

the water both Philip and the eunuch and he baptized him." Acts viii, 38. (5) The one name. "The disciples were called *Christians* first at Antioch." Acts xi, 26. (6) The one plea. The union of all God's children for which Christ prayed. John xvii, 21.

It is profoundly true that we must have a radical change in our church life before we can claim the faith and practice and spirit of the apostolic church. There must be a higher and nobler conception of the Christian life.

More light and less noise is greatly needed in the work of salvation. Let our light so shine that others may see our good works. Much we have seen of late in modern revivals reminds us of the darkey's prayer. When out at night it was thundering and lightning at a tremendous rate. When not lightning it would be fearfully dark. He got frightened, so down he got to pray. "Oh, Lord, far be it from me, so humble as I am, to tell Thee Thy business, but if it is all the same to Thee and will not bother Thee too much to change Thy infinite plans, could'nt this storm be managed so as to give us a little less noise and a little more light."

A letter received from G. H. Miller, now travelling auditor of the C. P. R., informs us that he is now living at Winnipeg. He is making a strong effort to establish the cause of Christ in that growing city. There is probably a number of disciples from the Maritime provinces living in Winnipeg. Any of our brethren knowing of such will confer a great favor by sending their names and address to "G. H. Miller, Travelling Auditor, C. P. R., Winnipeg."

A few years ago Bro. Miller resided in this city for about five months, in the employ of the C. P. R., and took membership with the Coburg Street Christian church. All his friends will not only be glad to hear of his promotion, but of his desire to establish a Church of Christ in Winnipeg.

Three united with the Church of Christ at Rat Portage at Christmas, by confession and baptism since last report. This faithful little church is proving her faith by her works. "And the Lord added to them day by day those that were being saved."

The most heroic service rendered the cause of the Master in this district (Rat Portage) is by Bro. O. B. Stockford, at the Sultana Mine. He cheerfully accepted a humble position that he might be brought in contact with the men and have an opportunity to exemplify the religion of Christ in his daily life; that he might be better able to talk to them each Lord's day on the great truth of the sacred volume. God is blessing his efforts. —*Jos. Keevil in Christian Messenger.*

A life without plan or purpose will accomplish little. The poet was wont to sing, "Life is real, life is earnest." But it depends whether it is or not. We remember of having it dinned into us time and time again that "the influence you will have will be very great." The fact of the matter is the influence we will have will not amount to much. We see here in the city sometimes a man standing on the sunny side of a building, with his hands in his pockets. Here we see him time after time poorly clad, yet looking able to work. We don't know who he is but we know he is having the influence he will have and it is not anything. There are a good many people going out into life in a haphazard way, sailing a sea with no port in view and no compass aboard. Their influence will not be much. There is an in-

fluence that is powerful. It is not the influence we will have but the influence we will to have.

There are two reasons among others why our experience in the service of the Master is of great use to our fellow Christian. First, because the experience of all Christians to a certain extent is the same. There is comfort in fellowship and strength in association, and a world of consolation in an experimental sympathy. To know that a man has passed through the same trouble that we have, draws him nearer to us and makes us feel sure that he of all men can understand us. Following this principle out we have the drawing together of people of like professions and trades. We love to say that "Christ was tempted in all points as we are," for then we feel that he can understand us. Secondly. Our experience is valuable to our fellow-Christian because to a certain extent every Christian has an experience which is his own, is unique and like which no other man has. No two men have ever had all the way through the same experience, but sooner or later every man gets into a country "where foot of mortal ne'er hath been," and we love to hear his report from that country of which he alone can tell us. It broadens our view; it brings us new truths, and convinces us of the all completeness of Christ.

Some one remarked recently at the sight of some stately oaks growing from a very rocky hillside, wondering how it was possible for such fine trees to grow in such seemingly poor soil. The secret is that the tree does not depend by any means entirely upon the soil for its growth. Shut out the air and a tree would soon die. In its leaves are the delicate organizations where a kind of respiration and digestion takes place. Through its leaves a tree gathers from the air, the sun, and the rain its strength. A fair sized tree will spread out nearly five acres of leaf. Sometimes you find a very noble Christian in a poor place but he won't be attached very strongly to the earth; his life will be opened up to the influences that are above him.

