

Correspondence.

CHRISTIAN TRACT SOCIETY.

Two circumstances have led to the organization in New York, of a society called the Christian Tract Society. They are (1) The undoubted necessity for such an organization to distribute, especially in the east, inexpensive literature setting forth the conception of the gospel entertained by the Disciples of Christ; and, (2) The fact that the increased, and constantly increasing demands in all parts of the country, for an "Open Letter Concerning the Disciples of Christ," requires such agency.

The prime object of the Christian Tract Society is the distribution of our literature.

Funds to carry on this work will come from contributions and sales. Five dollars will constitute one an annual member; Twenty-five dollars a life member; and One Hundred dollars a life director. If persons contributing any sum, however small, to the funds of the society, desire to do so, they can order tracts or books sent to any person or persons whom they may name, in value, to the amount of their contribution. When money is in the treasury a limited number of tracts will be sent gratuitously to persons who cannot pay for, but who desire to distribute them.

The officers of the Christian Tract Society are W. F. Stevens, M. S. President; Prof. Robert H. Elder, Corresponding Secretary and Treasurer; Thomas Amis, Esq., Recording Secretary; B. B. Tyler, Editor.

The purpose of this organization is to print and circulate tracts on live religious topics, and in a form for easy distribution by mail. Address, for information, enclosing contributions and orders: Christian Tract Society, No. 323 West 56th Street, New York City.

JOTTING FROM NOVA SCOTIA.

We always look forward to the arrival of THE CHRISTIAN with interest, as in it we get the news of what is transpiring in these lower provinces, and we feel most interested in what is happening near home.

In the Editorial, we always get something that is substantial, and is to be depended on, and will enable the "Christian" to grow in grace and in knowledge, which is very much needed in these latter times, when there seems such a tendency in professing "Christians" to stray away from the truth, and turn the house of worship into a place of entertainment, as is being done in many parts of the United States, and also nearer home.

It made me feel sorry when I saw in the last CHRISTIAN, Bro. Murray, elevating the "Endeavor Society" over the Society that the Lord ordained, which Society, when carried out as intended by the author, will cover all ground occupied by "Endeavor Societies", "Temperance Societies," and all other Societies thought necessary for the morals of the community.

Bro. B. B. Tyler is keeping up quite an extensive correspondence in the American papers, showing his sympathy for the pious unimmersed, and in the last CHRISTIAN he says, "if any unimmersed person is pious his good destiny is secure." Was not Paul pious before he was converted? He was zealous for the worship of the God of his fathers, and thought he was doing right when persecuting the "Christians." Bro. Tyler speaks of deciding dogmatically on the salvation of others. We have no right to decide at all in the matter. Let all preach the gospel as the Lord gave it, neither adding to it or taking from it.

Bro. Cooke seems to have his soul stirred within him against those that ~~advocate~~ innovations, and

would seem to insinuate that only those introducing innovations are exerting themselves for the spread of the gospel in the world; if we would confine ourselves to the apostles' instructions, work upon their plans, and show a little more of their spirit of self sacrifice for the cause we profess to love, and very seldom indulge in hurling hot shot at our brethren, it would be better for us all.

The apostle John in his gospel, xiv. 21, gives us a test whereby we may judge of our love to the Saviour, also 1st John i. 4, and Rev. xxii. 14. We see by this that it is not in professions of love to the Saviour, nor in inventing new plans for the advancement of His cause that the scripture says nothing about; but in following His example and carrying out the instructions that He has left us.

Paul said "the mystery of iniquity doth already work, and also of your own selves shall men arise speaking perverse things to draw away disciples after them." If Paul said this of the Christians of his day we need not be surprised if the same thing should happen in our day. When A. Campbell founded "Bethany College" it was with the hope of it being the means of opening up the Bible to the young that would attend for instruction, and lately we see an account of it being made a place of amusement, and dancing.

The most of the young men that go from these provinces to get an education with the object of preaching the gospel seem to fall in with these progressive ideas although there are some honorable exceptions; in our own province we see an account of a present of a watch for playing the organ in the worship, so we are on the progressive road too.

