

tion: "How much did he leave?" And angels answer: "He left houses, lots, bonds, stocks, gold, merchandise, farms. He left all. He has brought nothing with him. Naked he came into the world, naked he has come out of it. He has brought with him not even the blessing of the poor." His neighbor dies—a man not known on "change," nor in the tax-list, and what has he left? The angels say: "He has left nothing, but brought much with him. He comes loaded with the gratitude of the poor, the blessing of the helpless, the young, the aged, the widow, the orphan, the destitute and friendless. He comes crowned with the blessings of those whose poverty he has relieved, whose ignorance he has enlightened, whose miseries he has assuaged, whose bodies and souls he has fed."

When Wilberforce died, Daniel O'Connell said: "He has gone to heaven bearing a million broken fetters in his hand." Happy the man who, when he leaves earth, goes to heaven with the blessing on his head of them that were ready to perish. Brethren, the one motive out of all the motives I present to you is Jesus Christ. I do not ask brethren to give because I plead or some esteemed brother pleads, but, because Jesus Christ pleads.

When Andrew Fuller went to his native town to collect money for a benevolent institution, one of his old friends said to him, "Well, Andrew, I'll give you five pounds, seeing it's *you*." "No you won't," said Mr. Fuller, "I can take nothing for this cause, seeing it's *me*," and handed the money back. The reproof went to the man's conscience, and in a moment he said, "Andrew, you are right. Here are fifty pounds, seeing it is for the *Lord Jesus Christ*." We do not ask brethren to give anything seeing it is us, but we do ask them to give ten fold what they intended thus to give, seeing it is for the Lord Jesus Christ. That is the motive, and if it will not move brethren nothing will. Your Christianity is a sham.

"A poor, wayfaring man of grief
Hath often met me on my way,
Who sued so humbly for relief,
That I could never answer nay;
I had not power to ask his name;
Whither he went, or whence he came;
But there was a something in his eye
That won my love, I knew not why.
Once, when my scanty meal was spread,
He entered—not a word he spake—
Just perishing for want of bread.
I gave him all; he blessed it, brake,
And ate; but gave me part again.
Mine was an angel's portion then;
And while I fed with eager haste,
That crust was manna to my taste.
I spied him where a fountain burst,
Clear from the rock; his strength was gone:
The heedless water mocked his thirst;
He heard it, saw it, hurrying on.
I ran and raised the sufferer up;
Thrice from the stream he drained my cup,
Dipped and returned it, running o'er,
I drank, and never thirsted more.
'Twas night; the floods were out, it blew
A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof.
I warmed, I clothed, I cheered my guest,

I laid him on my couch to rest,
Then made the earth my bed, and seemed
In Eden's garden, while I dreamed.
Stripped, wounded, beaten nigh to death,
I found him by the highway side;
I roused his pulse, brought back his breath,
Revived his spirit, and supplied
Wine, oil, refreshment; he was healed.
I had myself a wound concealed;
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I found him next; condemned
To meet a traitor's doom at morn;
The tide of lying tongue I stemmed,
And honored him midst shame and scorn.
My friendship's utmost zeal to try,
—He asked if I, for him would die?
The flesh was weak, the blood ran chill,
But the free spirit cried, I will.
Then in a moment, to my view,
The stranger darted from disguise;
The token in his hands I knew,
My Savior stood before my eyes.
He spoke, and my poor name he named;
Of me thou hast not been ashamed,
These deeds shall thy memorial be;
Fear not, thou didst them unto me!"

"Lord, when saw we thee hungered, and fed thee? or thirsty and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Then shall he say, inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

"The Care of a Congregation."

BY PROF. BRUCE WOLVERTON, CORVALLIS.

It may seem to some that the word "congregation" is an unfortunate selection. It is found but once in the New Testament, and then has no reference to the church of Christ. I trust, however, we shall not be misled. The word now rendered church in New Testament writings was at first applied to an assembly of persons called out from among the people. In Spartan and other aristocracies "an assembly of citizens called to report on certain questions." The word "ecclesia" in those early days of the church, meant an assembly of persons met together habitually for the purposes of Christian growth and instruction. Very curiously comes down, through many tongues, drawing with it, as Trench clearly shows, a treasury of history, that qualifying word, *kuriakon*—kirche—kirk—church, till it comes out a noun, so transcendently important is the name of Christ. Such a change has taken place in the use of the words that now we have the noun understood and the adjective becomes the name and distinctive title. Thus is the *ecclesia* rendered church. So, when speaking of things pertaining to Christ, "congregation" is "the church."

