

THE TEMPERANCE PEOPLE are rejoicing over the fact that the amendment to the Scott Act passed by the Senate, and confidently expected by the rummies would pass the Commons at Ottawa, has been rejected by the last-named body. Here is the amendment that if carried would have virtually destroyed the Act:—

The dealing in ales, porter, lager beer, cider and light wines containing not more than twelve per cent. of alcohol, shall be exempt from the operation of the "Canada Temperance Act, 1878."

NO ONE CAN visit the brethren at Kempt, Queen's Co., N. S., without noticing that the prospect for future good in their field is brightening every day. "Why," said a friend, "it will not be long, if things continue as they have of late, before we will be able to support a preacher, half his time at least." And every one who loves the Lord will say, may God speed that day.

THE ANNUAL MEETING of our brethren in P. E. Island, which takes place the second Lord's day in this month, with the church at Cross-roads, Lot 48, promises to be one of peculiar interest, and one of the most profitable ever held on the Island. We learn that among other preachers there will be present Bros. Henry McDonald, R. W. Stevenson and Emery.

AS SOON as you have a few leisure moments peruse carefully the address on our first page. It was delivered in Allyn Hall, Hartford, Connecticut, before the American Congress of Churches, which meets once a year "to promote Christian union, and to advance the Kingdom of God, by a free discussion of the great religious, moral and social questions of the time."

WE ASK those who have not paid for their CHRISTIAN to do so at once. We only have two more issues before our Annual at Milton, and we wish to have two long lists of receipts, and thus give a good report to the brotherhood.

THE REFORMED EPISCOPAL preacher at Sussex, N. B., having resigned his former charge, was a few days since baptized into the Baptist Church.

ORIGINAL CONTRIBUTIONS.

CHRISTIAN UNION.

M. B. RYAN.

The union of Christians has always been a prominent feature of the plea which, as a people, we have made before the world. It was because they were weary of the contentions and uncharitable rivalries of sectarianism that the pioneers of this reformatory movement sought something better. And because they keenly realized the imperative obligation imposed by the Master on his disciples, to be one, they urged the abolition of sectarian barriers and the union, on a God-given basis, of all who truly loved the Lord.

The brotherhood known as "Disciples of Christ" is to-day a grand exemplification of the practicability of this plea. Men have come from every religious communion, Catholic and Protestant, and from no religious communion; and they stand together, seven hundred thousand strong, in the glorious freedom of the gospel, knowing no other authority in religion than that of Christ their head. This fact is cause for devout thankfulness on our part. The experiment, if we may call it such, has proven itself a grand success, and a mighty work has been done in furnishing a living example of the practicability of Christian union.

But while we rejoice over what has been accomplished by this movement in this much-needed work, we have cause for rejoicing also over what has been transpiring among other religious people

in the same direction. It would be hard for us to determine to what extent our existence as a people, our preaching, our literature, have leavened the religious world with this idea. We know that there has been in the past half century a wonderful weakening of denominational barriers, and a marked increase of courtesy and fraternal feeling among religious people; and it would be the height of assumption for us to claim that this has been wholly due to our work. Increased study of God's word, with a better understanding of the genius of the Christian religion as a consequence, and increased activity in mission-work, at home and abroad, bringing with it, as it invariably does, a better appreciation of man as man, and a greater love for him; thus rooting out narrowness and selfishness and developing generosity and philanthropy; these things, which are characteristic of the latter half of the present century, have doubtless had much to do in fostering more of the Spirit of Christ among his professed followers in their relations to each other, and in bringing about a nearer approach to the unity for which he prayed.

This disposition has been manifested in various ways. Numerous movements have been inaugurated among the different communions of the same denominational character for a closer union in their life and work. Such was the movement in Canada a short time ago, by which four differing branches of the Methodist Church were brought together and bound into one. Such was what is historically known as the Pan-Presbyterian Council, held a few years ago, in which the numerous branches of Presbyterianism were represented for the purpose of bringing about a more fraternal feeling among them. Such is the Episcopal Church Congress, which meets yearly, where Episcopalians, High Church, Low Church, and Reformed, meet for fraternal conference.

