

This is just what Jesus asks of us, as believers in Him who sends rain and sunshine on the unjust as well as the just, as imitators of Him who was the manifestation of the nature of the loving father, in a cruel and sin-polluted world.

This, too, was the example which Jesus gave: Behold Him on the cross. Stand beneath its shadow through those terrible hours of agony. Mark the patience and the gentleness of the suffering One. Listen! He speaks, He prays; it is not for himself in the terrible hour of trial, but for those who have put Him to the torture. No word or tone of reproach. The feeling of His compassionate heart and the thoughts of His benevolent mind encircle the misguided, mistaken ones—lost, condemned—and His soul is poured out in that wonderful ever-to-be-remembered prayer: Father, forgive them, they know not what they do.

To this height would He lift us—from the carnal to the spiritual; from the impure and earthly to the godlike and heavenly.

To this would Paul attain—on this his mind was placed when he wrote: Though I speak with the tongues of men and angels, have all gifts: prophecy, knowledge of all mysteries, possess faith of the greatest power, give all my goods to benefit others, and give my body to the flame, if I possess not love: would be as sounding brass and totally unprofitable.

Whom shall we love?

Says one, Love God. That is right as far as it goes. But, methinks, it would require no great effort to love God if we were first assured that God loves us, and is continually working for our good. One reason of enmity to God is, doubtless, because of His enmity (?) to us. Men hate God because they have been taught, and are now being taught, to believe that God hates them. But it is not true that God hates man, or ever did hate man. The very strongest proof that God loves is in the fact of His having made provision to save instead of, in a moment, destroying a hated race.

When the world is better taught in reference to the Father's care and love, then it will be more fully understood that God was in Christ, reconciling the world unto Himself, &c. 2 Cor. v. 19.

Another may say, We are to love Jesus of Nazareth, the Christ of God. That is right too as far as it goes. But would not men love Jesus if they fully understood that in their lost condition, their helplessness and hopelessness, He came to the rescue, and by the offering of His own life, by His sorrows and sufferings, He had opened up the way of life and salvation for them?

Says another: Love the brethren. This is right also; but it may be sometimes difficult, requiring endeavor and longsuffering. But the duty is enjoined, and we are asked, "If you love not your brother whom you have seen, how can you love God whom you have not seen?"

How shall we love our brother? and how will we show our love?

By doing him good, by building him up. If faults there are, not by exposing the faults. Love never magnifies or holds up to public gaze the faults of the loved one. But love, while it will, if possible, withhold from public gaze will rectify. The brother who will expose the faults of the brother needlessly is, so far, a rebel against the mind of Christ and the spirit of the gospel.

"God is love." Because God loves, it being His very nature He would infuse His love into every member of the human family, so that it might shine forth in word and act, and be the holy bond of a universal brotherhood.

Then, as children of God—the loving Father—our love should expand, rise, fill and overflow all bounds of family, church, and even community relations, and go out to the unsaved—the lost. Jesus came to save the lost. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. v. 8.

The whole of religion is love. Love is the beginning, the middle and the end. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself." Luke x. 27.

Love to God will always lead to full submission to Him. Love always endeavors to please the object of love. So, if we love God we will disregard no divine law, we will delight to do His will.

If we love our neighbor as ourselves we will never injure, but always endeavor to do him good. These cover the ground of duty to God and man. This is the religion of Christ.

Love is the centre and circumference of heaven's joy. No love, no heaven. Love is of God, it will abide for ever.

O. B. EMERY.

Montague, March 25, 1889.

CAUSES OF STAGNATION.

In my letter in the February CHRISTIAN, the argument which I was trying to make, by some means got reversed—by an exchange of words,—“something,” instead of “nothing.” I wrote, (and kept a fac-simile,) as follows. “As Bro. M. has pointed out, there is nothing said, in these scriptures, about ‘collecting and appropriating monies for the support of their home church.’” When the letter appeared it read thus: “As Bro. M. has pointed out, there is something said, in these scriptures, about ‘collecting and appropriating monies for the support of their home church.’” In an argument on a vital point, the change of a word, or a single mark, sometimes makes a fatal difference. However, let it borne in mind that “their recorded work was that of mission,” (evangelizing.) The apostles and primitive preachers never hired themselves to “home churches” to preach the gospel to them. The gospel was designed to be preached not to saints, but to the world. Hence they went everywhere preaching the world, setting churches in order, and travelling on. The churches, when set in order, were to edify themselves, and sound out the word; not to lie dormant, under the ministrations of a hired worshiper. In this way the spread of Christianity—the triumph of the gospel, in the apostolic age, was glorious. The same method of propagating Christianity will give like success now. Then let us return to it. Return to primitive methods: primitive faith; primitive practice. RETURN! RETURN!

