

HE GUARDETH.

"Sparrow, He guardeth thee,
Never a flight but shy wings He up-
holdeth,
Never a night but thy rest He en-
foldeth,
Safely He guardeth thee.

Lily, He robeth thee,
Though thou must fade, by the sum-
mer bemoaned,
Thou art arrayed, fair as monarch
enthroned,
Spotless, He robeth thee.

"Hear, thou of little faith,
Sparrow and lily are soulless and dy-
ing;
Deathless art thou, will He slight thy
faint cry?
Trust, thou of little faith."

**WHAT IS CHRISTIANITY?**

BY THE REV. J. V. POTTS.

This is "one of the religious ques-
tions of the day." It is complex and
comprehensive. The answer cannot
be given in any one word. The sub-
stance of true religion—Christianity
—is love to God and love to man.
But we must amplify to be under-
stood. There are seven essential ele-
ments in Christianity.

1. It is to know Christ. This is
intellectual. It is a study. The
mind is to be engaged so as to learn
of Christ as to His origin, character,
mission, teaching, life, death, resur-
rection, glory, and coming. It is the
true and rational apprehension of the
whole system of revealed religion
having Christ as the central point,
the beginning and the end. To know
is the first step in the way of life,
in Christ. Divine instruction is the
entrance to the way of Divine life.
This is primal and is the first ele-
ment.

2. It is to believe in Christ. This
is the second element. Hearing
comes first, faith follows. This in-
volves living, active faith. To know
the truth is necessary. But it is not
enough. "Believe on the Lord Jesus
Christ and thou shalt be saved." We
must accept of the truth, as such, in
our minds.

3. It is to obey Christ. Obey the
command. Do the things Christ
says, "If ye love Me keep My com-
mandments." Christianity is emi-
nently practical. Christ enjoins obedi-
ence. The blessed are those who do
His commandments. To do the will
of Christ is the third element.

4. To commune with Christ in the
mind, soul and spirit. The Divine
Spirit must dwell in us richly. We
must be born again, born of the
Spirit, born from above, born of God,
and be cleansed from inward defile-
ment. The mind, the Spirit of
Christ must come into us, the old life
must be purged out of us. "If any
man have not the Spirit of Christ he
is none of His." This is inward and
Divine communion, and is the fourth
element in Christianity.

5. It is to confess Christ. We
must not only renounce and abandon
all our sins, but we must confess the
Lord Jesus Christ. If we confess
Him He will confess us. If we deny
Him He will deny us. Confession,
honest, intelligent and true, is an es-
sential element in true Christianity.
But we must know Christ inwardly
before we can truly confess Him.
This is vital, very vital.

6. To consecrate all to Christ. We

are not our own. We belong to
Christ. Let us say so. All we have
and are is His. Let us put it on the
altar. All to Him we owe. In Him
we live and move and have our be-
ing. All we have and are and may
be must be put at the disposal of
Christ. He knows best, and will di-
rect us aright by His providences,
by His Word, and by the Spirit. Con-
secration full and complete and per-
petual is an essential element in true
Christianity. The truth takes in all
we are and do and own.

7. To take up the cross and follow
Christ. The cross is the confession,
duties and obligations of the Chris-
tian life as set forth in the Word.
To follow Christ is to hear Him, to
learn of Him, to obey Him, to imi-
tate Him, in body, mind, soul and
life, to go in the direction He went,
to follow His directions, His Word.

Nothing less than these seven ele-
ments is true Christianity. Anything
less is defective. Christianity has
lost its vigor by emasculation. Hence
in this imperfect form it does not ap-
peal to men, only as a sentiment.
Anything more than these seven ele-
ments is plethora, over fullness, and
causes debility. To insist on what
God does not demand is excess, a
burden, a hindrance. Both errors ex-
ist in the present form of Christian-
ity. Nearly 2,000 years prove that
the present forms of religion will
never save the world. Christ and
Christianity are one, and not many,
as now appears; not antagonisms, but
harmony; not division schismatic,
but co-operative union. Two things
are necessary: (1) that there be the
elimination of the extraneous, and
(2) the infilling of the necessary.

Any one of these elements implies
all the rest. They logically succeed
each other, they dovetail into one an-
other, and all of them are necessary
to complement the system of religion
established by Christ. By elimina-
tion of any of these factors, or by
adding things not necessary we cor-
rupt the whole body of true religion.
It is thus that we establish Moham-
medanism, Formalism, Romanism,
Mormonism, Eddyism, Dowieism, and
all the other religious isms. Chris-
tianity is one everywhere and makes
us of one mind, heart and life. There
is no schism in the body of Christ.
True religion fuses into one every-
where. Bitter contention, angry
strife, and selfish opposition are from
Satan and our carnal nature.

Christ rejects nothing but the evil.
He approves nothing wrong. He per-
mits great latitude in things indif-
ferent or expedient. He approves
the very incipient stages of righteous-
ness.—*Chris. Intelligencer.*

**BAPTISM AND REPRESENTATION.**

We heard a fresh strong word the
other day on the significance of bap-
tism. We have been accustomed, as
most are, to emphasize obedience as
connected therewith. We are to be
baptized because Christ commanded
it. Of course the paper recognized
the fact that this element of obedi-
ence does obtain. Baptism is com-
manded. There is not the slightest
question about that in the presence
of the New Testament. When the
command issues from the lips of
Jesus Christ, then obedience must be
involved.

