

## Messenger and Visitor.

50c per Annum when paid within  
Thirty days; otherwise \$6.00.

All communications, respecting advertising  
should be addressed to R. A. POWERS, pub-  
lisher, at John, N. B. Rate per line, one in-  
sertion, 10 cents; each subsequent insertion,  
10 cents.  
All other communications and all subscrip-  
tions to be sent to Rev. G. GOODFRIEND, St.  
John, N. B.

## Messenger and Visitor.

WEDNESDAY, OCTOBER 27, 1896.

### NOW OR NEVER!

Those who are in arrears for  
last year or the year before, or  
for both years, have not a day to  
lose, if they would secure the re-  
duced rate as per notice at the  
head of the first page. This  
paper may not reach some of this  
class in time. To all it reaches  
before Nov. 1st., will they not  
remit the \$3 or \$5 by return  
mail?

### FRANCE HOWARD ISLAND JOTTINGS.

There is one denomination on the Island  
that is not here else. It was founded by  
Mr. M. D. and in the last generation, and  
his followers are called McDonauldites. He  
was a most remarkable man. He had  
great individuality and immense personal  
energy and power. It was hard for  
men to break loose from his influence  
over them, when once it was established.  
The prosperity in his followers was in the  
exercise he had power to cause. During  
these, they were devoted much as people  
were in the great convulsions of the west in  
the early days of the country. Their  
houses seemed under a strange terrific  
power, and while in this state they pro-  
fessed to have the most startling religious  
experiences. The scenes at some of his  
great meetings are said to have been strange  
and weird. He was an extreme Calvinist,  
and his followers followed all the absolute-  
ness of the Pope or Genl Booth. Although  
many congregations were formed, he was  
the only pastor of them all. Their names  
of worship were all on the same model.  
And at the same time, it was hard to find  
one to succeed him. At length the general  
conclusion fell on a Mr. Goodwill, who continues to be  
the pastor of all the McDonauld churches.  
There are no longer the "exercises" which  
were the chief peculiarity of the people in  
the past. Negotiations have been in pro-  
gress toward a union with the Presbyterians  
body. Our church at least has gone over,  
and it is thought that they cannot long  
maintain a separate existence. A few of  
them have become Baptists, although  
generally their people are strong in their  
prejudice against us. Those who have  
joined us, however, are good and true men.

On the Island the Disciples have a larger  
following than in any other place in the  
Dominion. They owe their existence here  
largely to donations in Baptist churches  
in the past. At Summerside, Bedouque,  
Troy, Charlottetown, Moncton, and East  
Point, if not in other places, they have  
churches on the same fields as Baptists.  
In some quarters, at least, the old prejudice  
are subsiding, and a better understanding  
exists. It is a pity they could not give up  
the idea that a man is not saved until faith  
has been supplemented by baptism, and  
join with us in the belief that baptism is an  
act of obedience for one already saved.  
We believe, however, that the Disciples  
will never be any stronger on P. E. I. than  
now. If they ever can see their way clear  
to unite with us, several weak interests  
will become strong.

East Point is peculiar in this respect,  
that the Protestant community is almost  
wholly composed of Baptists and Disciples.  
For three miles, along the most thickly  
settled part of the shore, there are only  
three that do not belong to our denomination.  
We hope they may all seek to honor  
the precious principles they profess to hold.  
If the MESSENGER AND VISITOR can be used  
to help all to do this a little more, it will  
be to us a great joy.

We were very sorry to be unable to visit  
the other Baptist fields on the Island. We  
heard good reports from Bro. Williams'  
field. The brethren at Dundas, Annan-  
dale, and St. Peter's Bay are looking for-  
ward hopefully to the coming of their  
pastor elect, Rev. D. P. Harris. May he  
come to them in the fullness of the blessing  
of the gospel of peace!

There are some respects, at least, in which  
the people of the Island are a good example  
to the dwellers on the main land. They  
also respect to their pastors, and they are  
eager to hear the preached word.

There is danger, in some places from  
this latter fact. The people desire to have  
preaching in all the school houses on the  
pastor's field. In this way there is risk of  
destroying centralization, and of breaking  
up the congregations into small sections.  
The pastor needs to be careful, or he will

have more preaching to do than he can  
attend to, and the congregation at the  
central stations be so cut in upon that the  
spiritual power of the church can not be  
maintained any point. This is ever a  
great loss to a church.

