

CREED IN POETRY.

Joseph Cook closes his address on "The Certainties of Religion," at the Chicago Parliament, with these words: "I bought a book full of the songs of aggressive Evangelical religion, and I found in this little book words which may be better indeed when eaten, but which when fully assimilated will be as sweet as honey. I summarize my whole scheme of religion in these words, which you may put on my tombstone."

Choose I must and soon must choose
Holiness, or heaven lose;
If what heaven loves I hate,
Shut from me is heaven's gate.

Endless sin means endless woe,
Into endless sin I go;
If my soul from reason rent,
Takes from sin its final bent.

As the stream its channel grooves,
And within that channel moves;
So does habit's deepest tide
Groove its bed and there abide.

Light obeyed increaseth light;
Light resisted bringeth night.
Who shall give me will to choose,
If the love of light I lose?

Speed, my soul, this instant yield,
Let the light its scepter wield.
While thy God prolongs His grace,
Haste thee to His holy face.

SIN IN BELIEVERS.

BY J. WESLEY.

If any man be in Christ he is a new creature.—2 Cor. v:17.

(Conclusion.)

IV. However, let us give a fair hearing to the chief arguments of those who endeavor to support it. And it is from Scripture they attempt to prove that there is no sin in a believer. They argue thus: "The Scripture says, every believer is born of God, is clean, is holy, is sanctified, is pure in heart, has a new heart, is a temple of the Holy Ghost. Now, as 'that which is born of the flesh is flesh,' is altogether evil, so 'that which is born of the Spirit is spirit,' is altogether good. Again: a man cannot be clean, sanctified, holy, and at the same time unclean, un sanctified, unholy. He cannot be pure and impure, or have an new and an old heart together. Neither can his soul be unholy while it is a temple of the Holy Ghost."

I have put this objection as strong as possible, that its full weight may appear. Let us now examine it, part by part. And, 1. "That which is born of the Spirit is spirit," is altogether good." I allow the text, but not the comment. For the text affirms this, and no more, that every man who is "born of the Spirit" is a spiritual man. He is so. But so he may be, and yet not be altogether spiritual. The Christians at Corinth were spiritual men, else they had been no Christians at all; and yet they were not altogether spiritual; they were still, in part, carnal. "But they were fallen from grace." St. Paul says no. They were even then babes in Christ. 2. "But a man cannot be clean, sanctified, holy, and at the same time unclean, un sanctified, unholy." Indeed he may. So the Corinthians were. "Ye are washed," says the apostle, "ye are sanctified"; namely, cleansed from "fornication, idolatry, drunkenness," and all other outward sin (1 Cor. vi. 9, 10, 11); and yet, at the same time, in another sense of the word, they were un sanctified; they were not washed, not inwardly cleansed from envy, evil surmising, partiality. "But sure they had not a new heart and an old heart together." It is most sure they had, for at that very time their hearts were truly, yet not entirely renewed. Their carnal mind was nailed to the cross, yet it was not wholly destroyed. "But could they be unholy while they were 'temples of the Holy Ghost'?" Yes; that they were temples of the Holy Ghost is certain (1 Cor. vi:19), and it is equally certain they were in some degree carnal, that is, unholy.

"However, there is one Scripture more which will put the matter out of question: 'If any man be (a believer) in Christ, he is a new creature. Old things are passed away; behold, all things are become new' (2 Cor. v:17). Now certainly a man cannot be a new creature and an old creature at once." Yes, he may; he may be partly renewed, which was the very case with those at Corinth. They were

doubtless "renewed in the spirit of their mind," or they could not have been so much as "babes in Christ"; yet they had not the whole mind which was in Christ, for they envied one another. "But it is said expressly 'Old things are passed away; all things are become new.'" But we must not so interpret the apostle's words as to make him contradict himself. And if we will make him consistent with himself, the plain meaning of the words is this: His old judgment concerning justification, holiness, happiness, indeed, concerning the things of God in general, is now passed away; so are his old desires, designs, affections, tempers and conversation. All these are undeniably become new, greatly changed from what they were. And yet, though they are new, they are not wholly new. Still he feels, to his sorrow and shame, remains of the "old man," too manifest taints of his former tempers and affections, though they cannot gain any advantage over him as long as he watches unto prayer.

