

able point of the Bible. They have reviled its Author; they have publicly burned and privately spurned this book. But to-day, after the battle of eighteen centuries, it emerges from the strife clean and pure, its beautiful structure unimpaired. Not one fault, not a stain has been proved against it in all these ages. The Word of God is Truth. The Bible is that word. Its plan and structure; its fulfilled prophecies; its effect on man, on the world; its miraculous preservation; all prove its being of divine origin. And in the last great day, when the elements are melting, and time shall cease to be, even amidst the great convulsions of the judgment day, the word of God will stand.

DOES IT PAY?

T. H. BLENNIS.

Paul, the inspired apostle, in his first epistle to Timothy (iv. 8) uses this expression, "Godliness is profitable unto all things." Paul evidently believed that religion will pay. Is this our experience and observation? Let us submit Christianity to the test, and if it does not pay, then let it go.

First.—Is godliness profitable to the countries of the world? Go to India, that grand country, with its beautiful mountains, lovely vales, grand rivers; sweep on through the post-Vedic, and Vedic periods, until you find the fully developed Brahmin, with his lofty countenance and stately step, ruling the land, while a subtle Pantheism roots itself everywhere in the soil of Hindoo thought. Where are her railroads, her telegraph lines, and her institutions of learning? Where her commerce and civilization? With but slight and limited exceptions they are not. Excepting a little section here and there, Christianity has not poured her bountiful beauty upon that land. Buddha leaped from the jungles of Uruvela and cried in the ears of all men, "Cease from sin, get virtue, cleanse the heart; this is the doctrine of Buddha." Still this did not yield the revenue for which the human heart yearned, and the nature struggled. Lift up the cross in that beautiful land, and then I am sure a voice will come back ere long, "It will pay."

Look out over Egypt—grand old Egypt—the cradle of all the civilizations, the birth-place of history, with the channels of thought poisoned by the teachings of the prophet of Mecca. Grand old countries these, yet prostrate beneath the feet of infidelity. A moral sirocco has swept over the land, leaving only here and there a blossom blooming.

Sweep on around the globe. Behold the most ancient empire of the world, China—old moss-grown China—with its four hundred millions of souls. Her foundations were laid before Alexander had fought a battle, before Plato saw the light, before Romulus had begun the walls of the western empire. Old stubborn China. The Brahmin, the Buddhist, the Parsee, and Confucius, have all tried to lift her into the sunlight of a better civilization. Still she is carrying coal to her cities on horseback; and until a few years ago was locked up in darkness, having no other promise after death than an eternal sleep, or at best the heavenly *Nervana*.

Turning from the gloom of such a picture, let us look at those countries blessed with the power and presence of our most holy faith. What has Christianity done for them? She has cut down the forests, ploughed up the waste places, cut through the mountains, built up cities and towns, erected churches, school-houses and hospitals; mines have been

laid open, and the treasures of earth have been poured into the coffers of nations. She has elevated the morals, enlarged the charities, quelled animosities, and polished society wherever she has gone. A message to Europe is now only the work of a few minutes. A trip across a continent or an ocean but the pastime of a week.

Christianity elevates the mind of a people to a higher plane, and strengthens the intellect for discovery. Science walks safely only when she places her hand in the hand of faith in God, guardian of our country—no ship of state or province has ever sunk while she was on board. Let her fair hand be to the helm, and the storm king may fling his lightnings and hurl his bolts crashing through the billows, as they leap to smite the clouds. The deep-toned thunders may crash from shore to shore, still she will outride the storm—and soon the clouds will melt away, the air will be filled with sweet music, and redolent of the odor of sweet spices, wafted from the land of promise.

Does religion pay the nations? Let them answer, and if they "forget not the hole of the pit whence they are digged," the evidence will come up in thunder tones, corroborating the statement of the apostle, "Godliness is profitable unto all things."

