

veil and permitted us to look into the holy city, the first and most prominent person we behold is the Lamb. A Lamb as if He had been slain, a Lamb worthy to open the sealed book and to look therein; a Lamb sitting on the same throne as God. That glorious city, both now and millions of ages hence, will have no need of the sun, neither of the moon, to shine in it, for the glory of God will lighten it and the Lamb will be the light thereof.

It is most interesting to read in the seventh of Revelations the angels' song of blessing and glory, wisdom and thanksgiving, etc., unto our God forever and ever, and then turn and hear the unnumbered multitude of all nations and kindreds and tongues in white robes standing before the throne and before the Lamb who cried with a loud voice, saying, Salvation to our God who sitteth upon the throne and unto the Lamb. Angels had no salvation in their sons, but seemed interested in the songs of the redeemed who had washed their robes and made them white in the blood of the Lamb, who ever feeds them and leads them to living fountains of water, while God wipes all tears from their eyes. Reader, shall you and I join the everlasting song? He was slain for us. This is certain.

Original Contributions.

UNITY.

Oneness among professed followers of the Lord Jesus Christ is very desirable, and especially as it is intimated in the prayer of the Redeemer of men, as recorded in the 17th chapter of John's testimony, that on this oneness depends the world's believing that the Father had sent the Son.

There seems, also, to be a desire among the believers that this end should be attained, and sometimes, when there are two churches in a community, between which there exists even one point of agreement, or similarity, we have found the wide-awake pastor of one of the churches saying, "There is so little difference between your church and mine that they ought to be one." But, by observation, having learned something of the religious spirit of the age as manifested, we are strongly reminded of the saying of one, who, on hearing it said "the husband and wife are one," sagely asked, "But which is the one?"

When you hear the pastor of a church saying to the members, or some of the members of another church, "Your church and ours should be one," it generally, if not always, means your church should lose its identity and allow its membership to be absorbed by my church.

While among the standard-bearers of the religious parties to-day, there seems to be a desire for union, it is only a seeming desire for union. It is not a willingness on the part of each and all to give up their peculiarities and allow Christ, and Christ alone, to rule through His word in their hearts, lives and churches, but rather a desire on the part of each that all the others should come to his platform—Episcopalian, Methodist, Presbyterian, Baptist, etc. But this, instead of opening the way to Christian union or unity, just hedges more effectually against it. Ha! says one, "They are not going to make us all Presbyterians, Baptists or Methodists. Our Episcopal platform is the true platform. We are the true church, with the true Apostolic succession and ordination. I assure you if there is a union at all, it must be on the Episcopal platform." And "so also say they all." Thus they hedge the way. Thus they secure the fences. Thus they destroy the possibility of the prayer of the blessed Jesus,—*"That they all may be made one,"*—being assured as far as they have power so to do.

There never can be unity among believers, nor, in that line, anything more than a sham—a make-believe—so long as the thirty-nine articles, etc., with the book of Common Prayer, and not the Bible, rules the Protestant Episcopal church; while that old, tottering standard, the "Westminster confession of faith," and not the Bible, is made the test of fellowship for members in the Presbyterian church, and that to which ministers must subscribe when being inducted as "shepherds" of congregations in the said church; while "the book of discipline is made the standard of orthodoxy by which the soundness of members and ministers is tested in the Methodist church; while the door into the communion of the Baptist church is made so narrow that even acknowledged Christians, children of God and heirs of heaven, whether baptized or unbaptized, cannot find admittance, if not of the same particular "faith and order," with names on a Baptist register.

Before unity, or even a respectable union can be obtained, all of these and whatever else exists as tests of fellowship, but which stand on human authority alone, however large and respectable the sect which puts it forth, must go "to the moles and to the bats,"—go into that oblivion to which it rightfully belongs and permit the Bible and the Bible alone—that which God has given to be "a lamp to our feet and a light to our path,"—the chart of life, to be alone the test of fellowship, the bond of union—that by which we may be bound, one to another, in Christian love and to Christ our living head.

When, O when, will the time come in which believers in the Lord Jesus Christ may come together in united effort, without the necessity of each suppressing that which he may hold most dear? The time in which they will be able to keep the unity of the spirit in the bond of peace, all being able to say together, "There is one body and one spirit, even as you are called in one hope of your calling; one Lord, one faith and one baptism; one God and Father of all, who is above all and through all and in you all."