This whole argument, "If he is holy, he is holy" (and twenty more expressions of the same kind may easily be heaped together), is really no better than playing upon words; it is the fallacy of arguing from a particular to a general; of inferring a conclusion from particular premises. Propose the sentence entire and it runs thus: "If he is holy at all, he is holy altogether." That does not follow; every babe in Christ is holy, and yet not altogether so. He is saved from sin, yet not entirely; it remains, though it does not reign. If you think it does not remain (in babes, at least, whatever be the case with young men or fathers), you certainly have not considered the height, and depth, and length, and breadth of the law of God (even the law of love laid down by St. Paul in the thirteenth of Corinthians), and that every discomformity to, or deviation from this law, is sin. Now is there no discomformity to this in the heart or life of a believer? What may be in an adult Christian is another question; but what a stranger must he be to human nature who can possibly imagine that this is the case with every babe in Christ?

"But believers walk after the Spirit (Romans viii:1) and the Spirit of God dwells in them; consequently they are delivered from the guilt and power, or in one word, the being of sin."

These are coupled together as if they were the same thing. But they are not the same thing. The guilt is one thing, the power another, and the being yet another. That believers are delivered from the guilt and power of sin we allow; that they are delivered from the being of it we deny. Nor does it in any wise follow from these texts. A man may have the Spirit of God dwelling in him, and may "walk after the Spirit," though he still feels "the flesh lusting against the Spirit."

"But the 'Church is the body of Christ' (Col. i:24); this implies that its members are washed from all filthiness; or otherwise it will follow that Christ and Belial are incorporated with each other."

Nay, it will not follow from hence, "Those who are the mystical body of Christ still feel the flesh lusting against the Spirit," that Christ has any fellowship with the devil, or with that sin which he enables them to resist and overcome.

"But are not Christians 'come to the heavenly Jerusalem,' where 'nothing defiled can enter'?" (Heb. xii:22.) Yes; "and to an innumerable company of angels, and to the spirits of just men made perfect;" that is,

"Earth and heaven all agree,
All in one great family."

And they are likewise holy and undefiled while they "walk after the Spirit," although sensible, there is another principle in them, and that "these are contrary to each other."

"But Christians are reconciled to God. Now this could not be if any of the carnal mind remained, for this is enmity against God; consequently, no reconciliation can be effected but by its total destruction."

We are "reconciled to God through the blood of the cross," and in that moment the corruption of nature, which is enmity with God, is put under our feet; the flesh has no more dominion over us. But it still exists; and it is still in its nature enmity with God, lusting against his Spirit.

"But 'they that are Christ's have crucified the flesh, with its affections and lusts'" (Gal. v:24). They have so, yet it remains in them still, and often struggles to break from the cross. "Nay, but they have 'put off the old man with his deeds'" (Col. iii:9). They have and in the sense above described, "old things are passed away; all things are become new." A hundred texts may be cited to the same effect, and they will all admit of the same answer. "But to say all in one word, 'Christ gave himself for the Church, that it might be holy and without blemish'" (Eph. v:25-27). And so it will be in the end; but it never was yet, from the beginning to this day.

"But let experience speak; all who are justified do at that time find an absolute freedom from all sin." That I doubt; but if they do, do they find it ever after? Else you gain nothing. "If they do not, it is their own fault." That remains to be proved.

"But in the very nature of things, can a man have pride in him and not be proud; anger, and yet not be angry?"

A man may have pride in him, may think of himself in some particulars above what he ought to think (and so be proud in that particular), and yet not be a proud man in his general character. He may have anger in him, yea, and a strong propensity to furious anger, without giving way to it. "But can anger and pride be in that heart where only meekness and humility are felt?" No; but some pride and anger may be in that heart where there is such humility and meekness.

"It avails not to say these tempers are there, but they do not reign; for sin cannot, in any kind or degree, exist where it does not reign; for guilt and power are essential properties of sin. Therefore, where one of them is, all must be."

Strange indeed! "Sin cannot, in any kind or degree, exist where it does not reign." Absolutely contrary, this, to all experience, all Scripture, all common sense. Resentment of an affront is sin; it is discomformity to the law of love. This has existed in me a thousand times; yet it did not and does not reign. "But guilt and power are essential properties of sin; therefore where one is all must be." No; in the instance before us, if the resentment I feel is not yielded to, even for a moment, there is no guilt at all, no condemnation from God upon that account. And in this case it has no power; though it lusteth against the Spirit, it cannot prevail. Here, therefore, as in ten thousand instances, there is sin without either guilt or power.

