

command of God, and not backward. Let us add to our faith knowledge and not detract from it.

I was looking at Her Majesty's soldiers the other day as they were going through their drill exercises. They wore perfect in step, unity and order; and though there were many of them, yet but one solid phalanx. Hero was seen the strength of the army. But what was the cause of such order? They were all of one mind in recognizing the authority of their captain, and therefore acted in perfect obedience to his commands. But how different when we look at the army of our Great Captain? There seems to be disorder and division. The soldiers are not keeping step. Instead of one body we have many bodies, and all have a way and plan of their own. Why this difference? The answer is plain. They are not obeying the commands of their Captain. This accounts for the weakness and failures of the soldiers of our Captain. As I listened to the commands of the captain I noticed that every soldier understood perfectly his orders—all understood him alike. But in the Lord's army there seems to be a great diversity of ideas about our Captain's commands. How is this? Is it possible that the great Captain of our salvation cannot speak plain enough to make Himself understood? Has not the Divine Captain the power and wisdom to adopt Himself to our wants? Strange, indeed, that our Captain would command us all to be one, "that there should be no divisions among us," and then put His commands in such a way that we could not understand them!

If we would be happy in the next world we must learn in this world the secret of eternal things and cultivate a liking for them.

"A man rushed down to a dock from which some boats were about to leave, and by mistake he got on the boat that took him to a camp meeting instead of the boat that went to the race grounds. The company, the prayers, the songs were intense misery to him. He was not long in getting away from there as soon as he got the chance." What a mistake to suppose that he who loves the things of this life only can be happy in the presence of God and His redeemed ones. O, my brother man, get ready for eternity by cultivating a love for eternal and divine things.

Here is an item from the *Christian Leader* of April 26th right to the point:

"If eating meat causes my brother to offend, I will eat no more meat while the world stands." "This is many times misconstrued, or I have always interpreted it wrongly. The matter in thought was meat offered to idols. Paul could eat that meat without reference to the idols to which it was an offering. Some ate it because it was so offered, and if they saw Paul eat it they would conclude it was because of the same reason, and this would cause some of his brethren to stumble. His example would be misconstrued and they would fall into error by mistaking his motives. Many seem to take it that Paul meant that if eating meat offered to idols offended his brother, he would quit eating it. There are too many brethren just standing and gaping for something at which to be offended."

H. MURRAY.

Some one has said, "We are the architects of our own fortunes," and it may well be said of "our own happiness." A clear conscience and a pure heart will bring peace and satisfaction, even though it may not be ours to possess an abundance of the things of this life. Wealth does not always bring happiness. The man who can look the world square in the face is he who has a conscience void of offence toward God and man. This gift is within the reach of every one, while it may be true that there are many things desirable in life which it may never be our good fortune to receive. We should remember that the blessing was pronounced upon the "faithful" servant, not the successful one.

SUMMERSIDE LETTER.

Don't you think *THE CHRISTIAN* is improving?" is a question put to me lately by some of the friends, that I meet with. And, do you know, I think it is. Did you read Bro. J. E. Edwards' supplement that came with last month's paper? It is well worth reading, and it is to be hoped it will be acted upon.

I spent one Lord's day in Tignish this month, and had very encouraging meetings. I expect to go up again and hold a couple of weeks' meeting. I have not done anything at special meetings all winter, the weather being unfavorable, and the roads in a bad condition. I am commencing to wake up now, and hope to have some good meetings at several points, before long.

I also spent one Lord's day in Tryon. The meetings, especially in the evening, were of an encouraging character.

In Summerside we are moving along quietly. We are not making much noise, but the light is kept burning, and we are thinking of getting a fresh supply of oil, so as to be ready when the Master comes. The "Macdonaldites" have been to work here. I went to hear them three nights in succession, and got all I wanted, and then was told I had not seen nor heard the half of what they say and do. I asked myself, "Is this Christianity?" To see men jump and shout, women scream until completely done out, and then fall helpless on the floor; sometimes twenty at one time going on like this. Truly theirs is a strange religion.

We have a Sunday-school teachers' meeting here every week. It has been running since the New Year, and is voted a success. The teachers of the different Sunday-schools meet in the Y. M. C. A. Sometimes the number runs up to seventy-five, and the meeting is a very interesting one. Sometimes questions of a debatable character come up, but we get along in the main pretty well. The lessons have been of a very interesting nature, and while some have complained about the way the International Lesson Committee have divided the lessons—having them to run through so many different books in so short a time—still each lesson has been well chosen. The writer of this letter occupies the honorable position of "leader" for this class.