The church, therefore, consists of those persons called out from the world for a certain object. This calling is of God. The separation is from the world—set apart or sanctified, consecrated to holy purposes. This purpose is the salvation of man and the glory of God. The church, then, differs from any and every other congregation upon the face of the earth. The church is God's ordained assembly. Christ came to this earth to establish it. God purposed, beforehand, that it

should be established. He ordained that therein should be kept his ordinances, and promulgated his law of life, where his commands should be obeyed and his truth should be preached that man might know the only true and living God and Jesus Christ whom he should send.

In due time we also learn that Christ, completing his ministry, died, and revived; ascended and was glorified as the head of the church. In his time he cleansed with his own precious blood this place and the approach thereunto, together with the services and the ordinances thereto appertaining, entering even into the holy of holies, there to appear as an offering for man.

The church, then, becomes the normal state for justified and sanctified and saved humanity while remaining in the world, though not of the world. God has an ordained state for every creature. For the fish he made the seas, for the birds the air, for the beasts the jungles, and for man this mundane sphere. When sin entered he bowed the heavens, he came down, and glory shone round about him while he prepared this habitation for renewed man—the new man in Christ Jesus. He sprinkled with his own blood every place which appertains to this new abode, that it might be thoroughly cleansed, a fit habitation for Christian men. They who enter also, must be cleansed by this same precious blood. In the new abode, then, does man enter, but as a spiritual being. This being the ordained state, he must here remain connected with Christ the living head, drawing nourishment, being built upon him, growing and perfecting his spiritual being; or, sundered, he must die.

Again, the church is the pillar and ground of the truth. It is the bulwark of the world's liberties, the stronghold of salvation to fallen humanity. This is an important thought. But for the present we leave it, having occasion further on for a fuller consideration.

MAN'S DISCIPLINE.

The New Testament ideal is a perfect man in Christ Jesus. The end of all discipline is comprehended in this thought, "till we all come to the unity of the faith unto the knowledge of the son of God, unto the perfect man, unto the measure of the stature of the fullness of Christ." It is useless to say this is a high ideal. Do you say we shall never attain? Then so much greater the necessity of the church. Since the church has been compared to a body, the comparison is continued by the words, "But speaking the truth in love, may grow up into him in all things which is the head, even Christ, from whom the whole body fitly framed together, and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body

to the edifying of itself in love."

Growth is spoken of as of a living being. Life and organs are thus indicated. Organs argue functions—offices. Of these we speak. The classes of functions (or offices) in a spiritual government or body on the earth are exhausted in two, namely:

1. Temporalities. 2. Spiritualities. By whatever name you designate, there are but two classes. Into however many sub-classes you may divide them, however much one class may assist the other class, yet the fact still remains, there are two, no more, no less.

Were this a purely temporal organization, there would be of necessity only one class of officers. Were it purely and entirely spiritual, there would be found necessity for only spiritual officers. But so surely as Christ came a spiritual being yet clothed in human flesh, so surely did he set up a government not of this world, yet in this world. Some modern Spiritualizers would fain count the church entirely spiritual, thus elevating it far above their temporal support. More to be feared are they than the few who have entered its sacred precincts with only an object of temporal gain in view. But to come to the point more fully we have as officers in the church, 1. Deacons. 2. Bishops. I mention Deacons, 1st, for, though not in station, yet in the development of the church they are first. I refer to that organization as it was left in the world independent of special miraculous manifestations of power at the beginning. Their functions are summoned up in the words, Care of those things in the church pertaining to its visible support.

The preaching of the word suggests a preparation. As in all other things, first the physical then the spiritual. The first in design is last in execution, so the preaching of the word being the last in execution assumes the fact that a preparation is necessary. Here three divisions are exhaustive.

1. Place. 2. Preacher. 3. People. The commission is very broad, not only in its comprehension, but also in its implication. It includes everything necessary for the development of truth. While we are not of the world yet we must not forget that we are still in the world. We still have bodies and these bodies must be cared for, though in the church. To be brief I will say that the preaching of the Gospel which allows or compels an unnecessary and habitual neglect of the physical man, is a contradiction. That preaching which injures the physical is unchristian. I might say that preaching which passes by the physical to come first to the spiritual is not in strict accord with the life and acts of him who went about doing good and healing all manner of diseases among the people. In fact the Lord Jesus