

poses, our sympathies, our strivings, our labours are all open to him. He will call us to account. He has said it—he will do it. There will be no error in the reckoning of the Great Day. Shall we not therefore realize, with deep and earnest concern, the sublime and significant language of the apostle to the Gentiles: *To them who SEEK for GLORY, HONOUR, IMMORTALITY, God will grant ETERNAL LIFE*; while to those who do not seek these, but love unrighteousness and obey not the truth,—God's indignation and eternal frown.

Up, then, fellow pilgrims through the world,—let us walk and work in the light, by the light, and with the light, and thus be the "sons of light" until called to dwell with the "saints in light."

D. OLFHANT.

POSITION AND PRINCIPLES OF DISCIPLES.

NUMBER ONE.

We are, as a people, not understood by the community. Our aims, principles, and position are all misinterpreted by our cotemporary professors as well as those who make no profession. If we are fortunate enough to succeed in securing attention to a few papers, written with a view to correct misapprehension as to the stand we have taken, the object of our efforts, and the principles which govern us, we doubt not that those who are now the most inveterately opposed to us, will not only cease their opposition, but cordially embrace what they have hitherto despised and abhorred, not from wilfulness, but because they lacked the means of judging of what they contended against.

And first—our name. Kind reader, you will find our name in the *Book of God*; in the last will and testament of Jesus. This is saying more for our name than can be said of the name of any body of professors within the boundaries of what is called the 'Christian world;' and although a name is not everything, yet there is something in a name. A Methodist friend would not desire to be called a Presbyterian, nor would a Presbyterian wish to be called a Baptist. To call a Catholic a Puritan would offend him, and to say to an Episcopalian that he is a Quaker would be an insult never to be forgiven. All professors think much of their name. It is only when hard pressed with argument that they are heard to say, 'A name is nothing.'

The New Testament calls those who love and obey Jesus. Disciples. The same authority, in view of the relation they bear to each other, calls them Brethren. In another aspect, they are called Saints. In still another light, they are called Believers. All these names, as