I am sufficiently patriotic to believe that the English nation throughout the habitable globe, "upon whom the sun never sets," and to whom Webster's "drum-beat" is familiar, is more deeply indebted to our holy Christianity and to her faithful ministers, for everything that is necessary to the true happiness and prosperity of a people, than to all the statesmen and all the warriors the country has ever produced; and the sooner this truth is learned and properly appreciated, the better it will be for the whole country.

Oh, ye nations of the earth, come and shake hands around the cross. Embrace each other at the open sepulchre. Come, and here on the anvil of truth eternal and divine, "beat your swords into plowshares, and your spears into pruning hooks;" and let the people learn that it is not politics, not false ideas of national honor, not jealous rivalry, but godliness alone that can bring together and cement in the bonds of brotherhood, the countries of civilization, and enable them to send back their history to be filed with the folios of eternity, as well as to be read by all the ages, proclaiming from this grand standpoint that "Godliness is profitable unto all things."

THE APOSTOLIC SPIRIT.

H. MURRAY.

Bro. Darsie has given a wise and timely article in the *Christian Guide*, intitled, "The Ancient Spirit." Among the good things therein is the following: "If I were asked in what respect we have most manifestly fallen short in this restoration, I should say in restoring the *spirit* of that early time. That we have done a good work in restoring the *letter*, I feel assured. Our contention for the ancient order has borne rich fruit. Primitive Christianity in *form*, I think we pretty nearly have. But this is by all odds the easiest part of our undertaking. That it is at the same time, a grand and necessary thing to do, I fully believe. I magnify it, and I glory in it, and I have no sympathy with any man who would seek to belittle it.

"But in so saying I am equally confident that the biggest and hardest part of our contract has yet to be carried out. I want

the ancient *order*, but I want the ancient *spirit* still more."

To this every lover of the truth can say amen. "Speaking the truth in love" is along the same line. The truth should be spoken only in the spirit of him who gave us the truth. The truth spoken in any other spirit than that of love will destroy the good effect that it otherwise would have upon the hearts and lives of men.

We are confident that if the same spirit of devotion and consecration and love that actuated the hearts of the early disciples were reproduced in the church to-day we would see the union and progress that marked the first ages of Christianity. Every thoughtful, careful observer must confess that the reproduction of the apostolic *spirit* is the all important and supreme demand of our age.

IN WHICH CLASS ARE YOU?

H. MURRAY.

Some one has said that there are three kinds of church members—"The jerkers, the shirkers and the workers." The "jerkers" are those who go by fits and starts, and their fits are generally more than their starts. In times of revivals they are very active, but when the most needed they are the most inactive. Like a balky horse that will at times pull for all he is worth, but at other times will not pull a pound.

The "shirkers" are still worse, if possible, than the "jerkers;" for they, like the drone bee, plan to get the honey without any labor on their own part which cost the other bees much labor. In the case of the drone, he is relegated to the outside of the hive where he rightfully belongs; but the "shirker" is allowed to eat and sleep and sleep and eat. Why should we think it strange to hear the cry of "corruption" while there are so many unburied dead in the church? Here is the difference between the church and the church-yard; in the latter the dead are all buried.

The "workers" are the burden bearers who are always ready and willing for every good work. The Lord bless them, and hasten the day when all may be hearers and doers of the word.

"FIFTY THOUSAND DOLLARS IN ONE DAY."

M. B. RYAN.

Such is the rally-cry of the Foreign Missionary Board for the first Lord's day in March. This Board is the agency selected by the brotherhood to receive and disburse its gifts for the evangelization of the heathen. The brotherhood, through the last general convention, instructed the Board to undertake to raise \$50,000 during the year for the work in foreign fields. The Board says to the brotherhood, "Let us do this in one day and be done with it." It is an inspiring suggestion. It ought to arouse the brethren everywhere to make the March collection the best in the history of the work. And "what is this among so many?" The brotherhood in the United States and Canada numbers, without doubt, 750,000 people. An average of six and two-third cents per member will make the amount asked. Can we refuse such a paltry sum? Many will, doubtless. Hence those who give, must give the more. Let the brethren everywhere in these provinces have a share in this good work.