

by cement because the substances were heterogeneous in their nature? Love, like cement, is of that nature and power that it unites all kinds to which it adheres. When the children of God walk in the love of God then will all differences sink into insignificance. They will be as little trouble as the differences in a well-ordered family.

But we are asked again, How is it possible to unite with those who discard the doctrines of the Gospel? This is another question and foreign to our line of thought. We are talking about the unity of the children of God. He who does not obey the doctrine of Christ is not a child of God, and with such we have no union. He who rejects the truth, through the obedience of which salvation is received, need not expect to find the joy and peace that are found in the union and communion of the children of God. The division we regret and lament, and which we consider the greatest evil in the religious world, is the division among the children of God. This division is not only seen in churches of different denominations, but in churches of the same order. It is this division that is destructive of a worthy Christian life.

The fearful evil of this division is seen in the fact that it is caused by our notions and whims, or our opinions, which we would not dare for our life to hold them essential to our salvation. We might name a number of dogmas or opinions that are dividing the hearts of God's people and destroying the peace and harmony of families, and generating strife, hatred and animosities; and thus destroying the church of God. And at the same time not one of these opinions will save a soul if accepted or condemn if rejected. How strange! How inconsistent that I should withdraw my charity and sympathy from a brother who differs from me, and at the same time admit that he is a Christian, and hence a saved man! If I believe God has accepted him, what am I that I should reject him? "Will I prejudice His justice and become the god of God?"

It was these kinds of mistakes and this kind of church life and Christian walk that gave rise to the grand "Plea" of the Disciples of Christ. This plea is not to lessen the differences by harmonizing, if possible, our understanding of the various opinions, but it is to hold as authoritative only such doctrines as are absolutely essential to our salvation; to make such essential truth only essential to Christian union and fellowship, or, in other words, to make the conditions of salvation identical with the conditions of Christian union. Let us hold to this plea as there is no other possible ground of Christian union. If we raise any objection to a brother's action, viz., to withhold our sympathy and our charity from him, let us be sure that the action is an essential channel of his salvation. But if we will persist in declaring ourselves opposed to certain action and thereby sowing strife among brethren over principles that will not condemn him, let it be understood that such a course is a forfeit of the grandest plea since the world began, and such a life is unworthy our high calling. H. M.

HOW TO BECOME WISE UNTO SALVATION.

And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.—II. Timothy iii 15.

Thus the aged Apostle Paul wrote the youthful Timothy. The first thing to notice is this, that Timothy needed to be made wise unto salvation, and this we all need—you need it, I need it, everyone needs to be made wise unto salvation. There are many wise men in the world—wise kings, wise rulers, wise judges, merchants, teachers, politicians, but they are not wise unto salvation. They may be wise to make money, and wise to keep it after they have made it, but unless Jesus Christ has

been made wisdom unto them, they are all equally fools as regards salvation; for "what shall it profit a man if he gain the whole world and lose his own soul." Has God made us wise unto salvation? You have been taught a good deal; you know a great many things; do you know Jesus Christ? Do you know God? This knowledge is life; all other knowledge without this knowledge is but fuel for the fire, and adds to the fierceness of the flames.

Secondly, you will see, if you look at the verse, that it is not the Bible that makes us wise by itself. The apostle does not say that the Holy Scriptures are able to make us wise unto salvation, but only in one way—"through faith that is in Christ Jesus," that even the Bible does us any real good. A man may know all the Bible by heart; he may be able to read it in Hebrew and in Greek; he may be able to teach others to understand it, and yet be a fool so far as salvation is concerned. It is not the knowledge of the Bible that saves, or that makes really wise; it is the knowledge of Jesus Christ and God in Him. It is not the mere knowledge of the contents of the Bible, but the belief of what they contain, and especially concerning God the Father, the Son, and the Holy Spirit, that makes us wise unto salvation.

To know is good; it is the first step, but if you stop there you have gained nothing. If you do not go on from knowing to believing, from believing to doing, and from all to loving, you can never be wise unto salvation.