But baptism is much more than
obedience to a command, according
to the Scriptures, and according to

the paper to which we have referred.
It is carried to a much more sig-
nificant plane in the formulation of
the Christian doctrine by Paul's mas-
sive brain and virile faith. Know ye
not, he says in substance, that as
many of you as are baptized into
Christ are baptized into the likeness
of His death and resurrection, and,
moreover, that your old man is cruci-
fied with Him that henceforth you
should not serve sin? Therefore,
reckon yourselves dead to sin but
alive unto God through Jesus Christ.
Reckon ye yourselves, in the sphere
of the imagination, by the representa-
tion of baptism. As the soldier reck-
ons himself as belonging to the gov-
ernment by the donning of his uni-
form, as the bride reckons herself
espoused by the acceptance of the
ring, as the child reckons herself un-
der obligation to abstain from defile-
ment because of the clean, white
dress her mother has placed upon
her—so reckon ye, in the sphere of
baptism, yourselves dead to sin and
alive to righteousness. Baptism is
not the means of sanctification but
the reminder of it. It is not a thing
to be set aside lightly then. It is not
something to be changed according to
circumstances or whim. It alone
sets forth that which Jesus Christ
does and that which we do. It is a
perpetual reminder and a perpetual
challenge to infidelity.

The force of dramatic representa-
tion is one that is universally recog-
nized. It is that which gives the
stage its hold upon the popular mind
and heart. It is that which causes
multitudes to stand hushed and awed
before some great painting like Sar-
gent's mural painting of The Cruci-
fixion, recently unveiled in the Pub-
lic Library of Boston. They come and
go, and come and go again, and the
force of that representation in all its
solemnity and beauty rests upon
them in a way which no verbal ser-
mon could produce. Thus baptism
represents (sets forth) the founda-
tion facts of the Christian faith. It
is a distinct loss to the Christian
church where the form has been
changed. It is a distinct duty resting
upon us as Baptists to seek to pre-
serve in its integrity that which is so
forceful and essential in its symbol-
ism.—*Baptist Commonwealth.*

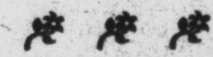
**A USELESS MEMBER.**

"Yes," said Aunt Sarah, surveying
her bandaged wrist, "the doctor says
it's a bad sprain; and the minister
says I know now how the church
feels, in not having the use of all its
members. The minister didn't mean
that just for a joke, either; he look-
ed at me as if he wanted to see how
I'd take it. I had sense enough, too,
to feel I deserved to have him say it
to me. A word like that comes home
pretty straight when one of your own
members is useless, and worse.

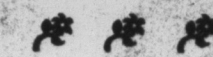
"I've never thought just what be-
ing a member of the church meant
before, though I've been one for 35
years. I've never felt obliged to do
what the church wanted done. I felt
it was a favor, my doing it at all, and
half the time I let some one else do
it instead. When I was through with
work at home, and with what things
I liked to do outside, then I was will-
ing to do something in the church—
if it was the kind of work that suited
me. I guess I've been just about as
useful a member to the church as
the sprained hand is to me, all stiff

and crippled, and refusing to bend
more than an inch or two.

"There's lots of things I need to
do, but I can't use this member to do
them—that's certain. That's the way
the minister has felt about me, I
guess. I've been a useless member
for 35 years, that's the long and short
of it; and, if the rest of the members
had been like me, the church would
have been paralyzed as old Cousin
Josiah Jones, that can't move hand
nor foot. I'm ashamed of myself—
I truly am—and things are going to
be different from now on," and Aunt
Sarah nodded her head with firm de-
termination, as she looked at the
church spire from her window.—
Forward.

**THE GREATEST DANGER.**

The greatest danger Paul sees for
the Christian soldier is just at the
point where he has "done all." And
is not Paul right in his perception?
Is not the arduous bit of a Christian's
life rather the camp than the field?
When a man feels he is surrounded
by a great cloud of witnesses it is
comparatively easy to lay aside ev-
ery weight. But when there is no
outward battle, no visible foe, no pos-
sible wreath for the victor; when the
field is his own heart, and the enemy
his own wish, and the spectator his
own conscience; when there is no
human voice to cry, "Well done," and
no public opinion to say, "He has
fought a good fight"—that is the time
when he needs the Christian armor.
—*George Matheson, D.D.*

**Tendency of Catarrh is to Spread.**

Just a slight matter at first, and because slight,
neglected; but the seed soon brings forth a dan-
gerous harvest, Consumption, which is the harvest
of death. Better spend a few moments each day
inhaling Catarrhose, an aromatic antiseptic
that relieves at once, clears the nasal passages,
and restores lost sense of taste and smell. The
immediate effect of Catarrhose is magical, so
prompt and efficient. Cure is certain and per-
manent if you use Catarrhose. Price \$1.00.
Small size 25c., at druggists or Poison & Co.,
Kingston, Ont.

Get Rid of that Cough before the
summer comes. Dr. Wood's Nor-
way Pine Syrup conquers coughs,
colds, sore throat, hoarseness, bron-
chitis, and all diseases of the throat
and lungs.

A Tonic for the Debilitated.—Par-
melee's Vegetable Pills by acting
mildly but thoroughly on the secre-
tions of the body are a valuable
tonic, stimulating the lagging organs
to healthful action and restoring them
to full vigor. They can be taken in
graduated doses and so used that they
can be discontinued at any time with-
out return of the ailments which they
were used to allay.

For cholera morbus, cholera in-
fantum, cramps, colic, diarrhoea, dy-
sentry and summer complaint, Dr.
Fowler's Extract of Wild Straw-
berry is a prompt, safe and sure cure
that has been a popular favorite for
nearly sixty years.

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given to muscular sports and exer-
cises and those who suffer muscular
pains from bicycle riding will find
Dr. Thomas' Electric Oil something
worth trying. As a lubricant it will
keep the muscles pliant and free
from pains which often follow con-
stant use of them without softening
or impairing their strength. For
bruises, sprains and contusions it is
without a peer.