

the amount of this special collection to be taken at this annual to aid in paying the debt on the Halifax meeting-house. This effort on the part of the brethren will encourage the brethren in Halifax to make a supreme effort at this time, and thus by our united efforts a thousand dollars can be raised on this occasion. Let it be remembered, at the same time, that every dollar of interest money that can be saved by paying off this debt will add that much toward making the church in Halifax self-sustaining, and enable our Mission Boards to turn their attention to other points where we are anxious to establish the cause we plead. But this is enough on this subject for this time, but we shall aim to keep this before the brethren until that debt is wiped out.

E. C. FORD.

THE ATTRACTION OF CALVARY.

II.

So far as we can see, everything earthly and heavenly is subject to laws. These laws may be unknown, perchance they are, by us incomprehensible; yet they exist, and by them, or in accordance with them, are the mightiest achievements produced. But the cross is divine, and so is nature; and the salvation of the soul no less than the flowering of a shrub is in accordance with inviolable law. Alike in nature and in grace, it may be said, "And hitherto my Father worketh."

The *first* law of attraction is similarity of nature. I speak with reverence—Christ is divine. I speak with emphasis—Jesus is man. Like only attracts like. Matter can never pass the bounds of the divine decree and attract spirit. The divine and the human must have something in common. Though broken and marred we still possess the divine image. Spirituality is nonforfeitable. God and man are in this respect eternally allied. We find that among men the soul is not insulated by either purity or impurity. Spirit attracts spirit whether up or down. God crosses the chasm of the infinite, and in the form of the finite stands by our side, speaks to our heart and draws our spirit. Beasts and birds may have somewhat in common with God, as the spark is related to the central sun, but they have not enough to lift them to the divine contemplation and to entwine about them the cords of divine attraction. Man feels in Christ the touch of a kindred spirit, and so is drawn by this power toward newness of life.

The *second* law of attraction is superiority. In matter attraction is regulated by density and bulk. Materials of weight fall to the earth. Stars swing around the sun. The heavenly systems are held in poise by worlds that the divine hand has weighed and measured. The very clouds are balanced by this law. In the realm of the spirit, attraction depends upon two things: capacity of both soul and intellect, and culture. Mind leads mind, in proportion to its greatness, as the sun leads and controls the stars. Genius is

sure of both a recognition and a following. Born in obscurity, or cradled in opulence, living in times of peace, or amidst the tumult and upheaval of the throes of national convulsions, mind recognizes its master and hastens to do obeisance to its rightful sovereign. Savages even, have their heroes and demigods. Civilization boasts its leaders in church and state, in philosophy, science, literature, and arts. And these, in proportion to their greatness, and the culture of their intellects, control the thoughts and the faiths of men for an age, or for the centuries. And then as distinguished from greatness of intellect, there is a greatness of soul that shines out across the world's darkness, luminous as stars, great orb'd spirits that stand like the light-houses upon the reefs of a rock-bound coast, flinging the beams of holy lives athwart the troubled waters of time, to guide the lost mariner to heaven and home. Unite these two, and you have the greatest of earthly attractions. And, so, just because of this, God, when known, must ever be the one all absorbing attraction. Men turn away from God because they do not know Him. "Oh righteous Father," said Jesus, "the world hath not known thee." They look up through the distorted medium of their own passions, with blinded eye, perverted taste, and warped affections, and, behold! to them, God is a tyrant grasping the thunderbolts. Like Israel of old, we flee from Him with the cry, "Let not God speak to us lest we die." And yet among all people, God is held to be the sum of all excellence. Sin has, indeed, reared its barriers and dug its impassable gulfs. The divine excellence was held to be incommunicable, but by a very necessity of reason, God is the all perfect. And hence the necessity of the incarnation. It was to unravel the contradictions, and to make plain the inexplicable. It was a revelation in human form of the divine goodness and greatness, His character and thoughts. The incarnation was infinite wisdom coming in contact with human thought, dissipating our darkness, broadening our vision, and leading us out into the unfathomable depths of truth. It was divine goodness coming in contact with human wretchedness and sin; and though veiled in humanity, pouring upon the human race a blaze of all but insufferable glory. What wonder if, when all these are conjoined in Jesus, and concentrated on Calvary, their influence goes out in ever-widening circles, if all brains are busy with the problem, and all hearts are drawn by the spectacle of a crucified Christ. He has moved along the plane of our being, and by the grandeur of his character, and the infallibility of his wisdom, He is captivating and drawing to Himself the intellects and affections of the world.

T. H. BLENUS.

It is stated that there are more self-supporting churches in Japan in proportion to the whole number of churches, than there are in Kansas or Nebraska.

SOWING AND REAPING.

The Bible informs us that we must reap as we sow. That the harvest will be according to the sowing is an inevitable law; or in other words, the present must determine the future. There cannot be anything in the time of harvest that can possibly change the nature of the sowing; if so, it would not be true "that we reap as we sow." It is a fatal mistake to suppose that the reaping time is going to make right that which was made wrong in the sowing. That which is made wrong here will never be made right in the next world. We will never be permitted to do our earthly work in Paradise. We will have plenty of Paradise work to do, no doubt, but it will not be the work that should have been done in our earthly sowing. This idea that the Lord will correct our earthly mistakes in the next world is superannuated nonsense. But will he not forgive us for our mistakes? Suppose he does, will his forgiveness cure and rectify the injury the mistake has made on our soul? If the father forgives the child for not taking the medicine as he commanded, will that cure the child? If we are sowing disease in our soul here, will forgiveness cure the disease in heaven? The carnal mind that is not subject to the law of God here on earth is not going to be made spiritually minded in heaven. The spirit of party here is not going to be made the spirit of unity in heaven. If the wife and husband, or parents and children, or brothers and sisters, are divided on earth by the spirit of party, how can they possibly be united in heaven, the law of sowing and reaping being true? If we sow division, how can we reap union? Let us not be deceived, the law of God and of the universe cannot be revoked? There is nothing in the Bible or in the nature of things that even suggest the idea that we shall reap union in heaven that has not been sown here on earth. It would be a wise thing for those who are saying that we will be united in heaven if we cannot here, to consider carefully what they are saying and see how such an idea is the complete overthrow of the established laws of God.

The divisions caused by the spirit of party is one of our greatest evils, and destroying the very spirit and principles that make our heaven. Dr. George V. Reichel, of New York, member of the American Association for the advancement of science, has said that "denominationalism in the land of the blessed is as ridiculous as it is offensive. If out of place in heaven, why is it not out of place on earth? Some one may say that this is not a fair way of putting the matter. But since what time was earth better than heaven?"

Pere Hyacinthe says, "The world will not believe in Christ as long as it sees Christians divided. The world will refuse to see the peace of Jerusalem in the confusion of Babel. It will regard more and more with pity and disgust, if not with horror, these pretended Christians, who are causing torrents of ink and torrents of hatred to flow, in their sectarian polemics."