

The president of the lower house is one of the founders of a girl's school, where one of our young ladies is teaching English and the Bible. She informed the principal that she believed in immersion, thinking that he would say that they could not employ her. He said she could teach immersion if she chose; that he intended to examine the subject, and if he concluded that it was his duty he would be immersed himself. He told her that when they started that school if they had been willing to allow it to come under the control of a Christian sect they could have received considerable financial aid, and although it had been a hard struggle they had kept it independent. Now all he asked was for her to teach the Bible — nothing else — and as much as she pleased. Now is the time to call men in Japan to the New Testament church. We ought to receive a dozen men next week.

NOT IN VAIN.

When the idealist looks about the world of to-day, and compares it with the ideals of life which Christ sketched in outline eighteen centuries ago, he is almost inclined to ask, Did Christ live and teach and die in vain? Christ preached peace; Europe is burdened with standing armies, and the United States is increasing its navy and its harbor fortifications. Christ preached self-sacrifice: greed still struggles with greed in the market-place, and the weakest are pushed to the wall. Christ preached purity and unselfishness: but it requires the complicated mechanism of an Australian Ballot Law to prevent our elections from becoming open shambles for the purchase of voters. Even the ministers of Christ appear to be at times more anxious to show that Christ's precepts can be reconciled with modern society than to reconstruct modern society in harmony with Christ's precepts. So the idealist questions, even at the Christmas season, whether the birth of Christ means so much to the world after all, doubt whether Christ's law of love can be made to work, and suggests to himself, if not aloud to others, that more is to be hoped for from enlightened selfishness, the struggle for existence, and the survival of the fittest, than from Christianity.

But the idealist forgets two very important matters: he forgets the nature of life, and he forgets the condition of the world in the first century.

The old granddame looks into the primary class and hears them spelling. "Lack-a-day!" she cries; "what's the use in schooling? Here are the children spelling A B, ab, just as I used to do seventy years ago!" The granddame forgets that if the lesson is old the pupils are new; and that, if she would know the value of schooling, she must inquire of the graduates, not of the scholars in the first form. Each generation enters life ignorant of its first principles, and must learn them all. Each graduating generation carries with it into another sphere the major part of all that it has acquired by experience here. The world may not have been growing more Christian; but whether humanity has been growing more Christian cannot be answered by one who takes account only of the men and women on the earth, all of whom are still studying, as their fathers and mothers did before them, the primer.

But in truth the world, though far from Christian, is nearer Christianity than it was when Christ uttered the Beatitudes in the hearing of the multitude. Then war was the chronic condition of society; every nation was regarded as legitimate prey for a stronger neighbor; the law of nations was the law of the forest; and fighting was the only honorable profession. Now no Christian nation declares war without some real or ostensible excuse for war; every European State is armed, chiefly because Russia, a half-pagan State, is a perpetual menace to its peace; and military honors

rank, if not below, certainly not above, the honors of peaceful industry. In the first century half the population of Rome were slaves, whose lives was at the absolute disposal of their owners. No capitalist can to-day throw his laborers into his fish-pond to be food for the fishes, as did Vectius Pollio. The concentration of wealth is perhaps our greatest danger and our most characteristically anti-Christian vice. But it has not yet become comparable to that of the decaying Roman Empire; nor does our bad extravagance vie with that of an age which expended \$50,000 for a single cypress table, \$400,000 for a single banquet, and \$4,000 for a single dish. The twin vices of lust and cruelty existed in the age of Christ and Paul in incredible forms, such as cannot even be explicitly described to the readers of to-day, such has been the development of moral sensitiveness. Occasional relics of a past age appear, on platform or in press, to argue for a commercial marriage and a free divorce, and some States of our own Union have ventured to try on a small scale the always unsuccessful experiment; but throughout the so-called civilized world in the first century marriage was merely a partnership, which not only might be, but continually was, dissolved at the pleasure of either party. Social morality was worthy the age which thus treated the marriage tie. An ancient Roman would be incapable of understanding why any one should object on moral grounds to Parnell's leadership. Brothels still exist; but they are not openly maintained in the palace with the sanction of fashion, nor in the temple with the approval of religion.

