.

No. 51.

We want gractical temperance Alone with Go complished its wor workers -men and women who have heart and courage to counsel the crudie stands in th stantly remind the that its treasure is warn them of danger. It is not jewel that glittered enough to talk in a general way life has been reset in surround the throne of feets. We must approach individuals less room ! with white curtains and scarlet f be saved. A kind word 'of warning. the childless mother, how may turn back a prodigal, and save a moves about, with her watching fer that aster. These are earnest words from vearns-for which a

at our Job Office h

SATURDA

breaking. See the hus-

band has gone off a ods;

how desolate and saupon

her widowed condictens

for the tread of an step,

which sometimes conrings

another-take heed thereto. Speak to that young man who is new entering that saloon ! Tell him Father, the Son, and the Holy Ghost. him there; that nothing he can buy, nor any association that he may meet there, will benefit him; that it is not

no light or joy to berut.there that the mind is stored with See her kneeling in vatch useful knowledge, or the heart rethe clasp of her withis, nufined, or a pure ambition gratified.adorned save by the, ring The uoble, the virtuous, and the that brings up its happries good get none of their traits there. only to remind her of hisap-Far from it. That is the road t pointments. Follow timent the other qualities. That is where all of her bloodless hps ast mlate that is truly valuable, and fits a man in the ear of God: "O touch for usefulness here and happiness of a vanquished hand ; and of hereafter, is destroyed. There is not a voice that is still! " Ir call a quality of the human heart that any ing back the "tender gran day same man ever desired to possess that that is dead," as she por soul does not find its most implacable eneout in prayer for the on whom my there. her affections are still fint whe

The place is charged with a moral no longer delights to in the and physical poison which spares nosparkling eyes and whushed thing in the heart that raises man cheeks the holy light tharms up' above the brate, nor anything in the on the altar of her heart. e murmind that can add to its usefulness or murs not at her lot, but is with eunoble its aspirations. He will find her Father in heaven to b back nothing elevating there; but everyto her life the spouse whas wanthing tending down. dered from her, and whow pays

If he wishes to loose all that he now values-the early instructions of a mother, the sweet affections for a sister, the admonitions of a father, and all the cherished memories of childhood and youth-he is on the high road to that result.

But do not-as you value his dearest interests-do not let him go unwarned. Paint to him the thousands of hu

that he utters as chance has d against him and he still finds hit man wrecks which seem almost to on the losing side. Listen how l block up the way he treads. Show him the haggard, tottering form just emerging from the place he seeks.

he handles God's holy name w imprecations, and how dead warnings of the "still small that is trying to whisper i

his court at the shrine of vie

Go and see this troant ren a

sits like a statue at the cardta

watching the turn of the dice.

him commend the wine cup to his li

and quaff off its deadly centents

order to keep up the excitement

his brains. Hear the horrid

his nerves upon a level with yas

WITHOUT

LICENTIOUSNESS

LIBERTY

Do we lift our hearts with sincere gratitude in praising the Author of blessing.

We may be humbled in the act and attitude of prayer; but there is nothing that tenders and simplifies the language and worship of a christian so much, as pouring forth his soul in humble thanks for favors received ; nothing that can enable us to draw so close to the feet of our dear Re deemer. In no way can we more houor or glorify our Heavenly Fatner. than by returning to him our thanks and gratitude for blessings received. In no way is it possible to more fully comprehend the infinite height and depth of redeeming love, than by being melted down in the glowing ardor of grateful thanks. Our love is so much increased, in the giving of thanks, that we seem, at once, lifted into familiarity with our Creator .---We are inspired with such living faith and holy courage that we are enabled to make rapid strides in the race which is set before us." We are enabled to antedate the joys of heaven, and to realize almost the full pos session of the mansions of rest. Giv ing does not impoverish the bounty of God, .ror does rendering praise and thanksgiving to him enfeeble our love, or destroy the forvor of our de votions. It is our Father's good pleasure, to give us the things we need, and he is paid if we but receive sem with humble gratitude. Then us not forget to praise him for his odness to us, and his loving kinds to the children of men. Continue to pray, but, by no means, let us forget to praise. Let us praise more in proportion to our prayers .-Let our prayer meetings be followed by earnest, spiritual, praise meetings. Let us not put off until we reach heaven to praise God for his goodness to us while here ; but let us begin, in time, that delightful employ which is to be ours through all eternity. Let us engage in that exercise which alone can sweeten the toils and cares of life, dissipate the gloom of sorrow's night, subdue our unruly tempers, prepare us for enjoying beaven, and make us fit temple for the indwelling of the Holy Spirit. Let us remember at all times to praise

The God who gives as all we need In the and nexth the same, And, while, with busble thanks, secrived, J. W. H.

the new commandment and that he where exclude from membership those himself is not one of Christ's disciples.

Christians. He may arbitrarily deny, 'in defiance of scripture and reason, that men are Christians who are as peniof Christ's followers on earth, on the don, they are as ritualistic and intolsole ground of one supposed mistake about an outward rite, and thereby submit to their Disciple heads. prove that he has no true apprecia-The statement that unimmersed tion of Christians and no love for them in his heart. Or, he may admit that believers, deserves no elaborate con believers around him are Christians, sideration and refuse to love them nevertheless.