Then there are those movements that claim to be inter-denominational, where representatives of every communion in the Protestant world meet for common work. Such, notably, is the Young Men's Christian Association. This organization is strongly represented in this country, and is extending its influence rapidly. Its aim is to reach young men in all the cities and towns and bring them within reach of Christian influences; and it is doing a much-needed work which the churches have long neglected. Such also is the Evangelical Alliance. It claims to admit any adherent of an evangelical faith; but it has its own interpretation of "evangelical," and its constitution would debar many sincere and scriptural Christians.

The principle upon which those two organizations are based is to suppress denominational differences in their work and to unite on what is common among them. Without expressing any opinion as to the scripturalness or desirability of such movements, their existence is a concession on the part of religious people that union is desirable. That Christians can work more effectually when united than when separated. Is not such a concession a long step towards union?

There has recently been held in Hartford, Conn., a remarkable convention in the interests of Christian union. I will have something to say about the meeting, the speakers, and the speeches in my next.

Williamsport, Pa., June 15th, 1885.

WHAT THINGS WERE TRANSFERRED.

And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.—1 Cor. iv: 6.

It appears from the reading of this verse that something mentioned in the one preceding this, and represented as belonging to others, had been transferred (that is borne or carried across and placed on Paul and Apollos) to myself and Apollos. We

propose in this paper to examine as to what these things are which are thus transferred. As Paul has given his reasons for so doing we may from these get a hint which will lead to the solution of the question, "For your sakes." His object was to benefit these Corinthians who had put on Christ. It was not to make himself look great, or in any way to benefit himself. "That ye might learn in us not to think of men above that which is written." Here it would appear that they were thinking too highly of men; thinking of them above what was written. The Lord Jesus had taught them that they should not be called Rabbi for one was their Master; even Christ and all they were brethren, that is equal, and no one a Lord over God's heritage. "That no one of you be puffed up for one (man) against another (man)." Paul would not certainly have given them this lesson if they had not needed it. Let us now examine what he had written to these brethren pointing to this spirit of man-worship: "Being puffed up for one against another."

The first nine verses of this letter are used as an introduction in which he shows that they not only had come into the Church of God but they came behind in no gift. They were called by God into the fellowship of his Son, Jesus Christ our Lord. They were in no way inferior to other Christians. Verse ten, is a very carefully written exhortation to union, and why this exhortation, because it had been declared to Paul by them of Chloe, that there were contentions among them. Now notice carefully the language of Paul that follows: "Now, this I say that every one of you saith I am of Paul, and I of Apollos," &c. He does not affirm that they really did say they were for Paul, &c., but that he said that they said so.

Now this is the first mention of these names in this letter, and they are here used as though the disciples were divided as to which of them they should follow. Paul next shows by questions, pointing to himself, which he knew they must answer in the negative that they should not follow any man, as no man had been crucified for them, nor had they been baptized in the name of any.

Passing now to the third chapter of this letter and these names meet us again. For says Paul: "We are yet carnal, for whereas there is among you envying, and strife and divisions; are ye not carnal and walk according to man? (Marginal reading), that is, they were led by men not guided by the Spirit of God, as were the apostles: "For while one saith I am of Paul, and another, I am of Apollos, are ye not carnal." We hear find the names of Paul and Apollos used in the same manner as men after which these disciples were following and by so doing being separated from each other, and then he asks: "Who then is Paul, and who is Apollos but ministers by whom you believed, even as the Lord gave to every man." They were only God's messengers and spoke to them according to what God had given to each. Paul had planted, Apollos had watered, but God gave the increase. That is, each man had done his work in instructing these people and God had blessed the labors of each. He that plants is nothing, nor he that watereth, but God who provided the Saviour, the Gospel and the men to preach it. He only is worthy of praise.

Now, he that planteth and he that watereth are one. That is, their work is one, they have one object, one end in view to save souls, and each will be awarded according to his labor. Paul may be a wise master-builder and lay the foundation which he declares he did in Corinth, and God will reward him for his work; and another man may build on this foundation (he can't lay any other, for there is no other to lay), and if his work will stand when tried by fire, he will be rewarded according to his work. Let no man deceive himself. If any man among you seemeth to be wise in this world, let