The prosperity of the Island in material  
things is of a high average. The last year,  
the prices were so low that it was hard to  
get money for produce. The beds of mus-  
sel mud are mires of wealth to the farmers.  
The whole west and centre of the Island is  
supplied with these beds. In some places  
the people have dug down thirty feet and  
still the shells are in solid strata beneath.  
Used with discretion, they help greatly to  
enrich the farmers. In one respect there  
is room for improvement. The stock of  
the Island is of the scrub kind. There are  
very few thoroughbred cattle. Attention  
is being paid to the improvement of the  
stock of horses, and some very fine animals  
are exported each year. Those who built  
the P. E. I. railroad, evidently thought the  
curve the line of beauty. Some suppose,  
however, that the contractors had more re-  
gard to the amount received per mile than  
to the fine curves of the road, and therefore  
strove to put as many miles as possible be-  
tween the beginning and end of each section.  
It has evidently been quite an engineering  
feat to make it touch so many points in a  
country so level.

### BANKING.

We spent Lord's day week and the three  
following days upon the Sackville field.  
Sackville is one of the wealthiest sections  
of our province. Each year the broad  
marshes which have been thrown up by  
the ceaseless wash of the muddy tides of  
the Bay of Fundy, are burdened with their  
growth of hay. Here as elsewhere, the  
country is indebted to the Acadians, those  
princes of dyke builders. It was their  
industry that began to reclaim the muddy  
flats at the head of the bay, and the work  
has gone on from that day to this. This  
has been a good year for the grass crop,  
and the stacks are standing thickly over  
all the country. For a time considerable  
was done in beef raising; but the farmers  
are doing less of this than they did.

The Sackville church covers a district  
reaching from Wood Point to Midgie.  
This whole section is predominantly Baptist.  
Considering all the troubles that  
have rent the church, and in view of the  
strong influence imported into the com-  
munity through the location of Mount  
Allison college here, this is no small matter  
for surprise. Were it not for the institutions  
the Methodist church would not be strong.  
The Presbyterians have a place of worship  
in which service is regularly held; but  
they have few adherents. The day we  
were there a Catholic chapel was dedicated  
at Middle Sackville. The congregation is  
composed chiefly of the workmen in the  
factories, and of the French that come in  
from a long distance. Bro. Hall, the  
pastor of our church in Sackville, preaches  
three times each Sunday. The congrega-  
tions at each place are good, that at Sackville  
the centre, being too large often for the  
house. The Salem meeting house is not  
equal to the needs of the congregation  
worshipping in it. There is some talk of  
a new house. We hope the people will  
soon take action and build a house worthy  
of themselves. At Wood Point the Baptists  
have built a house of their own. At one  
time there was a union house here. By  
some means it was decided to the Methodist  
conference. After a time, repairs were  
needed. The Baptists offered to do their  
part, if the house were again made a union  
one. This offer was refused, and they  
built for themselves. The house decided to  
the Conference is now dismantled, and our  
Methodist friends have given up the field.

With prayer meetings and funerals to  
attend, and with pastoral labor without  
end, in addition to the demand for preach-  
ing, this church affords more work than any  
one man can do. Then there are outlying  
fields which should be cared for. A new  
station has just been occupied at Abou-  
sagan. The people here are not well to do,  
and have been living without any gospel  
privileges. Quite an audience gathers to  
conference and prayer meetings. We ex-  
pect to hear of ingathering from this part  
of the field. In addition to this, Rockport  
on the extremity of the field and Midgie at  
the other are without pastoral care, and  
Bro. Hall is not the man to see them desti-  
tute, and not attempt to do something for  
them. If he could secure an assistant,  
there would be ample work for two men,  
and the whole field could be efficiently  
worked. The more thoughtful brethren  
are planning for this; the great difficulty  
is to find the man.

At Rockport, it is absolutely necessary  
that Baptist preaching be had, if we are  
not prepared to give up the ground. This  
place is not so prosperous as formerly,  
when the freestone quarries were in full  
operation; still, the people are thriving, and  
a good opening for work is offered. The  
Methodists have a meeting house here, and  
preaching is supplied from the college  
about once a month.

