

from those floating delusions is that unchanging gospel of Calvary, which rises like the towering lighthouse of Eddystone, with its beacon-blaze streaming far out over the midnight sea! The winds of heaven have warred fiercely around its pinnacle; the storms have dashed against its gleaming lantern. But there it stands. It feels no jar for it is founded on the Rock of Ages. It is the first object on which the awakened penitent fixes his eye; it is the last on which the gaze of the veteran is turned as he departs into the noonday of heaven's glory.

To preach such a gospel is the highest of earthly occupations. It is a joy to bring such "glad tidings" and a joy to receive them. For one, I can thank God from the very core of my heart, for having been permitted to proclaim this gospel for nearly three and forty years. If He permits me to round up a full half century of service, my only prayer is that I may share in the joys of those who turn some wandering soul to the Saviour, and may escape the curse pronounced on those who subvert or pervert the glorious gospel of the Lord Jesus Christ.

EXAMINE YOURSELVES.

HENRY MAVITY.

Dear Brethren,—I wish to write one more letter before I get too old to write or talk about the great and glorious work of saving human souls. I "open up" by quoting Paul (II. Cor. xiii. 5): "Examine yourselves whether ye be in the faith; prove your own selves," etc., etc. Paul does not say examine your brethren, editors and preachers and missionary boards and plans, but (listen!) *yourselves*. 1. Am I in the faith? 2. Does Christ dwell in me? There are lords many, and we might say faiths many, but with (Christians) there is but one Lord—the Father in whom are all things and we (should be) in Him. This is the same as confessed by Peter, i. e., that Jesus is the Christ, the Son of the living God. Now, if we believe with all the heart, that Jesus is the anointed Son of God, we must take Him as the great Prophet, Priest and King. As our Prophet, we hear Him. As our high Priest, we offer all our prayers and thanksgiving through Him. As our King, He is supreme lawgiver. We must not altar His law or commands or we will as surely be rebels against our King. You may well say God has given us minds, "thinking caps," and does He not desire that we use those faculties to further the glorious gospel for the salvation of fallen humanity? Yes, most assuredly we must use our God-given minds, but not to use laws or change Christ's holy law, but to (in the most effective way) carry out His righteous directions and commands.

The Lord has given to man the preaching of the gospel to man; the very same that has been given by inspiration from God. No other gospel would be the power of God unto the salvation of them that believe. To save men should be the object of the preaching; hence, the importance of using God's own power in their salvation. If we are saved at all, God must do it in His own way, therefore we must not use human wisdom in making any alterations in the conditions of salvation as given to us by the divine Father, but must accept them as laid down in the Old Text-book. When God says, "Go into all the world and preach," go we must, but *how* we go, whether on "hoss back," with the good "old saddle bags," steamboat, or—what an improvement—the swift cars, or—bitter and safer still—walk, is left to human wisdom. When the gospel is preached, we are to baptize believers. No human wisdom must change God's holy command in this or in the action of baptism so that it (this ordinance) will not represent a burial and resurrection, but human wisdom comes in (just here) in finding out where there is water deep enough and how best to get to it. God commands that "we neglect not the assembling of ourselves together,"

etc., so the preparation of a suitable place to meet, to assemble in, is again left to human wisdom. The whole church is a grand partnership in the salvation of men and taking care of the poor, so the church is to make increase of herself; in love, every member is required to give (to make the increase) as the Lord has prospered him or her, and if we are an honest partner we will contribute our full part.

Do our part we must, and do it too, willingly and in love. But to human wisdom is left the selecting of good brethren (a board, if you please) to again select suitable brethren to go out as missionaries—it requires good judgment to get the right preacher in the right place. And now human wisdom (again) to decide how to send the money, i. e. money orders, postal notes, (O my! what an improvement) or checks—Bro. Clay's checks are so nice and handy—instead of putting a brother on a "hoss to take it around. But some good brother says: "What if we differ as to those plans?" Well, all must be done in love. If I have the spirit of Christ in me, I will not fall out with my brethren because they see proper and best to work through a good missionary board. This is system—the "order" that Paul talks about—let us not misapply what Paul says about eating meat offered to idols, and try to apply it to the giving of money to send the gospel to the poor. If we do, we may as certainly know that this is not the spirit of Christ, but that of covetousness.

Dear brethren, for the sake of Christ and the salvation of the world, let us cease disputing and caviling about "plans," put our shoulder to the wheel and our hand (way down) in our pocket, give freely, work zealously, pray fervently, and behold how grandly the good cause will move on. Brethren of the board, be of good cheer, be courageous, stand firm to the wheel; hear the great Captain say: "I will guide thee with mine eye.—Apostolic Guide.

THE NAME CHRISTIAN.

REV. TRYON EDWARDS, D. D.

"The disciples were called Christians first in Antioch"; so we are told in Acts xi. 26, and most commentators and readers regard the name as given in contempt or ridicule to the followers of the blessed Saviour.