The influence of Christ's ideas is not less apparent in government and religion than in society. To Pilate Christ seemed a harmless enthusiast; for the maxim, He that is greatest among you, let him be the servant of all, would have seemed to any Roman destructive of all kingship, to be the very axiom of anarchy. Yet all democracy accepts this, at least in theory. Gladstone is the servant of England; Augustus was not the servant of Rome. The timid and the cynic agree in calling this an age of skepticism; but if belief in shrines and temples, and credence of doctrines and confessions, are less, faith in moral principles is more; and if God is less defined, faith in the reality and the power of the divine in life is greater than in any age that has preceded. Gibbon's sententious description of Rome would not apply to either England or the United States in 1890: "The various forms of worship which prevailed in the Roman world were considered by the people as equally true; by the philosophers as equally false; by the magistrates as equally useful." On the contrary, except a comparatively small circle of scientific experts, who have narrowed their intellectual horizon by devoting themselves exclusively to the study of material phenomena, the great thinkers of to-day, the great poets, essayists, critics, jurists, and statesmen, are, with rare exceptions, theistic believers, and the great majority of them believers in Christianity. Still less does the skepticism which Froude describes in ancient Rome find a place in modern England and America: "Of genuine belief that life had any serious meaning there was none remaining, beyond the circle of the silent, patient multitude." No one can justly bring that indictment against an age which has added Browning and Whittier to the world's poets, George Eliot and Howells to the world's story tellers, Carlyle and Emerson to the world's essayists, Lincoln and Gladstone to the world's statesmen, Spencer and McCosh to the world's philosophic thinkers, and Frederick D. Maurice, Henry Ward Beecher, and Phillips Brooks to the world's prophets. Even those who think with Morley that theistic belief has grown pale and feeble will hardly doubt that in moral and political reforms, in philanthropic endeavors and

in exploration of new fields of thoughts, greater moral earnestness has been shown than ever before, and in all schools of faith and so-called unfaith a profounder sense of the serious meaning of life.

To have set something like half the world studying the meaning of love, though as yet the world does not understand it, to have put the precepts which are embodied in the Beatitudes before the mind of every new generation for its pondering, to have wrought into the consciousness of the race, as a fundamental conception, the idea of the brotherhood of man, to have induced the greatest and most successful governments of the world to acknowledge in their constitutions, if not always in their practice, that true service is true greatness, to have even partially redeemed the family from the conception of mere commercialism, to have made vice odious, and banished to secret places iniquities which were once flaunted before the public, and to have made unbelief too earnest to pretend to faith, and faith too earnest to tolerate hypocrisy, and, therefore, tolerant of all else — this is not to have lived and taught and died in vain.

The blind world does not yet see. But it gropes its way toward the fulfilling of Christ's commands, and so toward the light of heaven. — *The Christian Union*.

In an address delivered at the Brookfield, O., Convention by George Henderson, of Youngstown, on "How to fill our churches," in the closing paragraph published in the *Church Standard* says:

"But of all schemes for filling our churches nothing succeeds like regular and systematic visiting, faithful presentation of Christ at every service, whether it be music or sermon, lecture or regular preaching; a warm welcome to all classes, your officers and lookout committees on the alert to make welcome; hearty congregational singing, a regular system of giving, with the preacher primed and ready to fire every time he steps into the pulpit. All this combined with prayer and faith will reach men to-day as they always have.

Married.

SMITH-TITUS.—At Lakeside, Kings County, N. B., at the home of the bride's mother, on the evening of January 14th, by the Rev. T. H. Capp, Albert R. Smith to Miss Clara M. Titus, both of Hampton, Kings County, N. B.

Died.

MERCER.—After a long and painful illness, Bro. John Mercer, formerly of Patrick street, St. John, N. B., but recently of Lakeside, passed from this life on the morning of January 13th, of the present year. T. H. C.

DODGE.—Our young friend (20 years and nine months) Dodge, son of Bro. and Sister Dodge, of Lakeside, Kings County, N. B., was accidentally killed on the night of January 13th. He was a brakeman on the N. Y. & N. E. Railway. The night was dark and stormy, and with a companion was sitting on the top of a box car, but the danger signal failing, from some cause or other, to warn him of their approach to the Mt. Bowdoin bridge, his head struck against the bridge and he died instantly. His remains were brought home, and the large number of people that attended his funeral showed that they truly sympathized with our brother and sister in their deep affliction. T. H. C.

SHAW.—At Halifax, Dec. 20th, 1891, Bro. John Shaw, in his 99th year. Bro. Shaw was formerly a Methodist, but having the way of God more fully expounded unto him, he confessed his blessed Saviour and was baptised on the first day of December, 1836, by Bro. Henry Harding, now of Boston. He was always happy when able to meet with the church of Christ in this city, but for several months, through infirmities, he was deprived of his privilege. During my visits he was ever hopeful and happy and waiting the Master's call. HENRY CARSON,

Halifax N. S., Jan. 23rd, 1891.