It is matter for rejoicing that the old  
troubles which have done so much to de-  
stroy the moral power of the Sackville  
church are gradually subsiding. The  
most of the people feel that the cause of  
Christ can be best advanced by letting by-  
gones be by-gones. If all can but realize  
that the Master's work must be considered,  
and not any personal feeling, which can  
only mar the unity of the church, and  
hinder the salvation of souls, difficulties of

this kind would soon die out. It only re-  
quires all to abstain from talking over the  
disagreeable things of the past to secure  
general good will in due time. Bro. Hall,  
with his overflowing kindness toward all,  
is just the one to heal all old wounds. The  
Lord has been blessing his faithful labors,  
in public and in private, and baptisms are  
frequent. He is aiming at the daily  
additions rather than the great ingather-  
ings. The church, like many others, is in  
great need of discipline. The work of  
pruning has been left too long, and great  
wisdom and kindness, and at the same  
time, great firmness, will be required.

We ask for Bro. Hall the prayers of all,  
as he goes forward in this work. He is  
greatly esteemed by his people, and by the  
community generally. One class, however,  
do not like him, and this is a compliment  
to his faithfulness. The liquor men are  
down upon him, and are at their old tricks  
of circulating lies. It is a revenge almost  
mean enough to be worthy of the traffic. The  
good work of suppressing the business is  
going on, and no liquor is sold openly. It  
is found that the Scott Act will work  
gradually, if it is worked.

### A BATCH OF DENOMINATIONAL MEETINGS.

The annual meeting of the American  
Board has just been held at Des Moines,  
Iowa. The chief interest of the session  
centred in the discussion over the action of  
the Prudential Committee in refusing to  
send out as missionaries those who held  
to the doctrine of a second probation after  
death. The debate called forth the best  
talent of the adherents of the New and of  
Old Theology. Finally the action of the  
committee was sustained by over a two-  
thirds vote. This is a triumph for ortho-  
doxy. At the same time a resolution was  
passed to leave the power to decide on the  
doctrinal qualification of an applicant for  
appointment to mission work, to a counsel  
called in the usual way. Probably this will  
make it possible for those who believe in a  
second probation to secure appointment;  
for a council, willing to accept for foreign  
mission work a man holding this belief,  
could readily be obtained.