Before this they had been known by other names—disciples, for their knowledge; believers, for their faith; brethren, for their love to each other and to Christ; witnesses, for their faithful testimony to the truth; saints, for their holiness, as sanctified through the truth by the Holy Spirit; and the faithful, for their trust in and their unwavering allegiance to the Saviour. And all these names are recognized by Christ Himself, or directly by the word of inspiration. But now, at Antioch, for the first time they are called Christians. What, then, is the origin of the name, and what is its meaning.

As already said, it is the common impression that the name was given in reproach by the oppressors and enemies of the new faith, in the endeavor, by ridicule or contempt, to cast discredit on the new doctrine and its recipients. This can hardly have been the case, for though their enemies, as we know, stigmatized them as "Nazarenes" and "Galileans," it is nowhere said that they gave them any other name; and it is scarcely probable that the church would so readily have assumed, and so willingly have kept, a name which had been given to its members only in contempt and derision. It is far more reasonable to suppose that the name was divinely given, forever to associate the followers of Christ with His own blessed name. And the Greek word translated "were called" makes it almost absolutely certain that this was the case. Nine times in the New Testament that word is used as a verb, and once as a noun, and in every other one of these cases it signifies a command or direction, coming as a message from God Himself; as when the wise men were warned of God not to return to Herod; and Joseph, being warned of God, turned aside into Galilee; and Cornelius, being warned of God, sent for Peter; and Moses, being admonished by God, was directed by God how to build the tabernacle; and the Hebrew Christians are warned not to refuse Christ, who spake on

earth, etc. And this uniform use and meaning of the word in these various cases seems plainly to point to the fact that here, also, it is used in the same sense, thus saying that the name was given of God—divinely given.

In the very nature of the case there would seem to have been need of some new name that should sink the distinction of Jew and Gentile, and embrace in its broad and significant and definite meaning all of every nation who should be converts to the faith of Christ. And it is more than probable that this was the very name alluded to and foretold by the prophet Isaiah, when he says (chapter lxii. 2) that the people of God, under the new dispensation, "shall be called by a new name, which the mouth of the Lord shall name." And given, as it were, but a few years after the death of Christ, and at Antioch, where inspired men were so long ministering to the church, it seems more than probable that they were divinely directed to give to believers this "new name," which so early became the mark of discipleship, and which everywhere, and to the end of the world, was to designate the disciples of the Saviour, and be a form of acknowledging and confessing Christ before men.

And this divine origin of the name, it is believed, is confirmed and illustrated by an expression in the Old Testament which throws light upon this point. Going back to the last verse of the fourth chapter of Genesis we find it written: "Then men began to call upon the name of the Lord." But the literal meaning of the Hebrew seems to be, "Then it was begun to call men" (i. e., good men) "by the name of God—or God's sons." And this meaning seems recognized in the next chapter but one, where it is said the "sons of God" (good men) married "the daughters of men" (irreligious women), and so, as mothers do shape the character of their children, a race of giants sprung up: not giants in size, for the world had no reference to size, but giants in wickedness, outbreaking, violent men, the very word that is used when it is said (chapter vi. 13) that the world was "so filled with their violence" that God was led to destroy it by a flood. So the former passage in the New Testament is parallel to this in the Old. Then, in the Old Testament, in the days of Seth, good men were first called "God's sons," and here in the New Testament, in the days of Paul and Barnabas, and at Antioch, good men were first called "Christ's sons," or Christians—for the latter word is but the synonym or equivalent of the two others. In each case the name seems to have been divinely given, to distinguish God's people from the world, and to mark them by name as His own.

And now if it is asked, "What is a Christian? and how am I to know that I am one?" the answer is given by two other questions: First, "Do you believe all that Christ teaches, so far and so fast as you understand it?" and second, "Do you endeavor to do all that Christ commands, as far and as fast as you understand that?" In other words, Do you receive all that Christ says as true, and treat it as true, and act upon it as true, cherishing His spirit in your heart, and endeavoring in all things to do His will in your daily life and conduct? If you do you are a Christian. For when some one asked the blessed Saviour, "What shall we do that we might work the works of God?" Jesus said, "This is the work of God, that ye believe on Him whom He hath sent." And when they told Him "that His mother and brethren were without, desiring to speak with Him," He said, "Whoso shall do the will of God, the same is My brother and sister and mother."

If, then, you believe all that Christ teaches, so far and so fast as you understand it, and if you endeavor to do all that Christ commands, so far and so fast as you know it, you are a Christian. You may be, as yet, but a weak and feeble Christian, just entering on the divine life, but you are in that life. You may be as yet but a mere babe in Christ, but you are in Him. And if you are but faithful to study His word, that you may know His truth and His will, and are earnest in prayer for the aid of the Holy Spirit, that you may understand the former and do the latter, then you shall grow and increase in strength, till you come at last to the measure of the stature of the fullness of Christ Himself.

Married.

PEARSON—WILSON.—At Pleasant Valley, May 30th, by John B. Wallace, Andrew Pearson, Esq., of East Rawdon, to Miss Eliza M. Wilson, eldest daughter of Mr. Joseph Wilson, of Rawdon.