D. F.

Dear Bro. Capp: For the last three months, owing to the failure of THE CHRISTIAN to reach me, I have been considering myself "out in the cold"—shut out from a knowledge of the work being done in these provinces. The back numbers received. Glancing over them hastily, I find no report from the Treasurer of the Mission Board. Why is this? Are the brethren discouraged? Perhaps they have reason to be, when such a heart-thrilling, soul-stirring, pure-opening appeal as Bro. Gates' in the December number should be read without response.

The March number brings us another missionary appeal. Let us hear its call. Let us open our pocket-books as well as our lips in response. In the last article I think there is only one thing omitted in the comments on Malachi iii. 8-12, and it is this—the people were commanded to bring the tithes of their present possessions into the storehouse. This done, the Lord's promise is: "I will open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Too many of God's people plead that they cannot give anything now toward the cause of Christ. "Just wait," they say, "till we can curtail our expenses, or till our profits or salaries are increased, and then we will give." "Ten or twenty-five cents is not worth giving, wait till we can give something handsome." Which does the Lord commend, the large promises for the future or the small sums of the present given out of love to Him? Ten cents will place at least three copies of the New Testament in the hands of the people. And who can estimate the good which may be thus accomplished? If the 2,000 or more church-members in the provinces would each give ten cents per week, this would amount to \$80.00 per month, or \$960.00 per year. But if each Disciple were to give, like Bro. Gates, \$10.00 per year, this would swell the amount to twenty thousand dollars annually. A large sum! yet quite possible to be raised if the church would come up "to the help of the Lord against the mighty." Well, suppose we reduce the estimation one-half. Place it at \$10,000.00—only

five dollars on an average from each church member; and if all cannot give this amount there are numbers who can give \$30, \$40 or \$50 and not miss it. Then consider the work which may be accomplished by \$10,000.00 yearly. It will support ten or twelve able ministers constantly in the field.

It almost makes one sceptical to hear the church practically saying, those poor deluded people, how deplorable is their ignorance of the light and liberty of the Gospel. It makes our heart sick to think of them. So we will thank God that we are not as they are, forget or think of them only in pity (?) while we enjoy all the good things which God has provided for us."

Would to God the church would wake up and hear her Lord's injunction, "Ye are the light of the world—a city set on a hill—let your light shine." Yes, arise! shine! till earth's remotest bound shall be lighted up and reflect the light of the glorious Gospel of God's dear Son.

S. T.

Selected.

A BRAVE ROMISH BISHOP.

Scarcely since the days of Luther is there a case to be found of brave heroic utterance for truth equal to that of Bishop Strossmayer at the Ecumenical Council held in the church of St. Peter, at Rome, a few days ago. The question before the council at the time was the infallibility of the Pope. It is probable that the pontiff, Pius IX., was present, and that the vote would be unanimous, when Bishop Strossmayer arose and began his brave and masterly address as follows:

Venerable Fathers and Brethren,—“It is not without trembling, yet with a conscience free and tranquil before God who lives and sees me, that I open my mouth in the midst of you in this august assembly.

“From the time that I have been sitting here with you, I have followed with attention the speeches that have been made, hoping with great desire that a ray of light descending from on high might enlighten the eyes of my understanding, and permit me to vote the canons of this holy Ecumenical Council with perfect knowledge of the case.

“Penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most curious attention, the writings of the Old and New Testaments, and have asked these venerable monuments of truth to make me know if the holy Pontiff, who presides here, is truly the successor of St. Peter, Vicar of Jesus Christ and infallible doctor of the church.”

He then declares he can find no evidence of such in the Bible or in history. Then begins his elaborate argument, clear and cogent, yet but little apparent effect upon his venerable brethren, who cry, Silence, heretic, silence! But the brave bishop proceeds: “Do not refuse me your attention, my venerable brethren, and with your murmurings and interruptions do not justify those who say, like Father Hyacinthe, that this council is not free, but that our votes have been from the beginning ordered (in precedenza imposti).”

This noble man shows that no trace of argument from Scripture can be found of Peter being Pope or any other of the Apostles. Space will not admit of even a summary of the evidence given, nor is such necessary to those who have not been hoodwinked by the dogmas of Romish teachers.

Having shown that no such appointment was made, or prerogative given our Lord to any of the Apostles, he then proceeds to interpret the text so often quoted and upon which this Romish belief is founded: “Thou art Peter, and upon this rock I will build my church,” etc. He reminds the council that its forefathers did not understand the