The Bible recognizes only two clas-Of the two, the latter is probably the least offensive to God, as the position vation. is more frank, and less hostile to

Men are either pardoned or unpar-Christ's real disciples. doned, saved or unsaved. We believe that many of the Dis-

ciples do neither. They hold the doctrine, indeed, that God's law makes 2. Disciples wholly pardoned, 3. immersion a condition of pardon Methodists and Phesbyterians par which, if it were .true, would consign doned, but not "equally" pardoned. to an unblest eternity all unimmersed believers who are proper subjects of the law, in as much as no unpardoned Christian union is the union of all soul can ever enter heaven; but then Christians. they believe, or hold the "opinion,"

that their pious Methodist and Presbyterian neighbors are Christians notwithstanding. It is one thing to wrangle for a doctrine in the abstract, and another to believe it in the concrete against the strongest impulses of a Christian heart. It is not difficult to show that the doctrine that

immersion is essential to pardon is entirely destitute of any foundation in scripture. Not one text can possibly be found which says immersion "is a condition of pardon and is essential to it."

This is Disciple doctrine, but it is not Bible doctrine.

The affirmation "that all unimmersposition of the Disciples. But it is and years accumulate fast. They are ple, and has b well known, and must be conceded rapidly hastening us to our eternal to this day, i by the Disciples, that salvation is destiny. A great deal of work to do, world. By promised in many texts upon a belief in Christ, in which baptism is not named, to say nothing of immersion. And it is atterly vain to say that im mersion "is a condition of pardon and essential to it," nevertheless, when the affirmation can nowhere be found in scripture.

The texts quoted in support of this proposition are very far from affirming it. It is a mere human inference. and not Bible truth at all.

But not only the works of creation ted, as fancy, folly, and impiety may and Providence, but the works of dictate. When the Bible has been There are not these three classes resurrection and judgement are at- robbed of all that has ever made it in the world. 1. Unpardoned sinners tributed to Christ and prove His di- spiritually precious to the Christian vinity. See Matt. 25: 31, to the end, world, it has been robbed of the diand John 6: 40: "At d this is the will vinity of Christ."

of Him that seut me, that every one Unitarianism, therefore, leaves us All Christians are pardoned, and that seeth the Son, and believeth, not only without the divinity of all pardoned men are Christ aus, and may have everlasting life, and I will Christ, but at the same stroke strikes raise him up at the last day." "He the Holy Scriptures out of our hands hath appointed a day in which he and hearts.

will judge the world in righteousness We would as leave undertake to by that Man whom He hath ordain- prove from the Bible that there is no next step may t ed." (Acts 17: 31.) These are acts God at all, as to undertake to prove reach of was A solemn word. Who can medi- and powers which require and imply from it that Christ is not a divine speak, speci tate upon it without feeling a solemn the attributes of God. To raise the and almighty Saviour. But yes does responsibility resting upon him !- dead, requires omnipotence ; and to not mean no, and the Scriptures are

Said a your a deceptive and unintelligible deep feeling They are the inspiration of gratitud rofitable for doctrine, kindn in righ-

Tell him that but a few short years Death did not affect him ; t since, that pitiable being-a young tones of the clods as they man, then a young man as noble, vigthe coffin and buried his orous and promising as he now ishis gaze, left no echo in was entering, as he now enters, the sound forth its warning, broad road to ruin, as confident as he ing him with the blisf now is that no such fate would ever union beyond the be his. The wine cun

Tell him that neither intellect nor in his heart, and the education nor position nor wealth can the gambling hell shield him from the gulf that yawns leaving no room to receive all who set their feet in the to bring to light tempter's paths.

Point to him the loug array of days around him this can be a true Earth's mightiest men who have fallen swer: Yes; it is in the foils of the insatiable monste ing, bleeding h RUM!

recognize it. Tell him there is but one possible way in which he can retain the respect God, and w and confidence of present friends, or threshap gain the respect and confidence of fall apo others, and that is to "taste not, handle not" the unclean thing. No other abyss and course offers security.

Speak to him ! But speak kindly Speak as you would be spoken to were you as sensitive in regard to your weakness as he is. Show your Si self his friend, not his censor. But Testeps only is speak plainly, and do not delay this come very near

Mt. Lookout, Cincinnati, ETENNITY.

Every human being is travelling to judge the dead, implies omnis eternity-travelling either to eternal He declares his omniscience happiness or eternal misery. The omnipresence, when ha decla present state is a school preparing us where "two or three are gat for immortality. The blessed word gether in My name, there a of Ged is our instructor, teaching us midst of them," (Matt. 18 the way to heaven. It lights up the lo! I am with you alw path of life, and fully qualifies our the end of the world

souls for a blissful eternity. If this He skrinks from a world is the preparatory place for work, and from no another, it ought surely to be used in This broad claim ed believers are without any promise the best possible manner. Our time case of Christ was of pardon in the scriptures" is the passes briefly; the hours, days, months by the apostles,

> and but little time given to perform and the it. Soon we must enter upon the realities of eternity, whether we are mere ready or not. If our work is comple comt ted we will not dread the change, but it is will meet it gladly. Who can grasp the idea of eternity? It is too vast for the conception of the mind. But abso from for the conception of the mind. odioi we now look through a glass darkly -the time is coming when we shall

see clearly, ONE of the most important in the science of manners is a fute silence in regard to your