

THE CHURCH AND WHAT IT IS.

T. M. Boyd.

This is a question which should be well understood for many reasons; because it seems that the whole world has lost sight of the true manner of what a church is and what it takes to constitute a church. The majority of the people seem to think to be a member of some organized church and help to support it, will save them. This is all good in its place but you must be born again. Jesus said to Nicodemus, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." John 1:3.

So you see we must first be born again before we will be permitted to see the kingdom of God much less enter. It seems to me the time has come when the majority of the people seem to think if they comply with part of the rules of their church, they are all right. My friend, this is risky and it will not save the soul; our sins must first be forgiven and our hearts made pure and kept pure. We all understand that the church is a body of believers in Christ, so if we are not believers in Christ, we cannot claim a part in the church, though our names be on the record. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25, 26, 27.

Show me a church that comes up to the above standard and I will show you that all of the other churches are anything else but pure and holy, why? Because the majority of their members are impure; they are allowed to take the name of the Lord in vain, break the Sabbath day, get drunk, gamble and do any other evil that any sinner will do, still their names are in on the church book and registered as a member. It is a shame to any church to permit such things, and the excuse for it is, "Oh, we must bear with them and maybe by and by they will do better." Yes, the poor old sinner outside of the church, has the same chance and I think the outside sinner stands a better chance. Some one will say, "Oh, well we cannot help it; if you try to get the bad folks out of the church we will break the church up." My friends, I believe that we are drifting into a form of godliness without any power, and we know a form without God will not save us, and why will we risk a form of godliness? Those of us who claim to live a pure life, are not doing our duty towards our fellowman, when we see him doing things that a man of God will not do, if we do not call his attention to his wrong.

I know it takes moral courage to tell a man of his sins, but God demands it. We read in the word of God "Though a man give all his goods to feed the poor, even give his body to be burned, and have not charity or love it does not profit him anything."

I believe God will hold us responsible for allowing people to remain in our church when we know they are living ungodly lives; in a great many cases the parties will acknowledge that they are not Christians and ask us to take their names off, but for some reason we will not grant their request, at the same time we know he is living an ungodly life. These are sad facts but we cannot deny them. It looks to me that the time has come when the people have forgotten God's ways and are running things to suit themselves, and if one tries to live according to God's will, he is set aside by those in authority and looked upon as a crank or a fanatic because he is not conformed to a great many things being practiced.

Yes, we should be very careful as to how we worship; we read in the old

Bible how the people worshipped wooden gods and think they were very foolish, but what are we doing when we are spending millions of dollars in churches and trying to keep our neighbor from getting ahead of us in the way of finery and at the same time, claiming that there are so many folks who have never heard the word of God. We brag about what great things we are doing. (Listen). The word says of such: "He is proud, knowing nothing, but dotting about questions and strife of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." 1 Tim. 6:4, 5.

How often do we hear men disputing about the word of God; men who have corrupt minds trying to justify themselves in things that they know are wrong and the majority of these men's names are on some church record. Yes, they will fall out with their preacher if he tells them they are doing wrong. I had a minister, who had been serving a church about two years, to tell me he had not preached but one sermon since he had been serving his charge and the most of his members got mad at him about that. I also had a minister of my own church to tell me if he preached too straight they would not pay him. It seems the time has come when they will not endure sound doctrine. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 3:2, 3, 4.

Let us all search the word of God to see what our duty is and do it. May we all endeavor to do our duty faithfully is my prayer.

FAULT-FINDING.

H. C. Freitag.

While I was riding in one of the street cars in Tacoma, Washington, my eyes flashed on a piece of paper hanging in the car with the words on it, "There is a reason for everything but a woman getting off the car backwards." That's foolish! I was thinking if there was a reason for a child of God to find fault with his brother or sister. The old saying is, "Everything has two sides;" but I can find only one side of it.

FIRST—Let us see what the word fault-finding means.—One having the disposition to point out faults: or to lower the person whom he finds fault with, and to exalt himself.

SECOND—It is uncharitable, unmerciful, and not like the Spirit of Jesus.

