

all this and other things we might write, who are the ones that "persistently refuse to declare or allow us to declare what we do believe. Again, if a knowledge of our principles would destroy any desire that might exist in the people to become one with us, and to bring about this result is evidently the desire of the *Visitor*, would it not be but the part of wisdom to allow us to furnish the material that would bring about the desired result, and at the same time be suicidal to ourselves?"

Among the many notices given of *THE CHRISTIAN* at its commencement, none were more friendly than those of the *Visitor*. And the spirit in which it was written led us to hope that kindlier feelings from that quarter at least were for us in store. But recently we have been sadly disappointed by the spirit manifested in *selecting* and *allowing* to appear in the columns of a *religious paper*, published in these parts, August the 6th, 1884, such billingsgate as is attributed to the Rev. J. M. Crow, Methodist. At first we thought we would not place the utterances in our columns; but after consideration, thinking that some might consider this article out of place, we give it in full, with the *Visitor's* reasons for its insertion in its columns:

STANDARDS.

Every part of the world has its standards of taste for all departments of life. Religious journalism is no exception to this rule. In England, Canada, the New England, the Western and Southern States illustrate this fact. We subjoin a sample of the controversial style, from the Tennessee section of the Union. It is a little more spirited than that of England, or even Canada. Here it is:—

OPEN COMMUNION.

Rev. J. M. Crow, Methodist, in the *Central Methodist*, recently addressed his dear Campbellite brethren as follows, and the next Sunday perjured himself by inviting the sheep-killing dogs to his table for Christian sweet communion! And what is as surprising for those who profess any self-respect, the Campbellites swallowed the insulting words and crept up to the Methodist table!

"You deny the charge with an ignorant grin. Poor slaves to forms, to works of righteousness, you who put your hands beneath your feet to pull yourselves to heaven; you, conscious of weakness in the pulpit and a failure to help men see, peddle the light waves of a cheap nondescript, second-hand literature, with the audacity of a brass dog, a sheep-killing dog at that, enter the folds of another's flock; you turn disdainfully upon the history of the past, would have us lay down the Augsburg Confession, the Westminster Catechism, and read a little four by ten or six by twelve tract. No Creed! O, no. You are the creedless folk in the world. You can get up more of them in more shapes, cheaper form, than any church on the face of the earth."—*The Ten. Baptist*.

Does any one believe that the only object of inserting the above was to give the readers of the *Visitor* an idea of a controversial style in Tennessee? Is this the kind of material that attracts the eye of the *Christian Visitor*, and commends itself as wholesome food to awaken or to foster Christian charity? Has it been given because it pictures so graphically our characters; or is it because it expresses so fully and clearly the feelings of the *Visitor* towards us? If you were to take away the terms *Rev.* and *Methodist*, and then read the utterances of J. M. Crow, you would come to no other conclusion than that he was some low-minded ignorant fellow, belching forth the aggravated feelings of his depraved nature. The idea of his being a preacher in whom the Spirit of God dwelt would never enter our mind. And even the *Tennessee Baptist* charges him with *perjury*. And yet the utterance of *such a man* against a class of people that are trying to serve God are placed in the columns of a *religious paper*!!

Let a J. M. Crow come before a St. John audience and attempt to give utterance to such expressions concerning any class of people—religious or otherwise—and very soon he would see the entire audience move out with the determination never to hear his voice again.

In the morning you would not find even our *daily papers*, under any pretext whatever, giving current to his expressions; but on the other hand would give him such a scathing rebuke he would never forget till the day of his death.

Now let us say in concluding this article we do not expect the *Christian Visitor* to throw open its columns for the reception of anything we might write. But we have a right to expect that when misrepresented through its columns, we shall have granted to us the privilege of using the same medium for the removal of what we deem to be unjust to us as a people. And that when writing about us, or selecting from its many exchanges pieces for

insertion, that may have reference to our brethren, that it keep ever before it the principle of the Saviour: "Whatsoever ye would that men should do to you, do ye even so to them." And then we feel certain that the day is far distant when the columns of the *Christian Visitor* will be polluted again by any such article which has given rise to these remarks.

BRO. J. BAGNALL whose interesting article appeared in the last issue of *THE CHRISTIAN*, is grandson of the late Elder John Stevenson, by whose labors the church in New Glasgow was gathered and over which he faithfully presided until his death.

Bro. Bagnall, in early life became a Christian. When he and wife, and father and mother—all warm-hearted members of this church—were leaving for New Zealand, with a number of younger brothers and sisters, the parting was one of deep emotion. Indeed, when that scene is remembered, although 20 years distant, the feelings are almost as fresh as ever.