What are the causes of the stagnation in the progress of Christianity?

That there is stagnation is painfully apparent, especially in these provinces (Nova Scotia and New Brunswick). For while the population has increased, there has been no increase in the number of churches, and very little permanent gain in the membership, in the past decade.

Obviously one of these causes is, that the preaching talent has been housed up in the “home churches,” doing the work of the scriptural pastors or elders of the home church, instead of going out everywhere and preaching the gospel to the world. This kind of work would quickly have produced a like stagnation in the apostolic age.

The Lord has commissioned every man who hears the gospel to proclaim it to others. Let every man “that heareth,” and is able to proclaim the gospel, go out into the world evangelizing, trusting in God, and, if need be, working with their own hands, as in primitive times. Let those who are unable to go help to sustain those in the field, and soon the knowledge of the Lord will cover the earth as the waters cover the face of the great deep.

Other “causes of stagnation” may be alluded to in a future number.

D. McDUGALL.

The tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth.

Married.

CAMPBELL-LIVINGSTONE—At Montague Bridge, February 27th, 1889, by O. B. Emery, Mr. Shadrick Campbell, Lot 59, and Miss Hilda Livingstone, Lot 63, Kings County, P. E. I.

MARSHALL-WAGONER—At the residence of the bride's father, Riverdale, Digby Co., N. S., by J. A. Gates, Mr. Isiah Marshall, of South Range, to Miss Addie Wagoner, of Riverdale.

HAMILTON-PERRINS—At the residence of the bride's father, on the 11th inst., by the Rev. Dr. Knox, Mr. W. J. Hamilton to Mrs. Mary C. Perrins, second daughter of Eldor M. Stevenson, all of this city.

Died.

CLINE.—Bro. Wm. Aaron Cline, of Lord's Cove, passed quietly away, dying at the age of 61 years without a murmur or a sigh. He strove hard to prepare himself for death, and I baptized him a few days before he died. The baptismal scene was most touching.

CLARK.—At the age of 23 years, Bertie, daughter of Sister Eilen Greenlaw. She was brought home from Boston, Mass., and was buried at Lord's Cove. Seldom have I looked upon one so beautiful in death. In a white casket, enveloped in flowers, we tenderly laid her away to rest.

ADAMS.—At the age of 12 years, Helen, daughter of Edward Adams, of Lord's Cove. She was sick six weeks and died the 8th of March. Beautiful in life God took her to Himself.

ROGERSON—Mary Jane, daughter of John Rogerson, of Leonardville, died March 1st at the age of 15 years. Seldom have I seen so many in attendance at a funeral. All seemed to realize that the young and the old alike must die.

SULLIVAN.—Sister Mary Sullivan, at the age of 61 years, died at Richardsontown, and was buried at Fair Haven. How many are dying. This is the third one we have buried this week. May God have mercy upon us.

MACNEILL.—Sister Sarah Jane, wife of brother Henry MacNeill, of Chocolate Cove, passed quietly away on the morning of the 15th of March. Her disease was consumption, which she so patiently endured till her final charge took place. She was baptized by Bro. A. Linklater about ten years ago, and anxiously clung to the Saviour to support her in the dying hour.

W. K. BURR.

STEWART.—Edgar Oliver, only son of Bro. Oliver J. and Sister Lily Dale Stewart, died at the home of his parents Red Point, Lot 46, Feb. 28th, 1889, aged 4 months and 21 days.

“Go to thy rest, fair child!

Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head.

Fresh roses in thy hand,
Buds on thy pillow laid,
Haste from this dark and fearful land,
Where flowers so quickly fade.

Shall love, with weak embrace,
Thy upward flight detain?
No! gentle angel, seek thy place
Amid the cherub train.”

O. B. E.

FERRIS.—At Fredericton, Lot 67, on the 17th of March, inst., Janie Ferris, in her 29th year. Her disease was consumption, which she bore with great patience. She was of a very amiable disposition. She spoke of Jesus' love and died trusting in His mercy.

BENNIS.—At New Glasgow, P. E. I., on the 23rd of February, Bro. John C. Bennis, in his 20th year. His sufferings were severe but he was cheerful and uncomplaining amidst them all. His confidence in the Redeemer was constant till the last and death had no terrors. Just before his death he selected the chapter to be read at his funeral and the hymn to be sung. A brother remarked in the meeting just after, that it might be said he preached his own funeral. Bro. Bennis was baptized in May, 1887, and was enabled to maintain the Christian life till he passed to be with Jesus. He was quite active in the young peoples' prayer-meeting and is greatly missed.

D. ORAWFORD.