"But the supposing sin in a believer is pregnant with everything frightful and discouraging. It implies the contending with a power that has the possession of our strength, maintains his usurpation of our hearts, and there prosecutes the war in defiance of our Redeemer." Not so; the supposing sin is in us does not imply that it has the possession of our strength, any more than a man crucified has the possession of those that crucify him. As little does it imply that "sin maintains its usurpation of our hearts." The usurper is dethroned; he remains indeed where he once reigned, but remains in chains. So that he does, in some sense, "prosecute the war," yet he grows weaker and weaker, while the believer goes on from strength to strength, conquering and to conquer.

"I am not satisfied yet; he that hath sin in him is a slave to sin. Therefore you suppose a man to be justified while he is a slave to sin. Now, if you allow, men may be justified while they have pride, anger, or unbelief in them; nay, if you aver, these are (at least for a time) in all that are justified, what wonder that we have so many proud, angry, unbelieving believers?"

I do not suppose any man who is justified is a slave to sin, yet I do suppose sin remains (at least for a time) in all that are justified.

"But if sin remains in a believer, he is a sinful man; if pride, for instance, then he is proud; if self-will, then he is self-willed; if unbelief, then he is an unbeliever; consequently, no believer at all. How, then, does he differ from unbelievers, from unregenerate men?" This is still mere playing with words. It means no more than if there is sin, pride, self-will in him, then—there is sin, pride, self-will. And this nobody can deny. In that sense, then, he is proud or self-willed.

But he is not proud or self-willed in the same sense that unbelievers are, that is, governed by pride or self-will. Herein he differs from unregenerate men. They obey sin, he does not. Flesh is in them both, but they walk after the flesh; he walks after the Spirit.

"But how can unbelief be in a believer?" That word has two meanings. It means either no faith, or little faith; either the absence of faith or the weakness of it. In the former sense, unbelief is not in a believer; in the latter, it is in all babes. Their faith is commonly mixed with doubt or fear, that is, in the latter sense, with unbelief. "Why are ye fearful, (says the Lord), oh ye of little faith?" Again, "Oh thou of little faith, wherefore didst thou doubt?" You see here was unbelief in believers; little faith and much unbelief.

"But this doctrine, that sin remains in a believer, that a man may be in the favor of God while he has sin in his heart, certainly tends to encourage men in sin." Understand the proposition right, and no such consequence follows. A man may be in God's favor though he feel sin, but not if he yield to it. Having sin does not forfeit the favor of God; giving way to sin does. Though the flesh in you "lust against the Spirit," you may still be a child of God; but if you "walk after the flesh" you are a child of the devil. Now this doctrine does not encourage to obey sin, but to resist it with all you might.

V. The sum of all this: There are in every person, even after he is justified, two contrary principles, nature and grace, termed by St. Paul, the flesh and the Spirit. Hence, though even babes in Christ are sanctified, yet it is only in part. In a degree, according to the measure of their faith, they are spiritual; yet, in a degree, they are carnal. Accordingly, believers are continually exhorted to watch against the flesh, as well as the world and the devil. And to this agrees the constant experience of the children of God. While they feel the witness in themselves, they feel a will not wholly resigned to the will of God. They know they are in him, and yet find a heart ready to depart from him, a proneness to evil in many instances, and a backwardness to that which is good. The contrary doctrine is wholly new—never heard of in the Church of Christ, from the time of his coming into the world, till the time of Count Zinzendorf; and it is attended with the most fatal consequence. It cuts off all watching against our evil nature, against the Delilah which we are told is gone, though she is still lying on our bosom. It tears away the shield of weak believers, deprives them of their faith, and so leaves them exposed to all the assaults of the world, the flesh and the devil.

Let us, therefore, hold fast the sound doctrine "once delivered to the saints," and delivered down by them, with the written word, to all succeeding generations; that although we are renewed, cleansed, purified, sanctified, the moment we truly believe in Christ, yet we are not then renewed, cleansed, purified altogether; but the flesh, the evil nature, still remains, though subdued, and wars against the Spirit. So much the more let us use all diligence in "fighting the good fight of faith." So much the more earnestly let us "watch and pray" against the enemy within. The more carefully let us take to ourselves, and "put on the whole armor of God," that, although "we wrestle" both "with flesh and blood, and with principalities, and powers, and wicked spirits in high places," we "may be able to withstand in the evil day, and having done all, to stand."