The statistics of work and of finances are  
as follows:  
Missions, 22; stations, 85; out stations,  
810; ordained missionaries, 10 physicians;  
169; physicians not ordained, 7 men and 4  
women, 11; other male assistants, 7;  
women, 12, 14, 15, 16, 17, 18, 19, 20, 21,  
22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32,  
33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43,  
44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54,  
55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65,  
66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76,  
77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87,  
88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98,  
99, 100, 101, 102, 103, 104, 105, 106, 107,  
108, 109, 110, 111, 112, 113, 114, 115, 116,  
117, 118, 119, 120, 121, 122, 123, 124, 125,  
126, 127, 128, 129, 130, 131, 132, 133, 134,  
135, 136, 137, 138, 139, 140, 141, 142, 143,  
144, 145, 146, 147, 148, 149, 150, 151, 152,  
153, 154, 155, 156, 157, 158, 159, 160, 161,  
162, 163, 164, 165, 166, 167, 168, 169, 170,  
171, 172, 173, 174, 175, 176, 177, 178, 179,  
180, 181, 182, 183, 184, 185, 186, 187, 188,  
189, 190, 191, 192, 193, 194, 195, 196, 197,  
198, 199, 200, 201, 202, 203, 204, 205, 206,  
207, 208, 209, 210, 211, 212, 213, 214, 215,  
216, 217, 218, 219, 220, 221, 222, 223, 224,  
225, 226, 227, 228, 229, 230, 231, 232, 233,  
234, 235, 236, 237, 238, 239, 240, 241, 242,  
243, 244, 245, 246, 247, 248, 249, 250, 251,  
252, 253, 254, 255, 256, 257, 258, 259, 260,  
261, 262, 263, 264, 265, 266, 267, 268, 269,  
270, 271, 272, 273, 274, 275, 276, 277, 278,  
279, 280, 281, 282, 283, 284, 285, 286, 287,  
288, 289, 290, 291, 292, 293, 294, 295, 296,  
297, 298, 299, 300, 301, 302, 303, 304, 305,  
306, 307, 308, 309, 310, 311, 312, 313, 314,  
315, 316, 317, 318, 319, 320, 321, 322, 323,  
324, 325, 326, 327, 328, 329, 330, 331, 332,  
333, 334, 335, 336, 337, 338, 339, 340, 341,  
342, 343, 344, 345, 346, 347, 348, 349, 350,  
351, 352, 353, 354, 355, 356, 357, 358, 359,  
360, 361, 362, 363, 364, 365, 366, 367, 368,  
369, 370, 371, 372, 373, 374, 375, 376, 377,  
378, 379, 380, 381, 382, 383, 384, 385, 386,  
387, 388, 389, 390, 391, 392, 393, 394, 395,  
396, 397, 398, 399, 400, 401, 402, 403, 404,  
405, 406, 407, 408, 409, 410, 411, 412, 413,  
414, 415, 416, 417, 418, 419, 420, 421, 422,  
423, 424, 425, 426, 427, 428, 429, 430, 431,  
432, 433, 434, 435, 436, 437, 438, 439, 440,  
441, 442, 443, 444, 445, 446, 447, 448, 449,  
450, 451, 452, 453, 454, 455, 456, 457, 458,  
459, 460, 461, 462, 463, 464, 465, 466, 467,  
468, 469, 470, 471, 472, 473, 474, 475, 476,  
477, 478, 479, 480, 481, 482, 483, 484, 485,  
486, 487, 488, 489, 490, 491, 492, 493, 494,  
495, 496, 497, 498, 499, 500, 501, 502, 503,  
504, 505, 506, 507, 508, 509, 510, 511, 512,  
513, 514, 515, 516, 517, 518, 519, 520, 521,  
522, 523, 524, 525, 526, 527, 528, 529, 530,  
531, 532, 533, 534, 535, 536, 537, 538, 539,  
540, 541, 542, 543, 544, 545, 546, 547, 548,  
549, 550, 551, 552, 553, 554, 555, 556, 557,  
558, 559, 560, 561, 562, 563, 564, 565, 566,  
567, 568, 569, 570, 571, 572, 573, 574, 575,  
576, 577, 578, 579, 580, 581, 582, 583, 584,  
585, 586, 587, 588, 589, 590, 591, 592, 593,  
594, 595, 596, 597, 598, 599, 600, 601, 602,  
603, 604, 605, 606, 607, 608, 609, 610, 611,  
612, 613, 614, 615, 616, 617, 618, 619, 620,  
621, 622, 623, 624, 625, 626, 627, 628, 629,  
630, 631, 632, 633, 634, 635, 636, 637, 638,  
639, 640, 641, 642, 643, 644, 645, 646, 647,  
648, 649, 650, 651, 652, 653, 654, 655, 656,  
657, 658, 659, 660, 661, 662, 663, 664, 665,  
666, 667, 668, 669, 670, 671, 672, 673, 674,  
675, 676, 677, 678, 679, 680, 681, 682, 683,  
684, 685, 686, 687, 688, 689, 690, 691, 692,  
693, 694, 695, 696, 697, 698, 699, 700, 701,  
702, 703, 704, 705, 706, 707, 708, 709, 710,  
711, 712, 713, 714, 715, 716, 717, 718, 719,  
720, 721, 722, 723, 724, 725, 726, 727, 728,  
729, 730, 731, 732, 733, 734, 735, 736, 737,  
738, 739, 740, 741, 742, 743, 744, 745, 746,  
747, 748, 749, 750, 751, 752, 753, 754, 755,  
756, 757, 758, 759, 760, 761, 762, 763, 764,  
765, 766, 767, 768, 769, 770, 771, 772, 773,  
774, 775, 776, 777, 778, 779, 780, 781, 782,  
783, 784, 785, 786, 787, 788, 789, 790, 791,  
792, 793, 794, 795, 796, 797, 798, 799, 800,  
801, 802, 803, 804, 805, 806, 807, 808, 809,  
810, 811, 812, 813, 814, 815, 816, 817, 818,  
819, 820, 821, 822, 823, 824, 825, 826, 827,  
828, 829, 830, 831, 832, 833, 834, 835, 836,  
837, 838, 839, 840, 841, 842, 843, 844, 845,  
846, 847, 848, 849, 850, 851, 852, 853, 854,  
855, 856, 857, 858, 859, 860, 861, 862, 863,  
864, 865, 866, 867, 868, 869, 870, 871, 872,  
873, 874, 875, 876, 877, 878, 879, 880, 881,  
882, 883, 884, 885, 886, 887, 888, 889, 890,  
891, 892, 893, 894, 895, 896, 897, 898, 899,  
900, 901, 902, 903, 904, 905, 906, 907, 908,  
909, 910, 911, 912, 913, 914, 915, 916, 917,  
918, 919, 920, 921, 922, 923, 924, 925, 926,  
927, 928, 929, 930, 931, 932, 933, 934, 935,  
936, 937, 938, 939, 940, 941, 942, 943, 944,  
945, 946, 947, 948, 949, 950, 951, 952, 953,  
954, 955, 956, 957, 958, 959, 960, 961, 962,  
963, 964, 965, 966, 967, 968, 969, 970, 971,  
972, 973, 974, 975, 976, 977, 978, 979, 980,  
981, 982, 983, 984, 985, 986, 987, 988, 989,  
990, 991, 992, 993, 994, 995, 996, 997, 998,  
999, 1000.