In order to fill my appointments I have sometimes to drive a long way. From Summerside to Tryon is about twenty miles. From Summerside to Tignish about sixty. This is a long drive. As I mostly travel alone I have time for meditations, and sometimes my meditations are of a peculiar kind. I would like to give my readers the benefit of one of these soliloquys. I will first tell you what gave rise to it. I was at a house to tea one time, and all who sat at the table were professing Christians. Some one at the table said something that one of the others thought was not right. It was only a trifling matter at the best, but the harsh, unkind way in which the one spoke to the other was the cause of my soliloquy. Now I reasoned something like this: Supposing a number of Christians were together, and one expressed themselves of a different turn of mind in regard to some of the affairs of life, to what someone else did, would it be right to be unkind? Can you win anyone to do better if they are doing wrong by treating them unkindly? Again, let me suppose a number of Christians together with some who are not Christians, and those who are not Christians see and hear those who are, treating one another unkindly, what effect will it have on them? Sometimes the most trifling matters create hard feelings between the members of Christ's body, and Oh! how easy it is to retort and say something hard, but Oh! how hard to heal the wound thus made. Wounded feelings are not as easily healed as wounded flesh. How Christians ought to strive to be kind to each other, realizing that nearly everybody will be kind to those who are kind to them. But we must be kind to all. Now what do you think of my meditations? "Be ye kind one to another."

W. H. BARDINA.

Summerside, P. E. I.

FROM HAVERHILL, MASS.

Many of your readers are aware that a small band of disciples existed here for some years, and that we opened our new church house a year ago last November. Bro. Wm Murray was our first preacher, and last July we secured R. M. Marshall, a graduate of Hiram College, who has been with us until the middle of last April. On March 1st Evangelist G. W. Bowell of Ohio, began a meeting here, preaching every evening and Lord's day for over five weeks assisted by Bro. Marshall, who could only be with us on Saturday and Sunday. Over thirty were added during this meeting. The membership of this church has been doubled in the last six months. The most cheering feature of this meeting was the candid attention which so many gave to the appeals of our evangelist. Through the preaching of brethren Murray, Marshall and Bowell the people have come at last to give some attention to our position, and most all are ready to acknowledge the evils of sectarian divisions and the necessity of a restoration of primitive Christianity. Any of our brotherhood coming this way remember High Street Chapel, Haverhill, Mass.

WM. H. McDONALD.

May 3rd., 1892.

Miscellaneous.

THE RICHNESS OF THE BIBLE.

Now that Spurgeon, the greatest of preachers, has gone to the grave, it is instructive to read his testimony to the Bible, as the fountain of wisdom and knowledge, from which he drew through his long ministry:

After preaching the Gospel for forty years, and after printing the sermons I have preached for more than six and thirty years, reaching now to the number of 2,200 in weekly succession, I am fairly entitled to speak about the fullness and richness of the Bible as a preacher's book. Brethren, it is inexhaustible. No question about freshness will arise if we keep closely to the text of the sacred volume. There can be no difficulty as to finding themes totally distinct from those we have handled before; the variety is as infinite as the fullness. A long life will only suffice us to skirt the shores of this great continent of light. In the forty years of my own ministry, I have only touched the hem of the garment of divine truth, but what virtue has flowed out of it! The Word is like its Author, infinite, immeasurable, without end. If you were ordained to be a preacher throughout eternity, you would have before you a theme equal to everlasting demands.

Brothers, shall we each have a pulpit somewhere amidst the spheres? Shall we be witnesses for the Lord of grace to myriads of worlds which will be wonderstruck when they hear of the incarnate God? Shall we be surrounded by pure intelligences, inquiring and searching into the mystery of God manifest in the flesh? Will the unfallen worlds desire to be instructed in the glorious Gospel of the blessed God, and will each one of us have his own tale to tell of our experience of infinite love? I think so, since the Lord has saved us to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. If such be the case, our Bibles will suffice for ages to come for new themes every morning, and for fresh songs and discourses, world without end.

No alteration of Scripture can by any possibility be an improvement. Believers in verbal inspiration should be studiously careful to be verbally correct. The gentlemen who see errors in Scripture may think themselves competent to amend the language of the Lord of hosts, but we who believe God, and accept the very words he uses, may not make so presumptuous an attempt. Let us quote the words as they stand in the best possible translation, and it will be better still if we know the original, and can tell if our version fails to give the sense. How much mischief may arise out of an accidental alteration of the Word.