When that time comes, there may be union (unity) without jealousy, there may be united effort without selfishness; an effort to save souls, without thinking of the narrow limits of our particular congregation. Then we may see men and women converted to Christ and not to creed; and the Christ spirit, and not the spirit of party ruling every life, and the theme of Bethlehem's plains finding glad fulfillment, in a song arising from hearts enriched by brotherly kindness and charity. "Glory to God in the highest, and on earth peace and good will toward men." O. B. E.

REPLY TO P. P.

We consider the question of P. P., in the February number of THE CHRISTIAN one that is of great importance—if not the greatest importance. The question shows plainly that P. P. is conscious of the fact that a church that is not reaching out after the lost ones and bringing them into the fold of Christ is not fulfilling the mission of the church; and ought not to be considered of any use to the Lord or to the world. We are glad that P. P. has asked this question, because it may help us to see the great need of the age, and lead us to meet the demand of the Church of Christ. No greater mistake can be made than to suppose the design of the church is fulfilled when we attend to its order of worship and maintain its sacred ordinances. The important mission of the church is that of fishing. "Follow me," says the Saviour, "and I will make you fishers of men." The disciples on the shores of Galilee were busy mending their nets when the Saviour found them. Would it not be strange indeed if those disciples considered that their work

or mission was fulfilled by remaining in their fish-houses mending nets! And yet are there not those who suppose if they meet in the house of the Lord and attend to the worship and keep their theological nets in good repair, that they have fulfilled their mission? A good net or a good theology is of no account unless it is used for catching fish. The command of the Lord is to go out into the highways and hedges and catch men and bring them into the feast.

We find that men are degraded and degenerated by the personal touch and sympathy of the individual. To elevate them we must adopt the same method. We learn this lesson from the life of Christ. His talk with the woman at the well teaches us the mission of the Christian and the only successful manner of reaching and saving others. There is a wonderful uplifting power in the personal influence of a friend. The writer when quite young attended a protracted meeting. He listened to the preacher and to the exhortations of the brethren unmoved. One day while at work in the shop, Bro. Setlif Minard, of blessed memory, came in and entered into a pleasant personal conversation. His interest and deep sympathy reached the heart. Never will that visit and that conversation be forgotten.

The history of every successful church is sufficient to establish this fact, i. e., that personal contact, personal influence, and personal sympathy, is the true line of success. The writer was well acquainted with a church that began with only seven disciples—four men and three women. They were in the midst of the bitterest opposition. They went to work in the fishing business, fishing for souls. They studied the Book and the nature of men and became all things to all men that they might catch or win them to Christ. We give one case to illustrate their manner of work. A husband and wife came into the meeting. They were fond of singing. The brethren caught on to this feature of their nature at once. A few evenings later the brethren appointed a sing at one of their homes. The husband and wife were invited; they came. Later on a sing was appointed at their own home; the brethren were there. They had a pleasant social time. They were caught. They became very useful members of the Church of Christ. That church soon increased from seven to seventy-five without any regular preacher. Other churches have been built up in this way.

Let those dear brethren who have been worshipping the Lord "to these many years," study the life and example of Christ and the nature of the people with whom they live and the art of fishing, and then let them use their personal influence upon the hearts of others, they will then soon see the salvation of precious souls. We may well doubt our own salvation if we are not using our own influence for the good of others. Select some one person or more, pray daily for them, come in touch and sympathy with them. Invite them to meeting and then do what you can to make the meeting pleasant and interesting; then and only then will the worship of the Lord's house be acceptable and profitable. The absence of this anxiety and strong desire for the salvation of man is a sure sign of spiritual death. The wealth and worth and soundness of the church, as well as the individual, must be measured by its interest and anxiety for the salvation of the world. When a church ceases to use its personal influence and contact with the world for its good and redemption, then it becomes sick and needs to take freely of the heavenly prescription given in Rev. iii. 18.

H. MURRAY.

There are people who, if they carried out a twentieth of the promises made to the Lord in prayer-meetings, would give ten dollars to His cause—where now they give nothing.