The family are now engaged in successful business in New Zealand, and what is still more cheering, they remain true to the Saviour and his cause, which, alas, is not always the case with those who leave for other countries. Nearly every member of the family has become a Christian, and we trust they are laying up treasures in heaven. Through Divine grace, we expect, dear friends, to have these things all talked over in our Father's house in the sweet by and bye. Let us often hear from Bro. Lemuel, in *THE CHRISTIAN*.

"How is *THE CHRISTIAN* doing," asked a member of the press, recently. "It is satisfactory," was the reply. "But there is no money in it," said he. On being told that it was not started to make money, he answered, Oh, it was for love." So it was. For the love of truth and a desire to spread it among the people, *THE CHRISTIAN* was published. Up to the present, we do not remember of receiving a discouraging message or a word of fault-finding, but from many quarters come words of encouragement and cheer. We hear from other countries as well as our own, sometimes from old acquaintances, at other times from those of whom we never heard. One of the latter wrote some time ago from the State of New York, enclosing a dollar and the names of two subscribers for the paper. A few days ago another letter came from the same friend, with two dollars and four subscribers. He remarks, "*THE CHRISTIAN* is much thought of in this place, and am hopeful of securing more signers for it."

WE LEARN from the *Christian Herald* that two Baptist preachers of South-East, Mo., have recently joined the Disciples. The last—Prof. W. H. Hale is the President of Hale College—an institution which he founded and chartered and owns. After long and careful study he was convinced that the Disciples or Christians occupy the right ground. This appears quite consistent. The Bible calls us to be Disciples of Christ or Christians, but it no where calls us to be anything else. If true Christians, we will be approved of God, without being anything else. We can ask all who love our Lord Jesus Christ to contend earnestly for His faith, or Christianity, but cannot ask them to contend for anything else.

ALL thoughtful persons acknowledge that the denominational names and principles which now separate the people of God, will be given up at death—that none of them will go into heaven, and it has been observed that dying Christians care but little about them but love the Bible and the name of Jesus and those who love God. Why not now

be satisfied with those principles and that NAME which unite the people of God here happily, then in death, and will only shine bright to all eternity.

OUR ISLAND Mission work is so far encouraging. Bro. Gunn has been cheered with good attention from the people, and additions at each place he has laboured, and the outlook for the present is favorable. But as he will, doubtless, report in due time, we will not anticipate him. Let the friends be earnest in labor and prayer for the work, and a faithful Father will not allow such labor to be in vain.

ORIGINAL CONTRIBUTIONS.

IDLE PROFESSORS.

One member who does little or nothing, lowers the tone of the other members. Many persons are looked upon as standards. If Bro. so-and-so is a Christian, and does no more than fill his place in the pew, we shall be up to the standard if we do the same. From this, we can see that they who do nothing do the worst. Bro. do-nothing is the worst member in the church. He is like the moderate drinker, whom many will try to pattern, and are led into ruin—while the drunkard is so disgusting that others will shun them and are saved from the evils of strong drink. All will despise the bad man; while the respectable (?) do-nothing will have followers. More than this, the professor who does nothing for God is doing much against Him. "He who is not for me, is against me. He who gathereth not with me, scattereth abroad." This teaches us that not working for God is equal to working against Him. I knew a man (?) who was hired not to vote, so he remained at home election day; by so doing he gave the opposite side the advantage of one vote, and was just that much against his own party. In doing nothing for his own party, he did something for the other party.

We are apt to think that doing no harm is doing good. We might as well suppose we can be something by doing nothing. The greatest curse upon man was for nothingness. "Curse ye Meroz," said the angel of the Lord, "Curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges v. 23. The great day of assize will reveal the fact that our condemnation will be because we did not come up to the help of the Lord. The demands of the cause of God were never greater than now. The prayer-meetings, the Sunday-school, the mission work, and other interests are calling loudly for help, and yet how few there are who answer to this call. What reason have you my brother for expecting salvation? Will the Lord reward you for doing nothing? Will he say "well done" for doing no harm. If this is goodness or well-doing then we have plenty of good people. I know men who will not lie, cheat nor steal, nor make hay on Sunday, and many other bad things they will not do. If this constitutes them good, they are hardly a shade below a saint.

Is it not a fact that much of the goodness of the present day is not badness? Let a church member allow himself to be overcome by some evil and a confession and retraction will soon be demanded, but he can remain away from the prayer-meetings, and do nothing for Sunday-schools, and little or nothing for the salvation of souls and yet be considered quite a somebody. Let any who think they are right because they do nothing wrong, take their concordance and their Bible, and see how many passages they will find where blessings are promised for keeping out of harm, or for not being bad. If they will do this they will soon be con-