

SELF-EXAMINATION.

The object of self examination is that we may be conformed to the image of the Son of God. Schools are examined to raise them to the true standard and to make them do better work, that the greatest advantages may be realized. Just so if we examine carefully ourselves by the word, we shall reach a higher life, a closer union with our Living Head, a deeper interest in the salvation of humanity.

Paul says: "Examine yourselves," etc. (II. Cor. xiii. 5). Let us now try to obey this injunction for a few moments. "Love is the fulfilling of the law." "Perfect love casteth out fear." "He that feareth is not made perfect in love." The good one help us to have that love, which is the greatest and most desirable attainment in the world. If we have the true love of God in our hearts we will, with our families, neighbors and enemies, be truly kind-hearted and long-suffering. Instead of cultivating an envious, boastful, vain spirit, we will take delight in another's righteous prosperity. We will be so humble-minded that we will esteem others superior to ourselves, and in us there will be left no room for pride. The sly jest, the deceitful wink of the eye, the secret ruining or undermining of others, are the works of darkness, which have been put off. The noble, respectful, straightforward conduct is now the marked characteristic. The soul thus filled with love will ever be seeking other's good, unmindful of self. His whole energies are enlisted for God, so that he is not disquieted by the most trying circumstances. He neither imagines evil in others, nor does he delight in sin in any of its forms. The truth is the food, the life, the great joy of his inmost soul. His love leads him rather to cover faults instead of delighting to expose them. Faith with him is a living principle, it leads him to a willing obedience. He heartily accepts the whole word of revelation. His hope is indeed an abiding anchor to his soul, and he is holding the rejoicing of it firm unto the end. With this holy love in his soul he, with Christ-like fortitude, endures all things that his Heavenly Father permits to befall him. For he understands that "God is faithful and will not suffer him to be tempted above that he is able, but will, with the temptation, also make a way to escape, that he may be able to bear it." (I. Cor. x. 3).

Now, dear reader, let us be aroused to greater consecration and be determined to fear the Lord and serve Him in sincerity and in truth. Let us be of good courage to keep and do all that our Loving Father and Blessed Redeemer has commanded. For we, like Paul, can do all "things through Christ who strengtheneth us." If we thus follow our glorious leader we shall never die. For thanks be to the Lord. Jesus said (John viii. 51): "Verily, verily, I say unto you, if a man keep My saying, he shall never see death."

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DEATH.

This little word is fraught with a depth of meaning to every person. It presents a thought that is destined to be a reality to every individual. All alike are subject to death. The king who sways his sceptre over millions of the human race, and the peasant with naught that he might call his own, fall before this terrible destroyer. Although almost six thousand years have passed away yet that eternal edict from the lips of the Lord God to Adam hangs over us. How awful, yet just, was the punishment. Behold the scene, man moulded and fashioned by the almighty hand after his own inconceivable image, placed with a chosen helpmeet in the Garden of Delights, filled with trees of delicious fruit suited to the appetite of his pristine state; given access to that tree whose fruit would

preserve a perennial manhood—a life eternal with his God, and given also the seals of his governorship over all creation. Was not this pristine glory of man truly expressive of the goodness of Jehovah? All other works bear unmistakably the royal stamp that speak them his, but this surely transcends them all. But alas, there was one restraint to his liberty. "But of the tree of knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." "Who first seduced them to that foul revolt? The infernal serpent; he it was," etc. Satan transformed into a serpent possessing all the subtlety of hell, with his envious and polluted tongue persuaded, the "mother of mankind" to disobey, thus engendering sin and death. Oh Adam! what a legacy to your innocent offspring,—a legacy of death. Does our hope end here? Thanks be to God, no. Man by the inexorable laws of Divine justice was doomed to death, but the almighty uttered a prophecy in the fulfillment of which millions now rejoice, "The seed of the woman shall bruise the serpent's head." Vague and meaningless no doubt was that prophecy to Adam, but as the long train of ages glide away, by the wisdom and power of Jehovah it becomes more and more distinct until the "seed of the woman" as the Son of righteousness with healing in his wings, himself enters the drama of earth's history to restore fallen humanity. Behold the mercy, condescension and love of God, the almighty maker of the universe, he who fills immensity with his presence, granting "peace on earth, goodwill toward men," How? Divinity is incorporated with humanity; what condescension; the Beloved Son despised and rejected by those whom he came to save, after having put off the glory He had with the Father before the world was. What love! The eternal word becoming flesh—our Prophet, Priest, and King. What for? To break the bars of death by granting repentance towards God. What mercy! Oh! fellow traveler to that great beyond, these divine attributes are incomprehensible to finite minds. Now we may only enjoy the facility of their reality, but then we shall comprehend their ineffable grandeur when the shackles of earth have been exchanged for the robes of heaven. N. S.

