

And so the chorus goes on in the ears of the luckless Japanese. For we are told from Tokio that besides the Greek and Roman Catholic communions there are "various Protestant Churches conducting missions in that great city: Congregationalists, American Baptists, American Episcopalians, American Methodists, South Methodists, North English Baptists, Christian Connection, Church of England, Evangelical Association, General Evangelical Protestant Missionary Society (German and Swiss), Methodist Church of Canada, American Reformed Church, Reformed Church in the United States, Society of Friends, United Presbyterian Church of Scotland, Unitarian, St. Paul's Associated Mission, Plymouth Brethren, Disciples of Christ."

Will ever men be men enough to cast off the thought that they are infallible? Looking through the spectacles of religion, men see motes and beams in others' eyes, never in their own.

What immense strides Christianity would make if all its divisions would unite and prove that Christians really love one another!

Christianity has carried civilization to the highest pinnacle that human history uncovers as the canvas of time unfolds for human study. The faith of the cross has transformed wildernesses into Edens. Wherever the cross has been planted, wonderful flowers of rare beauty and exquisite fragrance have sprung up. But the rot of sectarian creeds has invaded every civilization. Serpent-like subtlety has destroyed the Edens. Human folly has blasted the beauty and scattered the perfume.

It is just this subtlety, this folly, that prevents Christianity from conquering the world.

After nineteen centuries of existence the millions of Buddhists, Brahmans, Mohammedans, Hebrews, will not accept it. After nineteen centuries of existence Christianity still finds itself only a sojourner in Asia and Africa, the most thickly populated continents. After nineteen centuries of exertion Christianity finds itself dispossessed of its holy places and of lands where once it was triumphant. After nineteen centuries of work it presents to the world three great splits and innumerable small splits.

It is to the disgrace and shame of Christians that these schisms are tolerated.

Let us put a plain question to our Christian, Mohammedan, and Jewish brothers.

Setting aside the Japanese in search of faith in Tokio, let us ask this:

If Christ came on earth to which denomination of Christians would He belong? To the Catholic or to the Protestant or to the Greek Church? And if to the Protestant to which sect? To Methodists North or to Methodists South? To the Methodist Church of Canada or to the Reformed Church in the United States, to the United Presbyterian Church of Scotland, or to the Church of England, all of which search for souls in Tokio? Maybe, it will be said, it will not much matter to which sect Christ should become attached. For men may argue if Napoleon should come to earth again and want to be a common soldier, it would hardly matter what branch of the service he should join so long as it was one that was doing good and useful work, let it be cavalry, infantry, artillery, engineers, sappers, commissariat—any department in the army.

Similarly it would not matter to which church Christ should become attached, for all are doing good work.

This may be true. But they are working on different lines. What a difference there would be if there was united action, perfect agreement, harmony of thought!

Thinking Christians have a right to demand of their spiritual leaders some effort at least toward union, agreement and harmony.

Nineteen centuries is time enough to pass without more unity being apparent.

Who among the ministers will have the bravery to suggest that representatives of all churches meet to plan for a union and to discard all divergencies as non-essential, while retaining those points on which all agree!—*Rabinecus, New York Sun.*

#### ANOTHER CHURCH IN NEW YORK CITY.

Following is a plan for the erection of another church in New York City:

The Lenox Avenue Union Church of the "Disciples of Christ" was organized in September, 1889.

It was incorporated under the Laws of the State of New York, in March, 1890, and a Board of Trustees was appointed. Already it has a considerable membership of earnest, active people worshipping in a hall on Lenox Avenue, near 127th Street.

The church is desirous of erecting a house of worship in the neighborhood of Lenox Avenue and 130th Street, a rapidly growing part of the city, and one which there is pressing need for more churches. It is altogether advisable to secure lots as soon as possible, since property is rapidly increasing in value, in this part of the city. To accomplish this end at once, and secure for the church the increased value in land, the following plan has been adopted:

The members of the congregation will raise among themselves a cash subscription, which is anticipated will amount to several thousand dollars. This will be used in making a first payment on the lots.

For the additional sum required mortgage bonds will be issued on the following conditions:

Bonds will be issued in denominations of \$10, \$25, \$50, \$100, each, payable on or before the expiration of twenty-five years from date of issue, with interest at 2½ per cent. per annum, to be paid with principal on redemption of bonds.

The National Bank of Deposit of the City of New York has kindly consented to act as Trustee for the bond holders.