The Protestant Episcopal church of the  
U. S., has just closed its annual Convention  
in Chicago. The House of Bishops avowed  
its solemn purpose to promote "some  
practicable plan for bringing before all of  
our fellow Christians in this land the duty  
to our common Lord and Saviour of ter-  
minating the unhappy divisions which dis-  
honor his blessed name and hinder the  
triumph on earth of his glorious kingdom."

This utterance from the most exclusive  
body in the country, might be hailed by  
many as a sign of the progress toward unity  
of feeling between the various denomina-  
tions, were it not that the hope aroused by  
this declaration has been scattered by  
action associated with it. Phillips Brooks  
brought forward a resolution in the Lower  
House of deputies to convey cordial  
greetings "to the Assembly of the  
Congregational church" which was in  
session in the city at the same time. This  
was amended to read "to our Congrega-  
tional brethren," to avoid the recognition of  
the Congregationalist body as a church,  
and passed. The House of Bishops, however,  
refused to send even this greeting. They  
feared to compromise the true church (?)  
by the remotest recognition of what they  
esteem schism. The absurd assumption  
of a large proportion of this denomination  
was revealed in a discussion over the name  
of their body. It is now the Protestant  
Episcopal Church of the U. S. This is  
thought by a large proportion of church-  
men to be too narrow a designation. These  
wish a name in harmony with their claim to  
be the only church in America, all the other  
bodies of Christians, Roman Catholics,  
perhaps, excepted, being schismatics, be-  
cause they have not a connection, through  
apostolic succession, with the only true  
church. They desire their body to be  
known to all as a denomination—to be called  
the American Catholic Church, or the  
Church of Christ in the U. S. The resolu-  
tion to change the name was discussed  
vigorously. It was finally lost, but the  
majority against the change was not so  
large as on former occasions, when similar  
resolutions were before the Convention.  
This seems to show that there is a growth  
in the High Church party here, as in Great  
Britain. Both the refusal to send greet-  
ings to the Congregationalist body and the in-  
creasing favor with which the proposal  
needs to assume a name which will stamp  
all others as schismatics, shows what this  
body means by union. It is the smallest  
of the five great religious bodies in America,  
but it has the assumption of its members  
that it is the only true church.

But just to add, however, that there are  
among them some of the broadest and best  
of men.

The annual session of the Baptist  
Union of Great Britain has been held in  
Bristol. From the proceedings, as reported  
in the *Baptist and Freeman*, we call the  
following facts.

Total Abstinence is making rapid  
progress among the British Baptist ministry  
and church officers. In 1891, there were  
510 ministers, and 288 church officers  
totalitarians; now there are of them 1270  
and 2914 respectively, and the proportion  
of students who totally abstain has in-  
creased from three fourths to nine tenths.  
The Metropolitan Tabernacle Evangelistic  
Association report the following work done:

On Sundays 481 services had been held  
at their own and 514 at other mission  
stations; 361 pulpits had been supplied,  
as also thirty-two special and 396 open-air  
services; 207 special evangelistic services  
had been held on week nights, as well as  
501 miscellaneous and 134 open air ser-  
vices.

The various annuity funds, with current  
contributions, have yielded about \$50,000  
in the last eight months. The total  
investments are about \$450,000. There is  
a debt of over \$2000 on the Home Mission  
work.

