

feelings of the brotherhood in these parts in saying that our Christian sympathy goes out to his beloved wife and daughter, and other loved ones, as they are passing under the dark cloud of affliction:

We grieve to learn that Elder E. E. Orvis, who labored so extensively in Nova Scotia and various portions of the United States as editor and preacher, and who is well known to our readers through his frequent contributions to our columns, died suddenly of apoplexy, at Salisbury, N. C., Dec. 27, while on his way from Mayfield, Ky., to Kingston, N. C.

WE PRESUME that reference is made to our brethren in the following—This we do, not that the name is appropriate to us, or that we recognize it as such, but from the fact that some have insisted, for reasons best known to themselves, that we must and should wear this name. If such a movement has been made and any notice has appeared in any of our papers, we have forgotten it:

"The Campbellite Church has purchased 18,000 acres of land at \$1.75 per acre, and taken up 20,000 acres additional, near Redding, Shasta County, California, on which they intend to found a colony."—*Scottish American Journal*, Jan. 1st, 1885.

THE COUNTIES of Kent, Lennox, Lanark and Addington, in Ontario, and Brome in Quebec, on the same day—January 15th—adopted the Scott Act. An Ottawa despatch informs us that the saloon keepers of Carlton County held a meeting to make arrangements for opposing the Act, which will be submitted to the people of that County on the 20th. Evidently these *whiskey dealers* do not believe that the adoption of the Act will increase the sale of liquors. Surely they are not blind to their own interests!! Is it possible that so many temperance people are working in the interests of the rum element and know it not!!

OUR READERS will notice that, on the 8th page, Bro. Edwards, the treasurer of our paper, has given quite a long list of receipts. We call attention to this with the hope that it will stir up to activity some of our readers whose names have not thus appeared, for the reason they have neglected to send along the price of their paper. Let it be remembered that our desire is to pay for *each number* as it is issued; and to enable us to do this our friends must be prompt in sending along their subscriptions.

THE *Atlantic Missionary*, of Cuckoo, Va., edited by our beloved brother I. J. Spencer, finds a hearty welcome among our exchanges. Judging from the two or three copies received, we can see how fitting are the compliments paid it by the other papers. They contain a variety of matter that exhibits not only the excellent ability of its editor and his associates, but also of its many contributors. It is an eight-page paper, 20 by 18 inches, published weekly, and costs only \$1.50 a year.

WE FEEL pretty safe in saying that while there are quite a number of our brethren who could, by a little exertion on their part, influence *several others* to take THE CHRISTIAN, there is scarcely one but could get at least one other name. Just think of it, how easily the present circulation might be thus doubled!! Let us *all* set to work at *once* and see what can be done in this matter, and in our March number we will report the progress.

BRO. GARRITY, who has been suffering intensely from the effects of the accident mentioned in the January number, has, we are glad to say, so far recovered that he is now able to move around the room. It will be some time, however, before he will be able to leave the house.

BRO. RYAN has commenced a protracted meeting at Williamsport, Pa., and already the fruits of his labors are beginning to show. We hope to hear from him through the columns of THE CHRISTIAN.

BRO. K. C. T.'s article on *Geography* is indeed a very timely one; and if we follow the suggestions he has given, many portions of God's word will appear to us in a new light.

ORIGINAL CONTRIBUTIONS.

MENDING NETS.

When Christ began His ministry, He began to gather others who should be preachers of His doctrine. He had a work to do and therefore needed *workers* to do it. He found his men among those who were endowed with the gift of work, rather than among those endowed with the gifts of knowledge. This does not justify ignorant and unqualified men for the work; but it does repudiate those who can claim only the smell of books.