Let us see what the Bible says about fault-finding. In 1 Cor. 10:10, we find that it is forbidden, and in Phil. 2:14, 15, we find that it is forbidden again and that we are not blameless and harmless the sons of God, nor can we be shining lights in this world for God, if we find fault. God does not give us a law to find fault, but he says, "Thou shalt love Thy neighbor as thyself. When we speak the faults of others, we cannot fulfil the above law. We cannot find fault with our brother and fulfil the teachings of Jesus, Matt. 5:44-48. A person will not find fault with anyone until he has let some anger get in his heart about that person whom he finds fault with. Let us take a look at 1 John 4:20, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" A horse will not kick as long as it is pulling hard, and the moment it kicks it stops

pulling; so we see how much some people are pulling.

Mr. Fault-finder, let me take you to the Bible and read Rom. 12:10 to you, "Be kindly affectioned one to another with brotherly love; in honor preferring one another;" and Rom. 13:10, "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." We cannot love God with our whole heart and our neighbor as ourselves and find fault with him. The children of Israel did not get into the promised land because they found fault with the Lord, or, in other words,—murmured, those who were twenty years of age and above. (See Num. 12:26-27.)

And, again, I would like to take Mr. Fault-finder to Gal. 6:1-4. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; (not to find fault with him) considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

The only side which I can find is that the soul that will find fault is not right with God according to the Bible, 1 John 1:14-15.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and we know that no murderer hath eternal life abiding in him." In Eccl. 11:3, we see—"Where a tree falleth, there it shall be." So if we fall in fault-finding, we will be raised again in fault-finding. People who will find fault are the class of people that are a poor example to follow. They are like the old deacon who repeatedly found fault with his minister regarding his manners and expression in the pulpit.

At last the minister told him that he should preside on a certain occasion and make an address. When the time came, the deacon got up to make the attempt. He choked, hesitated, coughed and stammered, and the boys and girls began to laugh at him. Finally, he said in a huff, "If you can do any better than I can, come up here and try it." He learned a lesson. I wish some of the faultfinders, today, would learn lessons like it.

Mr. Fault-finder, there will be no fault-finders in heaven, so let us love one another, in honor preferring one another. May the Lord save us from criticizing and fault-finding.

A SYMPATHETIC MINISTER NEEDED.

Writing to a religious publication a German layman expresses his doubt as to the present need of more church building in Berlin, it being proposed to increase the churches at the German capital. The need, he declares, is ministers with sympathy, and who will visit the people. He speaks of a pastor who, upon being asked by a mother to conduct the funeral of her daughter, refused, saying he was off duty that week. How much love for a pastorate can the people have if its representatives conduct themselves in such a way? On the other hand, it is the testimony of many of our most successful ministers, that they learned the needs, the joys and sorrows of their people by their visiting among them, and were thus better prepared to preach the Word to suit special conditions. Every tactful pastor recognizes the difference between social calls and prayerful, sympathetic visits that tell for good, and there can hardly be too many of these. It is natural for members of the church to turn for sympathy and help to the pastor, moreover to look to him for advice, and a timely visit may tide a family over some spiritual crisis.—Sel.

"IN THE BEAUTY OF HOLINESS,"

There is something impressive and beautiful in the response which a noble piece of machinery makes to its inventor and maker. He has planned that it shall render to him a certain service. With infinite patience he has wrought, planning to meet every emergency, fitting part to part, giving attention to the smallest details; and now the very crisis of his life has come when he applies the power and looks for the machinery to do its work. In the splendid response made by that magnificent machine there is some suggestion at least of the beauty of holiness. But when man, made in the image of God and made for God, recognizes God's claim upon him, lifts up his eyes to look with confidence upon the face of his Creator and Redeemer, gives love accepts it as his chief and highest end to glorify and enjoy his God for time and eternity—there is all of the beauty of holiness in that. Let us not be afraid of holiness; let us be ambitious for love and gratitude for grace, and for it.—United Presbyterian.

WANTED—A PREACHER.

The following is a transcript of an advertisement actually appearing in one of our religious newspapers. It has the merit of being frank and of stating exactly what it wants, but the question is, will such frankness bring the applicant sought for. The item reads thus:

Our church membership is small not over a dozen members; have a Sunday school of sixty or eighty; good church; and in a neighborhood where much effectual work can be done, if the preacher puts in his time in visiting.