All moneys subscribed will be payable to the said Bank as Trustee, which will issue therefor the bonds executed by the proper officers of the church and certified by the Trustee.

The issue of bonds will be limited to \$4,000, and they will be secured by a trust mortgage executed to the said Bank as Trustee, under authority of the Supreme Court of the State, and constituting a first lien upon the land and church building.

The moneys subscribed for bonds will be applied by the Bank as Trustee for the bondholders directly in payment of the balance of the purchase price of the lots, and in payment of duly certified bills for erecting and furnishing the church building, thus insuring the security of the bondholders.

The bondholders will be further secured by insurance policies in proper amount, which will be assigned to the Trustee.

The Mortgage will contain a provision requiring the payment to the Trustee by the church every year of a sinking fund of not less than one twenty-fifth of the principal of the whole issue of bonds, with the accrued interest upon such one twenty-fifth, which payments will be applied by the Trustee to the redemption of an equal amount of bonds, to be drawn by lot, and in this manner provision will be made for the payment of the entire issue within the time that the bonds have to run. It is confidently believed, however, that the growth of the church will warrant the redemption of all bonds in fifteen years, or even less time.

The property of the church will be by law exempt from taxation, and the rapid increase of the value of the property where it is proposed to purchase, furnishes ample security to the bondholders.

Subscriptions to these bonds are now solicited,

to be payable upon the call of the Trustee at any time after January 1st, 1891.

If the money be forwarded with the subscription, the Bank will issue its receipt for the same, and the money so forwarded will draw interest at 2½ per cent. per annum from date of deposit, payable when the bonds are issued.

It is confidently believed that this plan will commend itself to charitably disposed people, and that they will be willing and glad to have their means used in the Lord's work in this way.

Subscriptions to bonds may be forwarded at once to J. M. Philput, No. 252 West 127th Street, New York City. When the money accompanies the subscription it will be immediately turned over to the National Bank of Deposit, which will issue its receipt for the same. All such moneys will draw interest from date of deposit, as mentioned above.

The foregoing plan was unanimously adopted by the Board of Trustees, June 17th, 1890.

HON. RICHARD L. SWREZY, *Chairman.*

J. MILMAN,

F. D. LAUGHLIN,

C. W. PHILPUTT,

R. O. KASTNER,

T. COLEMAN.

GEO. A. LAUGHLIN, *Secretary.*

#### WHAT A FRIEND WE HAVE IN JESUS."

"What a friend we have in Jesus,  
All our sin and grief to bear."  
'Twas a little child that sang it,  
And her young heart knew no care;  
Bright the sunshine fell around her,  
All the world to her seemed fair;  
Little need felt she to carry  
"Everything to God in prayer."

"What a friend we have in Jesus"  
Hummed a maiden soft and low.  
Dreamy eyes looked on the distance  
And the smiles would come and go;  
Not a cloud bedimmed the picture,  
Naught dreamed she of grief or care.  
On her brow no trace of sorrow,  
Felt her heart no need for prayer.

"What a friend we have in Jesus,"  
'Twas a woman worn with care,  
Sang the words of blessed comfort.  
"Take it to the Lord in prayer."  
Had she "trials and temptations"  
Which no earthly friend could share?  
She would seek that friend "so faithful,"  
She would "find a solace there."

"What a friend we have in Jesus,"  
Slow and tremulous the tone.  
Now she seemed to walk the valley  
Of the shadow all alone.  
All her dear ones gone before her,  
To that home so bright and fair,  
But she trusted Him, who promised  
That He would soon guide her there.

"What a friend we have in Jesus,"  
All her work on earth is past,  
She has reached the many mansions;  
She has found her home at last;  
And methinks if she could whisper  
Help to us in time of care,  
It would be these words of comfort.  
"Take it to the Lord in prayer."  
—Our Old Folks.

#### A COSTLY HABIT.

Who would think that over a million of dollars a year are spent in America for chewing gum? It is a good deal of money to put out in the indulgence of a habit which some people regard as positively injurious, and which is, at any rate, a luxurious practice, and one which most boys and girls outgrow as soon as they perceive that it is not accordant with the best manners. The custom, however, has prevailed ever since the Indians took the spruce gum from the trees and taught the white man to roll it in his mouth. And the desire to chew something seems to prevail in other quarters of the globe, for the Chinese chew a pungent bean and the Turks and other Eastern races use beeswax