Among those whom Christ called, we find James and John mentioned, and it is said of them "they were mending their nets." We are not to suppose that mending was their only work, but that mending was necessary to their fishing, and fishing was their business. And yet we know that mending is not fishing. It is one thing to mend a net, and another thing to use it. The object and design of the net is in its use; the mending is all right when the intention is to use the net. But what manner of good can there be in mending, unless there is the work of fishing; why spend time on the net unless it is to be used. Mending nets will not catch fish. However good and sound the net may be, it will never catch a fish unless used. We would not undervalue in the least, the necessity of mending when it is needed, but would intensify, if possible, the folly of forever mending without any fishing. These remarks may seem, to some superfluous supposing such a weakness on the part of any, entirely out of the question. But think again, dear reader, and see if you cannot find a great amount of mending with but very little using. What is this tempest of words about, so apparent in the religious world? Is it about doctrine or doing, living right or believing right, principle or practice? The question is not how many souls have you blessed, how many have you encouraged, visited or fed, but what is your doctrine? are you sound in the faith, or, using the figure, what kind of a net have you? I am not raising the question as to the necessity of mending the theological nets, as all admit their need of mending, but rather the propriety of giving our time and labor to mending and building up principles that do not build us up. There are many principles advocated, that possess no vitality to bless or build up, and are not therefore worth special attention. Why then give them so much prominence. When we admit a principle or doctrine is not essential to salvation, we will not allow it to divide and destroy the peace and happiness of the children of God. We are compelled to say, however, that it is just such principles that are making the divisions that now exist in the religious world. We have seen cases where persons were refused church fellowship, because they did not receive certain principles and at the same time acknowledged by the same, as worthy, faithful Christians. Such principles are not worth mending. But again, there are vital principles, such as are essential to our salvation here and hereafter, that are forever undergoing the process of fixing and mending, and after all is done, the mender is no wiser nor better, all because he has allowed himself to believe that contending for sound principle was the use of it.

Take the act of baptism; all admit that its design is to bring us into a state wherein we can receive the Divine Spirit. And yet there are cases where the act is seen minus the Spirit, which develops the abuse and not the use of the ordinance. We have seen persons busy mending and fixing baptism, to make it suit only those who fully understood its design, and have thereby destroyed the peace of those who love the Lord, thus destroying the use of a command, the design of which, like all of God's commands, is to promote the peace and prosperity

of the children of God. The institution called the "Lord's Supper" has been undergoing repairs for years and is not mended yet, in the estimation of some. There are those who are sound as to who shall partake and when they shall partake, but who will not partake themselves, when any little trivial obstacle seems to be in their way, or in their mind. Strange, indeed, that any should suppose that their soundness in a doctrine or command would atone for their failure in their obedience or attendance. The great benefit of this sacred institution is in its use; "Do this in memory of me" is the command of Christ. He who will forsake this, cannot expect the blessing of God. He may still continue to pray, but we know God will love us and bless us when we love Him, and we know if we do not keep his commandments, it is because we don't love Him. How can we then ask God to bless us when we refuse to keep His commands. A friend asked the writer not long since, which he thought was the better, "a good theory with a poor practice, or a good practice with a poor theory;" a good practice involves the idea of a good theory; if a man is wrong in theory, he is apt to be wrong in practice; it is possible, however, for him to have a good theory and a poor practice, and herein lies the danger, because the theory is no manner of good without the practice. In fact, the theory without the practice is worse than no theory, or a wrong theory, because "he who knoweth his Master's will and doeth it not, shall be beaten with many stripes."

The abuse of the commands of God, is in supposing there is any benefit accruing from them, without their practical adherence. It is one thing to declare the whole counsel of God, and another thing to receive it and live it. Preaching the truth, and contending for the truth, is not living the truth. Let us remember that it is not ours to improve the gospel or to mend it, for we can do neither; but we can obey it, and follow our copy to the letter, and then will be seen the design of truth in our lives. Too many are reflecting what they seem to think is the truth, but it is only the abuse of it. Truth elevates man, it promotes unity and peace in society; it breaks down the idols of the heart, when not abused. Let us never use the truth as a pillow to rest upon, but as a medicine to heal and cure our souls. We will not be content in simply knowing the truth, but in being deeply in love with it. God and His Word will give us an inheritance among the sanctified when it builds us up, but not without the building.

H. MURRAY.

GEOGRAPHY.

EDITORS CHRISTIAN.—No doubt many think this a very strange subject for a communication to a religious paper. Perhaps you are among that number. If so, you have undoubtedly a convenient place near you, into which this should find its way.

All Christians should like to visit the Holy Land and see for themselves the places, (in many cases the ruins of them) where the events recorded in the Bible transpired. But many do not possess the means, and not a few have too little spare time, to undertake the voyage. Now, though circumstances prevent our going, it is not necessary that we remain ignorant of the topography of that place. We may become acquainted with it in an indirect way. That a geographical knowledge is of some importance in studying the Bible, few will deny. Of course in this, as in almost everything, there are different opinions as to what prominence it should receive.

Many want to know from curiosity—if from no higher motive—the relative position of places famous in sacred history, and to have a pretty accurate idea of the distance between them. By reading that portion of acts describing Paul's mis-