A new note of alarm has been sounded in the address of the bishops of the Methodist Episcopal church recently given to its members and the public. Among other things, the address says:

To-day our Methodism confronts a serious situation. Our statistics for the last year show a decrease in the number of our members. The year before last our advance was checked. Last year our advance column has been forced back a little. The lost ground is paved with the dead. We are confronted by powerful enemies. The attack is on every side. It is high time for every Methodist to take himself, or herself, to prayer; to call mightily on God for help, that each may know for himself that he is accepted of God, and that in this testing-time each one may hear the Lord say: "Be of good cheer; thy sins are forgiven thee."

If it is only Methodism that confronts a serious situation, we shall not regret. We would wish that every ism might be placed in the same position until all the isms that divide the church might be done away with forever. We are not blind to the great work and good that the large and earnest body of people known as Methodists have done; but we do believe that a greater work and better could have been done had they not been encumbered with the ism, the decay of which they now regret. The need of the world to-day is not back to any ism but back to Christ. In the meantime the advance of Christianity has not been checked. And with all reverence for the excellent men who

put forth this address, we would say we can not see that the great need is for men to cry mightily unto the Lord for help that such may know that he is accepted of God. This savor of dreams, visions and warnings. There were no ifs, etc., in Peter's answer to that important question on the day of Pentecost. "Repent and be baptized every one of you and ye shall receive the gift of the Holy Spirit."

Religion has different modes of expressing itself at different times and places and under different circumstances. Sometimes with the mouth we testify, sometimes with our pockets, sometimes with our fingers. A clergyman, once visiting a cotton factory where one of the most talkative and seeming earnest members of his flock was a weaver, said to the foreman: "I suppose John Brown is one of your best workmen?" "Not by any means," said the foreman, "he is a good fellow, but he spends too much time talking about his religion. He has not learned that while he is in the factory his religion ought to come out of his fingers."

Few things have been more advertised of late than the fact that beginning March 13, Chas. M. Sheldon, a clergyman, of Topeka, Kansas, would take a daily paper of that city and for one week edit it as "Christ would" if he were here. The time has come and gone and the paper has been edited. Charles Sheldon and the Topeka *Capital*, as a result, have obtained a good deal of notoriety; this will not hurt the paper but it is doubtful if as much can be said of the editor. It seems to us that any man who announces to the world that he is going to do something as "Christ would" do it, especially when the doing of that something requires a week's time, and the help of a large number of people more or less interested, takes upon himself a great—indeed too great—a responsibility. Mr. Sheldon, in the first issue of his paper, says that upon some public questions his opinions may not be right. Now this is not as Christ would do it. We can see with perfect ease how Mr. Sheldon in his opinions might be wrong; but as for Christ, he did not have opinions, neither could he be wrong. A considerable part of his paper is given up to advertisements—shoe polish, patent medicines, etc. Now these things are not wrong, but we can hardly conceive of Christ, were he here, connecting himself with such things. Again we find such items as the following:

"Our monkey ancestors were not so ignorant after all; they were educated in the higher branches."

"Yes, Dad, when I graduate, I intend to follow a literary career, write for money, you know."

"Well, my boy, you've done nothing else since you've been in college."

Now in Mr. Sheldon's paper perhaps these jokes are not blameworthy; yet every Christian is glad that when Christ was here he left us nothing of the kind. Indeed, were we to believe that Mr. Sheldon had succeeded in doing this piece of work anyways near as Christ would have done it were he here, we would have to lower our conception of the Master and rob him of that grandeur that never grows old. Mr. Sheldon edited his paper as he thinks a Christian should, but when we go further than that Christ suffers in the comparison. Mr. Sheldon was widely advertised, but his goods did not and could not come up to the advertisement, and consequently, while he will obtain notoriety, it is most sure to be not the kind that adds to, but rather that which takes from.