

Think of this. Don't be satisfied with having a name, an existence only. Be sure when you pray, "Thy will be done on earth as it is done in heaven," that you will live as you pray, and that you are devoting a commendable portion of your income towards making this will known on earth. Let the preachers keep this before the people, that a Christian or church must give and build up the cause or it must degenerate. Nothing can live without growing. We have reasons for believing that the tide of indifference in this matter has reached its flood, and that better times are coming.

BRO. DICKIESON'S STRICTURES.

R. W. STEVENSON.

In the May CHRISTIAN Bro. James Dickieson asks to be excused for the question, "What caused Bro. Stevenson to write the above? Have any of those who work as mechanics, farmers or fiddlers been trespassing on his ground, taking from him the glory that is attached to the preaching of the gospel of the Son of God to fallen men and women?" Excuse the brother? of course I will. It is very evident that he felt such a question should not have been asked. He should have been guided by his better nature. There is no one troubling me in Montague. The brethren, thus far, are all that can be desired. They do all they possibly can to help their minister. I have no glory they do not enjoy. We are partakers of the same glory. When men and women come to Christ they rejoice, and I rejoice with them. We glory in the cross of Christ and not in men. I am always pleased that men of every vocation in life, "can speak a word in season and out of season for their Master." But I still maintain that it is unreasonable to expect a man who labors all the week, early and late, on the farm, in the workshop, or in his office, to discourse from week to week to the edification of intelligent men and women.

Bro. Dickieson speaks of mechanics and farmers "filling humble positions." Who said these are humble positions? I never said so. I always respect a good farmer or mechanic as much as any other man. I am sorry our brother feels that way about his business. For the benefit of those who are not acquainted with Bro. Dickieson, I will say he is a successful farmer, and should not feel his business is a "humble position." But I suppose we must remember,—“Blessed are the meek.”

Bro. Dickieson says, "In times past the teaching of the sacred scriptures by the disciples on the Island was done by men who worked at the bench or on the farm. Churches were established that lived in harmony and peace while the brethren edified one another." I am sure all who know the situation will be astonished at this statement. All the churches on the Island, except the one in New Glasgow started by Bro. Dickieson's and my honored grandfather, were established by men who gave themselves wholly to the work of the ministry. And never was here a man who worked more willingly and

harmoniously with these men than did Grandfather Stevenson. How many of a membership were in New Glasgow church when Bro. Crawford located there? About forty members, and in a very few months the membership was doubled. Bro. Dickieson seems to ignore the men who should be highly honored by the churches on the Island. These men, Bros. D. Crawford and the lamented Dr. John Knox. I should like to give an extended notice of their work, but space forbids.

Bro. Dickieson tells us, "Times have changed. Each church must have a minister to explain the Word of Life to the saved. While the brethren (the saved) sit idly looking on." Of course times have changed if what the brother says is true. Is Bro. Dickieson speaking for himself? I do not believe the brethren on the Island would like to be considered idlers in the vineyard of the Lord. Do the saved not need the Word "explained?" Did Bro. Dickieson know it all when he came into the church? Did Bro. Dickieson ever see *all* the brethren edify one another? I have never known it to be the case. Two or three of the older brethren did the edifying while the rest sat,—well, some sat turning over a book.

Bro. Dickieson says, "Considering the many advantages we are enjoying at present, how is it that the cause is not progressing on the Island faster than it is, having five ministers giving their whole time to the work? The cause is not making the progress that it made in times past." If the cause is not making any progress, then the brethren are not enjoying many advantages. I do not see how advantages can be enjoyed that are not productive of proper results. How long have five ministers been on the Island? Two of the five have not been here one year. Bro. Cooke has not been a great deal longer. For a number of years, Bros. Emery and Crawford were the only men actively engaged in the work. And for years the latter-named gentlemen stood alone in active service. The work will surely prosper when the ministry is encouraged and helped by the united prayerful efforts of the brethren. There is much work besides preaching to keep the brethren from sitting "idly looking on." There is the prayer-meeting; the Sunday-school; regular attendance on Lord's days; urging men and women to come up and hear the gospel preached and learn to worship God. Farm for God, build houses for God, keep store for God—do all things for God, and bring means to help on the work of the Gospel at home and abroad. Every man has his place and work in the kingdom of Christ. Let him do with his might what he can do well.

NEGLECTING THE LORD'S SUPPER.

T. H. BLANUS.

The objects contemplated by the observance of the Lord's supper are at least three-fold:

- 1st. To express our allegiance to, and dependence upon the Lord Jesus as king of kings.
- 2nd. To promote the union and spirituality of the church.
- 3rd. To perpetuate in memory the great truths of the gospel, sealed with the blood of the Son of God. And if by our faithful attendance at this ordinance we profess our submission to Christ, our attachment to his cause,

and faith in his death as the only ground of our acquittal from guilt, do we not by our voluntary neglect to participate in this institution declare that we have no regard for the great sacrifice of our Lord?

Were it not from stern necessity we could never believe that a soul, made free by Christ would ever fail to commemorate the act which broke his chains and gave him liberty. This neglect is generally found, either among that class of professors who follow Christ at a distance, or those who are so unhappily constituted that they almost always find something wrong to chafe their minds. Habits of excusing ourselves on any pretext, on such occasions, are unscriptural, and against a positive command of Christ: "This do in remembrance of me." We feel that we have a right to take strong ground and say that nothing but positive neglect of duty, or weakness of faith or ignorance, or misconception of divine truth, keeps any members from this institution, when health and opportunity are afforded. Neglect of communion in individuals is a great and serious affliction to churches and peculiarly injurious to such as indulge in it, as by so doing they enfeeble their own souls, expose themselves to great temptations and deny their faith in the presence of the unsaved. Such also render themselves suspected of some sin which may be hard on their consciences and which they are not willing to acknowledge. Suspicion also is carried into the church, each fearful of being the cause of stumbling to such persons. This course is unscriptural, widely spread, of long standing, in opposition to brotherly love, always troublesome, and peculiarly disturbing to that harmony which is the ornament of the Christian church, and therefore should be discontinued now and forever.

SUN OF GOD AND SON OF MAN.

H. A. DEVOE.

Go to Bethlehem and see the infant Jesus in a manger, and how foolish sounds the declaration of the angels, or the wise men, or Simeon, when viewed from the standpoint of human wisdom alone. Like the cross, it is "to the Jews a stumbling-block and to the Greeks foolishness." Human reason looks down into the manger and them up at the cross and says, "Himself he cannot save."

But with the eye of faith how different it all appears. The Son of God becomes an infant in our flesh that the fact might be abundantly demonstrated that he is indeed man. Without his real humanity his example for man also loses its value. Jesus was born as a man, lived as a man, was tempted as a man, and conquered as a man to the credit and honor of manhood.

Without God placing his perfect strength in the weakness of Christ's manhood his mediatorial character for man loses its power and beauty. As a perfect mediator, standing between God and man, he now possesses the nature of each—Son of God and Son of Man.

Here in the two natures combined in the one being, we see the reconciling power of his sacrifice and blood. As Son of Man he offers