

cated with their own dreams. When ugly facts began to come to the surface they put on an air of indifference and said it was an *eddy*—the current was sweeping on. When these facts grew more ugly and were in evidence more frequently they began to indulge in still greater bluster and boasting like the boy who whistled to keep up his courage while passing through the graveyard at night. Just now there is a hush all along the line while here and there a Parkhurst or a De Costa speaks out the truth. The "perilous times" are not coming—they have come. Honest and heroic men face them and cast about for the cause and cure.

Dr. Parkhurst still thinks there is hope on political lines—he falters, but he cherishes his idol. When he did so much for New York a few years ago, a lot of "little Parkhursts" sprung up all over the land. But, since the triumph of Tammany they have subsided. One brave man, so far as we know, remains alone on deck in the midst of the political trickery, social rottenness and moral ruin of a western city. That kind of millennium has had a setback, and we trust Dr. Parkhurst may be led to look into his Bible and not out to his politics for a genuine way out of the catastrophe. Dr. De Costa, however, like every other Churchman thinks that the "union of all Protestants on a broad platform" "would give a chance for concerted action" and thus meet and master the incoming tide of decay. No doubt the union of Protestant forces might be of *some* service, but that would be an appeal to human agencies and not to divine power. And then, what is the use of a union that does not unite to the Lord and that does not bring with it a clear conception of the truth concerning man and the gospel, concerning the Church and its hope? Neither the politics of Parkhurst nor the confederation of De Costa can do anything. The facts are now as they were in the days of Jeremiah. That prophet told King and commons that the day of doom had come and that nothing could prevent captivity and exile. In spite of the false prophets who accused Jeremiah of treason and who drew rosy pictures of a glowing future, the devastation of city and land, and the exile of the people and princes

surely came. It is so now. The "falling away" the "perilous times" "the departure from the faith, giving heed to seducing spirits and doctrines of devils" "the scoffers walking after their own lusts" and "the mockers in the last time, who should walk after their own lusts"—all have come to our doors. These are precursors of the *withdrawal* of the *hindering hand* of God. The next step will be the manifestation of the "man of sin" the increase of darkness and peril and, when wickedness has reached its climax in the formal denial of God and the deification of man, then the coming of the Lord, the resurrection of the dead, the change of the living, the gathering to the Lord and His Coming and Kingdom. Brethren lift up your heads! Let the heathen rage, God will laugh at it all and, inaugurating His King in Zion give Him the heathen for his inheritance and the uttermost part of the earth for His possession. Until that day dawns, watch, wait, pray, work and witness. Blessed is that man whom the Lord shall find so engaged at His Coming. Look out, look up, have faith in God, have faith in the *old* gospel, and proclaim it, believe in the Holy Ghost and submit to be used by Him, and go forth to *save* men—leave their reformation to the dupes of Satan!

### CHRISTIANS.

BY A. J. GORDON, D. D.

"And the disciples were called *Christians* first at Antioch." Acts 11: 26.

THAT old word "christened" is an excellent one, if it were rightly applied. And in a time when so many professed believers are "mammoned," that is baptized into the world, I wish there were more who were "christened," that is baptized into Christ. "Know ye not," says the apostle that so many of us as were baptized into Christ, have *put on Christ*? Reason enough why they should be called "Christians," if they have put on Christ.

When the earth has put off its shroud of snow and put on its garment of green and bloom, shall we call it anything else than Spring? "And ye," says the Scripture, "have put off the *old* man with his deeds, and have put on the *new* man."

1st part only  
2nd part  
Clarence

Therefore as we were before called "men" as descended from Adam, we are now called "Christians," as descended from Christ.

I. *The same nature as Christ entitles us to the same name.*

Recall those striking words of Peter: Whereby are given unto us exceeding great and precious promises, that by these we might *become partakers of the divine nature*, having escaped the corruption that is in the world through lust." The current of our natural life was corrupted through the lust of Adam, and we suffer the evil consequences; but we have escaped from that current and acquired a new heredity—a divine descent. The holy and innocent nature of Christ has become ours henceforth. And what wonder that upon this new nature, God should put a new name. It is not a transaction without parallel in human history.

In passing the outskirts of an obscure village in northern New Hampshire, you will see engraved on the side of a great rock the words—"On this spot was born Henry Wilson, Statesman, Senator, Vice-President." But Henry Wilson was not his original name. He was born of a family whose hereditary currents had been corrupted and defiled by the curse of strong drink. Bitter and humiliating was the burden of his ancestral name, and very early there came a longing to throw it off. And when at last by the grace of God he was converted and through the Holy Ghost received a new nature, then he took a new name, Henry Wilson—a name honored and illustrious in the history of our nation. Excellent parable of that divine fact of which the gospel is the revelation.

"*Except a man be born from above*"—Regeneration is the pulse beat of the heart of God in the human soul. And as by laying my finger upon your wrist, I can count your heart-drops, so by listening to the testimony of a renewed man can you mark the movement of the tides of eternal life breaking upon the shore of the human soul. Great is the mystery of regeneration! If any man be in Christ, *there is a new creation*. What wonder that there should also be a new name.

II. *The same career as Christ makes it fitting that we have the same name.*

It is sometimes said that the Christian

life presents a perfect parallel to that of Christ. True and yet not the full truth. For *parallels never meet*; but the glory and mystery of the believer's life is that it is one and inseparable with that of Christ.

Everything that is said of Jesus in the Scripture is said in precisely the same terms of the disciples of Jesus. He was begotten of the Holy Ghost; so are we. "*Of his own will begat he us*, with the word of truth, that we should be a kind of first fruits of his creatures." He was baptized of the Spirit; so are we. "Ye shall be baptized with the Holy Ghost not many days hence." He was crucified, raised, seated, to reappear. Not *parallel* with Christ is our life, but absolutely one with Him, so that we can say, "*For me to live is Christ.*" "*The life that I now live in the flesh, I live by the faith of the Son of God.*"

You have seen baldwin apples growing on a crab-apple-tree. Into a severed limb the scion of this new and better stock was grafted. Henceforth its leaf, its fruit, its form is after the pattern of the baldwin, though it is on the trunk and stump of the crab. And according to its nature, so is the name we give it. Blessed meaning and significance is there in the words, "I will write upon him my new name."

#### THOUGHTS ON THE GIFT OF THE HOLY SPIRIT.

BY W. J. ERDMAN.

IT should be remembered that the analogy or parallel as to the gift of the Spirit is not between Christ and the individual believer, but between Christ and the Church His Body.

As it was with the Head so with the Body. Jesus was anointed as the sinless Son of God, the disciples as Sons of God, sinless in Christ.

He received the Spirit for service and for suffering and for all the experiences of sonship; they also as one Body were baptized with the Spirit for the growth of the One Son of God unto the fulness of the stature of the Christ, also to serve and to suffer.

He received the Spirit once for all, so they. And as individual members of and in the Body, each one drinks of that Spirit filling the one Body. The pentecostal baptism was an incorporating act, and for