The Christian.

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SPECIAL NOTICE.

This is the ninth issue of "our paper." So far it has met with—we were going to say unqualified success—well, it has succeeded far beyond our most sanguine expectations. The many, many words of cheer and expressions of confidence have made the work of preparing the paper more of a pleasure than at first was possible to suppose. Correspondents have frequently written: "The brethren in these parts like the paper very much. It is, indeed, a welcome visitor; it has one fault—its visits are too few and far between. Can t you make it, at least, a semi-monthly?"

Now, the interests of The Christian, with all things pertaining to it, will be fully discussed at our coming Annual, in September. We will then state the number of its circulation; the province that has the most subscribers; which has done the best, proportionate to the number of brethren within its limits; the amount of money received, and the expenses of the year. And we want it in our power to say, that *every liability* has been met; *nothing* is due the paper -every subscriber having paid for his or her subscription to The Christian; and in addition to this that we have $150.00 for the Mission Board or for the improvement of the paper, according to the decision at the Annual. This can be done if our readers will put forth a little more effort. Some have not yet paid in. Send it along *at once* so that credit may be in the next issue.

SAVING TO LOSE, OR LOSING TO SAVE—WHICH?

"For whosoever would save his life shall lose it; and whosoever shall lose his life for My sake shall find it."—Jesus.

In business transactions men generally act with a keen eye to profit. Their labor goes where highest wages are paid; their capital is invested where the safest and best returns are to be had; few men like to do a losing business in temporal things. The above words from the Christ indicate that our relations to God are subject to the strictest laws of business. All men are doing a business in which they will be either losers or gainers in the end, and the issue depends entirely on the investment they make. Every man has a certain amount of capital under his control. God has given life to all men, with all its possibilities. He has given mental and moral power and capacity to all; to some more, to others less. And God has asked man to invest these gifts in His service, by submitting them to the control and manipulation of His Son; He has asked men to become partners in a firm of which the Christ is the senior member and manager. Yet He has left it in man's power to decide whether he will so invest his affections, his will, his capacities, mental, moral and physical, or not. In the verse preceding the one quoted (Matt. xvi. 24.) Christ tells us that the man who would follow Him, or enter into this life-partnership with Him, must make a most complete surrender of himself and all he has to Him. His union with Christ imperatively demands self-denial, cross-bearing and consecration. He is to cease to be his own and become Christ's; and his new Master is to have control of him and all his resources. The passage quoted at the head of this article gives the philosophical necessity for such an entire consecration. The partnership with Christ is formed with a view to profit. The man who unites himself to Christ desires and expects to gain all the blessings which Christ has to offer: pardon, help, life everlasting. To gain these he must risk something, must invest something. Since the coveted prize is so great it is but just to require him to invest all he has; since the pearl is one of such inestimable price, it is but right that he should be willing to sell all that he has that he might buy it. The proposition rests on the plainest business principles.

The statement of Christ at first sight looks paradoxical; it is, in reality, eminently sensible and consistent. Every man's temporal life presents an exemplification of it. The laborer expends muscle, nerve force, vitality, day by day; he *loses* them; but he loses them only to save them. By labor he developes his muscles, increases his strength, and multiplies his vitality. Did he refuse to use them, his muscles would grow flabby, and his powers of endurance materially decrease. He would be *saving* them only to lose them.

The capitalist invests his money; it passes out from his grasp and control. Practically, for the time being, *he loses it*. But by doing so he *finds* it again in the returns, perhaps a thousandfold increased. Did he retain it in his possession it would but dwindle away in meeting the necessities of life. He would *save* it only to lose it in the end.

The farmer sows his seed in the earth. Practically he *loses* the seed, for he can never gather it up again. But by doing this he *finds it* again in the abundant harvest. Did he *save* the seed it would be to *lose* it in the end, and miss the harvest besides. These are familiar examples of the investment of present possessions with an eye to future profits. God asks that men act on the same principle in reference to the eternal verities of the future world. This life is all the capital men possess which is available in this transcendently important enterprise. God asks that it be invested without reserve in His service. And He promises the most magnificent returns If we invest *life*, He promises life in return; a life so full of possibilities, and so transcendent in its joys and honor, that *this* life, grand as it is, pales into insignificance in comparison. He asks us to *lose* this life to ourselves, that we may *find* life eternal with Him. And if the farmer can trust to the God who sends rain and sunshine, and causes the earth to "bring forth seed to the sower and bread to the eater," to multiply the seed sown, and fill his heart with food and gladness; surely man can trust to that same God, who "giveth to all, life and breath, and all things," and who "so loved the world that He sent His only begotten Son, that whosoever believeth in Him might not perish, but have eternal life," to reward him according to his sacrifices and labors in the gift of a home with Himself forever. And if the capitalist has faith enough in the skill and integrity of *men* to entrust his money to their control, surely men should have faith enough in Him who was more than man, to entrust to His guidance and requirements, not only their possessions, but themselves. If men fail to do this there is nothing more certain than that they will fail of eternal life. This is not an unreasonable requirement of the Master. As well might the capitalist expect to gain where he had not invested, or the farmer to reap where he had not sown, as for the man who spends his life in the service of self and the devil, to cherish the hope of life everlasting.

He that saves his life shall lose it! Friend, what kind of an investment are you making? Is your life—your all—committed to Christ? If not, don't delude yourself by expecting to reap where you have not sown. M. B. Ryan.

Williamsport, Pa., June 8th, 1884.

What has become of our beloved Bro. D. McLean, of New London, P. E. I.? The last we heard of him he was very sick. We are very anxious to hear where and what he is doing.

Bro. Keathcart writes from New London, Ralls Co., Mo.: "I am succeeding nicely with my work here. . . . I love The Christian. I consider it a blessed little visitor to me from your far off land. The tone and spirit of it is just what it should be.

The Spirit and tone of Sister Wallace's letter is certainly refreshing and presents in an unique and pleasant manner, an account of their silver wedding. While extending to her and Bro. Wallace our warmest congratulations, we are in hopes she will favor us again with something for our paper

This issue carries to many of our readers the sad intelligence of the death of Bros. Minard and McKay, both veterans in the cause of Christ. These brethren were prepared for the change and are now enjoying the "rest that remains for the people of God." To their many relations we extend our deep sympathy.

The Annual Meeting of the P. E. I. brethren will be held at Summerside, commencing the Saturday before the second Lord's day in the present month. Although the number of brethren at this place has been greatly reduced of late,—some seeking homes in the Far West, others have been summoned to their eternal home,—yet those remaining have hearts and homes big enough to welcome all who might find it possible to attend.

The failure of *human creeds* as tests of fellowship and bonds of union is becoming universally acknowledged. Only the other day, in taking up one of our daily papers, in which were partial reports of sermons delivered by Methodist preachers in celebrating the union of all branches of Methodism in Canada, was found the following: "Among the 785,000 adherents to Methodism in Canada, perhaps there are not ten men who agree on all points of doctrine and discipline, and yet they mean all the same."

Bro. Emery watches very closely the interests of the Deer Island people; and when, perchance, we make a mistake in reporting items of that place we are very apt to hear of it by returning mail. The principle and spirit in which it is done is right and worthy of imitation. He informs us of a mistake (June No.) in giving A. Clarke as the one who laid the foundation, where it should have been A. Black.

At times it is possible to give good reasons for making a mistake—bad or a peculiar style of writing; or rushed for want of time; then again, as in the case before us, we can find no excuse, and can only look at it and say—well, there it is and how it slipped our notice we can't tell.