CHEERFUL GIVING.

The contributors to THE CHRISTIAN, while writing on every other Christian obligation, have been so comparatively silent on the duty of cheerful giving, that I have become rather anxious to say a few words about it. Putting this desire into execution by means of this article, while it may not do any good to others, will be a great relief to me.

As, no doubt, all our churches in these provinces are meeting their present financial engagements in a fairly prompt manner, and may not see any necessity for doing more, they may ask, "why write about giving?"

It is just this feeling, of having done all that is necessary, that I fear may exist, and not any lack of love, liberality or interest.

We, as all true Christians, have an earnest desire to see the Gospel touching the hearts of the people, turning them to Christ, and triumphing over sin. In addition to this, having, what has been called our distinctive plea, and which we hold to be indisputable and all-convincing, we should be pressing it upon the people with all earnestness; knowing, as we do, that it removes many stumbling blocks from the sinner's way. For this the time is singularly opportune. Many of the time-worn dogmas of the creeds are becoming obsolete. or being discarded altogether, and people are awakening to the fact, that creed-embellished religions are too complicated for the "wayfaring man." As a people free from this encumbrance, we have a great advantage, and a greater responsibility, in evangelistic work, and it becomes our duty

to be alive to the responsibility, press the advantage, and push on the work with all vigor. When we look back over the history of our church for the past twenty years, while we may see nothing to discourage us, we cannot see the progress that should have been made, or that can satisfy us. Our position remains unknown to a large majority of the people. Naturally we ask, "why has not the progress been greater?" Has our position ever been successfully disputed? No! Have not our brethren been earnest and faithful? Yes! Can we doubt, that if our mission board had been possessed of ample funds, a much greater success would have been achieved? We must conclude, that it is our manifest duty to provide the funds to carry on the work with greater energy. Our pledges of service to Christ must be redeemed. Unquestionably, the cause of the limited progress in the past, has been the lack of funds. If this conclusion is correct, and I think it cannot be contested, if we wish to see the cause prosper, then we must make a greater effort, and more sacrifices, than we have in the past. If all has been done that can be done, then are we free from responsibility, but, if not, we cannot escape our duty.

Some may say, "that the church is become a begging institution, and presents the Bible with one hand, and the plate with the other." No false assertions like this need deter us. The shame of it is, that it should be necessary to ask the help required for a good work. The need being shown, the means should flow in freely without solicitation. We, as Christians, attribute all the blessings we enjoy to the mercy and beneficence of God, and we give Him thanks and praise for them. What He gives is His, loaned for our use, and we are His, and show our gratitude to Him by using some portion of the blessings He gives us, to the glory of His name. What portion must depend entirely upon our love for Him, and our gratitude for the blessings He bestows. And what portion we withhold will depend upon our love for the treasures of this world. This freedom of will, so characteristic of the Gospel of Christ, no true Christian will abuse.

It may be said, that if we call on the brethren for more money for our mission work, the regular subscription for the churches will suffer. This must not be allowed to happen, and I think we need not anticipate such a result. I have the faith in the brethren, that when they see the necessity for this additional effort, and realize their responsibility, that not only will they come forward cheerfully and liberally, but that the spirit of giving having entered into them, they will give more freely to the regular subscription for the church. The history of the church that went into debt, or impaired its usefulness, by giving to mission or other good work, has not yet been written. "The Lord loveth a cheerful giver." The better kind the Bible treats with a significant silence. Yours, LAYMAN.

"THE FIRST MAN IS OF THE EARTH, EARTHY."

I COR. XV: 47.

It may be possible that the above quotation, with the clause that follows in close connection therewith, if accepted and properly understood by many of the perplexed ones of earth, would have an influence in clearing away many perplexities, and give a better understanding of our relations to the present, and also to the future.

We are told that the human head of the human family was created out of the dust of the ground, and he was caused to live. "God breathed into his nostrils the breath of life and man became a living soul." Adam was made to live, but the question is yet asked: of what nature was the life of which Adam was made to partake? Was it an immortal