We are in a city of forty thousand people, and the minister must be up to date. Can't pay much now not over six hundred dollars a year, but the right man ought to be able to secure enough members to make more than this. Must be a married man, and would prefer a middle-aged man, with daughters who can assist in Sunday school and in the choir.

If any one wants to make a sacrifice and help a good work along, let him write me, giving references as to his practicability where he has preached.

You can write me now, and I will be at the General Assembly and would like to see you if you are there. Hunt me up.

God's Word commands us to 'stand.' We are told that He is able to keep us from falling. When the Bible speaks about falling it does not always mean the same. We read about falling from grace, (into the law) from our steadfastness, (into a state of instability) from the first love, into the condemnation of the devil, etc.

The sure safeguard against this is given to us by Peter when he says, "Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

Therefore when people, preachers or any one else, fail to make their "calling and election sure," and don't "abide in the calling wherein they were called," we shall not be surprised if they fall into most any snare, temptation or sin. No matter who we are or what experiences we had in the past, we are always in great danger as soon as we swerve from the "faithful word" the "sure word of prophecy," and looking to other people, back to the plow, the carpenter's bench, the counter or whatever it may be where the Lord hath one day called us from.

According to one of the eminent theologians who have been recently correcting our views on holiness, "We should all aim at perfection, but no one but a fool will expect to reach it." Which is the bigger fool, the one who aims at what he need never expect to get, or the one who tells him so to aim?—Sel.

TEMPERANCE

NOTES PREPARED BY THE LADIES WORKING IN THE TEMPERANCE CAUSE.

PROHIBITION CAMPAIGN IN MAINE.

The campaign plans of the Maine W. C. T. U. are well under way. Many public, as well as other meetings, with local or state speakers, already have been held. One feature of the plan is to hold meetings not only in all the large places but also in the smaller towns and rural districts.

The "Young Campaigners."

One very important feature of the plan outlined by the state W. C. T. U. is the work to be done by the boys and girls. This campaign organization among the young people will be called "The Young Campaigners for Prohibition." Miss Anna A. Gordon will not only give addresses in many parts of the state on the campaign question—prohibition vs. local option—but she has been requested to take the position of general director of the campaign work among the young people. She will have efficient helpers in every county and as far as possible in every town. The Loyal Temperance Legion already exists in many towns and they will take a leading part as "Young Campaigners."

TEMPERANCE LEGISLATION

That the tendency in all legislation touching the liquor traffic is to increase restriction indicates the growing public feeling that the traffic is an unmitigated evil. The Nova Scotia legislature, at the session just closed, made important amendments to the Temperance Act which will make its enforcement more effective. These amendments include the following: The prohibition of the sale of any drinkable liquid for a beverage, containing alcohol; the prosecution of the violators of the act, from first to subsequent offences, regularly, inspectors required to prosecute for only one first offence; no appeal from the decision of a stipendiary; search and seizure of liquor without warrant; when liquor is found, the occupant of the premises shall be deemed to have it for sale until he proves the contrary; the finding of packages of liquor not properly labelled is prima facie evidence of intention to break the law. The penalties for the violation of the law have been increased—for the second and subsequent offences the penalty is \$100 fine and two months imprisonment. These and some amendments relating to procedure make the Act more stringent than before. Of course, the temperance people are not satisfied, nor will they be so long as the prohibitions do not apply to Halifax. But they are moving on towards that, and it may not be very long before the traffic is delegialized in that city as in other parts of the province.

The Ontario legislature, also amended the liquor law of that province, strengthening it. Hereafter manufacturers of native wines can only sell such wines without license in regular wholesale quantities. The provincial secretary is authorized to override the action of the license commissioners in any district in the province, so far as to refuse to allow the issue of a tavern or shop license. Government officials are given much larger powers than before in the way of searching trunks, boxes and other packages in which they have reason to believe that liquor is being carried for sale. Only residents are permitted to vote in the local option contests.

"Knowledge, truth, love, beauty, goodness, faith, alone give vitality to the mechanism of existence."—James Martineau.