SOUTH PEMBROKE, Dec. 24th, '94.

Dear Highway:—

I thought I would let your readers know that we are getting along well at this place. One precious soul came to Jesus last Tuesday evening. There is a deep interest in our meetings. Our meeting house is unfurnished, and in cold weather we meet with some hindrances from this source, but thank God there is no ice in my soul; the baptism of the Holy Ghost and fire has melted it all away. Our little church is growing like a well-watered garden. They were born in the fire and they cannot live in the smoke. Many children who are born in ice-houses (churches spiritually frozen), soon die. Thank God for a clear experience. The blood of Jesus Christ, God's dear Son, cleanseth me from all sin and I am living in Canaan now. God bless the holiness movement all over the world.

Yours sincerely,

T. W. MOSES.

A SUCCESSFUL CHURCH.

Reformed Baptists Celebrate their Sixth Anniversary.

On New Year's afternoon the Reformed Baptist church of St. John celebrated the Sixth Anniversary of the founding of the denomination in this province by a meeting in their church here. There was a good attendance, considering the weather, and all reports were to the effect that the past year has been a most satisfactory one.

Mr. E. Cosman, treasurer, read the following report:—

"The Reformed Baptist church of St. John was organized by Revs. W. Kinghorn, G. W. MacDonald and B. Colpitts, in Christie's Hall, Charlotte, St., on December 31st, 1888, with forty charter members, choosing Rev. W. Kinghorn as pastor, and he continued such until July, 1891, when he resigned, and Rev. G. W. MacDonald was chosen pastor. During Rev. W. Kinghorn's pastorate Rev. B. Minard, of Houlton, Maine, supplied for part of one year, and Rev. J. H. Coy, of Carleton Co., for part of another year. We have in connection with the church a flourishing Sabbath school of one hundred and twenty members, and it is continually growing. The church worshipped for years in Christie's hall, where the organization took place.

In April, 1892, after prayerful consideration and asking the divine guidance, we thought the time had come when we should arise and build a house of our own to worship in. A committee was appointed to look out a suitable place on which to erect a house. This was the place chosen and here the house was built at a cost of \$3,223.28.

There is a debt on the house of about \$1,300, and I am pleased to say not one dollar is owing outside of the membership of the church; so you see we own the church among ourselves.

It is marvelous how God opened ways where we little thought. If all the pledges had been paid that were made when we decided to build it would have lessened our debt some three hundred dollars. We thank God and can truly say "hitherto the Lord has helped us."

During the six years that have passed there has been added to our membership one hundred and twenty-one; fifty by baptism and seventy-one by experience, nine have moved away and taken their dismissal, nine have died, three have been expelled, leaving a membership at present of one hundred and forty members, thirty-three of these being non-residents.

Rev. S. A. Baker has been our pastor since July, 1894. We have been very much strengthened and helped spiritually. God has wonderfully opened up ways where there did not seem to us to be any. We have been enabled by God's help to build our church and support our pastor and pay all other necessary expenses without the aid of tea meetings, bazaars or any other questionable means, our money being raised by voluntary contribution. We have every reason to thank God and take courage, in reviewing the past and seeing what has been accomplished, considering the opposition we have to contend against. The doctrine we hold and teach is not popular with the world, nor worldly churches, and all the success that has been achieved has been by the preaching and teaching of full salvation. This is our doctrine and only in this are we different from other churches. We have had some hard battles to fight and it seemed sometimes as if all the powers of hell were combined to destroy this little bark and would have done so if Jesus had not been on board and calmed the storm.

We need not fear any outside influence. They cannot harm us, but if we allow an enemy in the camp he would soon destroy us.

The outlook is encouraging and we are hoping for more and greater victories in the future. I do not think I am saying too much when I say prospects were never brighter than the present, so let us march forward trusting in the Captain of our salvation, believing he will carry us to sure and certain victory. Let us always keep in remembrance that 'it is not by might nor by power but by my Spirit,' saith the Lord."

A voluntary offering of \$34.28 was made toward the church fund.—Record.