The most interesting discussion was on  
the question of the formation of a Board  
of Reference. It is found in Eng-  
land, as here, that the settlement of pastors  
in connection with our church indepen-  
dence, is a difficult matter. There are in  
Great Britain 350 ministers without  
churches, and 429 churches pastorless.  
Many of the best men revolt from the  
thought of competing with others in the  
contending which is now in vogue in some  
churches. The proposed Board, the need  
of which is concurred in by the Union, is  
to obviate this difficulty. The Board is to  
assist churches to pastors, and pastors to  
churches in a way consistent with the  
maintenance of the minister and the indepen-  
dence of the church. It is also to guard the  
churches from becoming a prey to un-  
worthy men.

The question of caring for the work  
among the villages was also considered.  
The strength of the session, however, was  
given to papers, &c., fitted to stimulate  
increased Christian activity, rather than  
to business.

### MEANS OF MORE EFFECTIVE WORK.

#### No. 3.

Permit me to call your attention this  
week to the need of benevolence on the  
part of every church member. In the first  
place, please consider the part that is ac-  
corded to benevolence in the Christian sys-  
tem. It is impossible that I should here  
go into detail, nor for the more thoughtful  
is it necessary that I should, for they will  
readily assent when I say that the funda-  
mental idea pervading the New Testament,  
that which it teaches, should especially  
characterize the true believer, is none other  
than this—Christ, Christianity's founder,  
gave himself in the most entire sense, and  
every follower of his, to be a true disciple,  
must do the same. And this is not simply  
necessary as an act of obedience, but is  
necessary also in the more general and  
absolute sense. The divine life can only  
enter the soul and be built up therein  
through the open doorway of self-surrender  
and fraternal love. To grow, the Christian  
must have his affections go out toward  
others, he must lend the sympathetic ear  
and he must also, good Samaritan like,  
willingly administer to others needs. And  
this not simply as a chance opportunity  
presents itself, nor as an attitude of readi-  
ness to do so sufficient, but, inasmuch as  
his spiritual life is dependent upon this, he  
is to seek it and live for it as he does his  
daily food. Please remember, then, the  
absolute necessity revealed in God's word,  
that, in order to progress in the Christian  
life, every disciple must be increasingly  
benevolent—must have his one source  
heart made tender, sympathetic, loving;  
and his one covetous, self-centering dis-  
position changed to one of a "ready mind,"  
"willing to distribute."

You notice, in the above, the two fold  
character of benevolence, and it is in the  
recognition of this that, it seems to me,  
many of our people are deficient. Benevo-  
lence consists in a disposition to do good  
and in doing good, and is not complete  
without the two. Just as faith without  
works is dead, so Christian benevolence  
does not include deeds is also dead. But  
giving, the second necessary part of  
benevolence, instead of being regarded as a  
necessary part of the Christian life, as an  
essential, seems rather to be deemed a  
necessary evil to be borne if needful, but to  
be avoided if possible. It is true of many  
that year after year goes by and they  
"willingly" give little or nothing either to  
help extend the gospel, or otherwise for  
their fellow man's benefit. Now, this being  
true, or to whatever extent it is true, it fol-  
lows that a large number of professedly  
Christian people possess very little of that  
light which is to lighten the world; that  
in them much of the old-time sin remains  
and is fostered; and that they are stultify-  
ing their own growth and are stumbling-  
blocks and hindrances to the common  
cause.

But consider how the churches must be  
affected that include a number of such.  
No organization can prosper that carries a  
large number of dead-weight and much less  
a church church. Now, it is true in this  
country of our churches that a large pro-

portion of their numbers can only be  
characterized truly as dead-weight. A few  
bear the burdens, both financial and other-  
wise, while the remainder go free.

Now, nothing is clearer than that this is  
wrong—in every way wrong. Every church  
member is blessing, or should be, is certain-  
ly by the commonest rules of right and  
justice, as he is by the principles of that  
religion he has avowed, to do something to  
support the organization of which he is a  
member, as he is also to help extend the  
knowledge of his Redeemer throughout the  
world. To this rule there should be no  
exception, unless the best of excuses can  
be given. And this not for the church's  
welfare only but, as is stated above, for the  
members own welfare as well. Everyone's  
spiritual life, whether he is a large property  
owner or one without property, whether  
he is on the verge of the grave or just on  
the threshold of life, demands this of him.  
As another has said, "Not what others do  
for us, but what we do for them constitutes  
the true wealth of the soul." And here  
the guardian care of the church should