Thirdly, Even a child may be wise unto salvation. Timothy began well, for he began early. He had a godly mother, and he was taught to know the Scriptures when young. Every child should be taught to know the Bible. The mother should teach her little ones to know the Scriptures, as Timothy's mother taught him; "that like him I may become wise unto salvation," and if young in years and have no mother or can find no teaching at home, then go to Sunday school, ask your teacher to be a mother to you, and to teach you as Timothy was taught. Your teacher will open the meaning of the Word to you, and through God's blessing on your mutual efforts, you may become wise unto salvation. But, best of all, there is no teacher like God. If God does not teach you the teaching of the most godly mother and all her prayers will be in vain. If God does not teach you by His Holy Spirit all the labors of your minister and of your teacher are in vain. They may make you wiser and better, but it is only God the Holy Spirit who can make you wise. Ask God, therefore, to be your teacher. They are well taught whom God teaches. I know one who wrote these words: "Thou, through Thy commandments, hast made me wiser than mine enemies." And this same man wrote: "I have more understanding than all my teachers." And the reason he gives is this: "For Thy testimonies are my meditation." Now, if you ask God He will give you the Holy Spirit; He will come into your heart; then He will open your understanding: He will open your mind in the knowledge of Jesus; He will touch and bend your will; He will quicken your conscience, and through belief of the Word He will make you wise unto salvation.

Fourth. It is the Holy Scriptures alone which are able to make you wise unto salvation. Other books will make you wise in other things. One book tell you how to get rich; another how to get well when you are ill. One tells how you may become elegant, graceful, learned; another tells you all about foreign lands, and how to get there. But the Bible alone tells you how to get to heaven, how to escape hell, how to be rich in the next world, having your treasure and your heart in heaven; the Bible alone tells you how you may be wise unto salvation. M.

Halifax, N. S., Nov., 1888.

PAUL'S DESIRE.

And the very God of Peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of your Lord Jesus Christ.—II. Thess. v. 23.

There never was a higher wish expressed in behalf of another than that which the apostle gives utterance in these words. It as far transcends those good wishes which one friend has for another as the epistle itself surpasses in value the communications so common between man and man. The apostle, in the previous chapter, touched on all the great topics connected with the Christian's life on earth, and his hope for eternity. He instructed, comforted and warned those to whom he wrote; and now the blessing which the apostle desires for his brethren is that of entire sanctification: "The very God of Peace sanctify you wholly." If this blessing were enjoyed by all mankind, then the power of Satan in our world would be broken, the wrath of God impending over our fallen race would be removed, misery and death would give place throughout the whole abode of man to gladness and unending life. It is sin which blights every scene of beauty; sin, which is the worm that gnaws at every human heart; sin, which infuses an element of bitterness into every cup of human enjoyment. This prayer is to meet the wants of every man, from the highest to the lowest of mankind. Whatever else is done for man little is effected if he is still left under the power of sin. He may be educated and refined, but sin still ruling in his heart will blight all his happiness. He may be surrounded by all the pleasures which wealth can purchase or imagination can conceive, but left still to the influence of a corrupt nature his joy will be insecure and transient.

Again, the apostle prays that "our whole spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ," or, in other words, filled with the love of Christ and kept by His divine power unto His coming, for we know, according to His word, He is coming with all the holy angels to proclaim that time will be no more. May we then be ready to render our account with joy rather than with grief, so that we shall enter in through the gates to that celestial city where we can praise Him who has washed us in His own most precious blood. W. R. McEWEN.

Milton.

Married.

McTURRIE-HUNT.—At New Grafton, Queens county, N. S., by H. E. Cooke, Mr. James S. McTurrie, of Pictou, N. S., to Miss Charlotte A. Hunt, of New Grafton, Nov. 19th, 1888.

CAMPBELL-STEWART.—At the residence of the bride's father, James B. Stewart, Esq., Rosneath, Lot 52, Oct. 14th, 1888, by O. B. Emery, Mr. Robert Irving Campbell, Montague, Lot 50, and Miss Laura M. Stewart, all of Kings Co., P. E. I.

CAMPBELL-STEWART.—At the residence of the bride's father, Peter Stewart, Esq., Whim Road, Lot 59, Nov. 28th, 1888, by O. B. Emery, Mr. David Campbell, New Perth, Lot 51, and Miss Ethel M. Stewart, all of Kings Co., P. E. I.

Died.

MCRÆ.—At Kildare, near Tignish, on the 26th of October, Bella, aged five years; also, on November 2nd, Rebekah, aged three years, beloved children of Bro. Robert McRæ. Bro. McRæ cherishes the happy thought of meeting his loved ones in that upper and better world. H. J. S.

GROOM.—At Lord's Cove, November 17th, Sister Lizzie L. Johnson, wife of Mr. Charles H. Groom. She was baptized four years ago by Bro. O. B. Emery and united with the Christian Church. It was my privilege to visit her, with Bro. Hughes, before she died, and cheer her onward to the last lonely reach in life's rugged journey. Her disease was consumption, which she patiently bore, and died in the hope of heaven. The funeral services were conducted by the writer, after which we laid her away to rest in the Mt. Hope Cemetery. W. K. BURR.