

need be no fear for the success of any cause with such advocates as these.

5. The social element of this meeting was equal to any I have ever seen. Not only in public, but between the meetings we had the most delightful fellowships. The good people of Westport seemed to vie with each other in making us all feel at home, and such grand entertainment did they give us! And their pastor was not only one of the busiest, but one of the happiest and best looking men in the convention. And how thoughtful they all were of their guests from abroad, and left nothing undone to make us happy. Our consecrated missionary, Miss Graybiel, was the guest of honor, and if Bro. Mohorter and I had been princes we could not have been treated better. Brethren, you have quite stolen our hearts; you have made us happier here, and heaven will be sweeter to us because you will be there. But have I no criticism? No; but a suggestion or two.

(1) If possible, make the business sessions shorter, and have plans so well matured as to crowd more into them. (2) Devote one session each to the Sunday-school and Christian Endeavor work, and give many of the young people, and hitherto unknown workers, places in these programmes.

But if all these good things that I have mentioned be true, why have we not grown faster in the provinces? There are two reasons.

First. Emigration to the United States. There are more Canadian disciples in the United States than in Canada, and many of them are among our ablest preachers. Thus you are helping on the great work across the line.

Second. You have not yet been able to make the aggressive movements upon new places that we do in the United States. This is the next work you need to do. Given the means and men for the work, and there is no more fruitful field than the Maritime Provinces.

But the time came for the parting. A great loneliness came over me when the last adieus were said at Weymouth and the beloved disciples were gone. I then turned my face toward the setting sun, for there were my home and dear ones. Without special incident I reached Muncie, and after spending but one short week with my beloved family, I left for Iowa, and am now just beginning a month's meeting. Two thousand miles from the seas of the far east to the prairies of the far west is a great change within ten days. My next meeting will be at Bowmanville, Ont., and after October 15, that will be my address for three or four weeks. In the late autumn or early winter I expect to hear the music of the Atlantic and see your willing workers again. A. MARTIN.

DEDICATION OF THE NEW CENTRAL CHRISTIAN CHURCH AT CHARLOTTETOWN, P. E. I.

On Sunday, September 23th, large and enthusiastic audiences assembled in the new Central Christian Church to participate in its dedication. The ministers of the Island Christian Churches were present, and Donald Crawford, O. B. Emery, F. Harlow, A. N. Simpson and J. H. Mohorter of Boston assisted in the dedication services. Rev. J. H. Mohorter preached the sermons, and had charge of the money raising. Mr. Mohorter is a most eloquent and helpful speaker, and at each service held in rapt attention the interest of his audience. He spoke in the morning upon the church in the thought of God developed and realized. "There is de-

velopment and change in every department of life, in the spiritual as well. The church of Christ was the eternal purpose of God, typified in Jewish national life and realized in Christ.

The afternoon service was a fraternal meeting. The ministers of the Island Christian Churches brought greeting, and Rev's D. B. McLeod, G. M. Young, J. W. McConnell and G. P. Raymond gave the greetings of the churches they represent. Letters of congratulation were read from other ministers.

At the evening service the building was filled.

The pastor R. F. Whiston read the list of gifts to the church and said that with one exception the gifts were unsolicited. Following is a partial list:

Mr. Bruce Stewart—chandelier.
Mark Wright & Co.—pulpit desk.
Friend—organ.
Sunday school—carpeting.
Barnes & Co., St. John—Bible.
Newson & Co.—pulpit chair.
Lowe Bros.—sign-board.
McMillan & Co.—painting and lettering the same.

The pastor also read a list of money paid in showing the total to be about \$2,000. Besides this over \$1,080 was collected—\$630 at the morning service and \$385 in the evening.

J. H. Mohorter preached in the church on Monday, Tuesday and Wednesday evenings at 7.30.

As to the building itself one has to see it to appreciate its beauty and design. The magnificent ceiling work, the perfect harmony of colors, the excellent seating arrangement and the good acoustic properties, all testify to the good judgment of the architect, W. C. Harris, and faithful, honest work of H. S. Lowe. At the evening service Mr. Whiston expressed the perfect satisfaction of his members for the work performed.

Following is a short synopsis of the evening service.

"Have we outgrown the Gospel?" Gal. 1, 6, 7, 8.

This is an age of wonderful progress. In this progress we have a pardonable pride. We never tire of comparing the express train and its forty miles an hour with the slow going stage coach and its six miles an hour. We enjoy contrasting the self binder with sickle, the sewing machine, with its thirty hundred stitches per minute, with the needle and its sixty stitches per minute. Because it is an age of progress it is also an age of change. It is interesting to watch the almost endless columns of ideas, theories, inventions and appliances as they march by not stopping, many of them, long enough for us to make their acquaintance. This change may indicate activity and hence permanent advancement. If so then it is highly commendable. It may stand for fickle love of fashion, the love of the new for the sake of novelty. Too often it is the mere desire to be in fashion that is the motive actuating us. Our wardrobes are often full of clothing, our lumber rooms full of household utensils and our junk shops full of implements that have been discarded, not because their utility has been exhausted, but because we have grown tired of them or they have gone out of fashion.

This fashion for the new and novel, this love of change for the sake of change, has prevailed the religious realm. The last decade has marked unusual activity among creed makers. Their business has been thriving and they have become a mighty host. One church in my neighborhood has changed its creed three times within a year and has changed its name as many times. The old

forms are passing away. Many of the old creeds and ecclesiastical institutions are being remodelled or taken to the religious junk shop. The critics have trained their runs upon the dear old Bible. We are hearing much about the Bible losing its hold, about broad gauge religion, until many are beginning to wonder if sin is really dangerous, if Christ's death is of much importance, if after all heaven and hell are only figures of speech.

There need be no alarm. Christ said "Heaven and earth may pass but my word shall abide." Truth is indestructible. The great truths of the gospel are in no danger. We have confused opinion with truth. We may alter our opinions, but that does not invalidate the truth. Sphericity of the earth is a truth whether the Ptolemaic theory or that of Copernicus prevail.

The gospel is not growing old as seen by its power.

At the beginning of this century there were but one hundred and fifty missionaries. Today there are 16,000 with 50,000 native helpers. Then there were but 50,000 converts, now there are 3,000,000. Then we raised a few thousand dollars for missions, now \$15,000,000 are given annually.

This enterprise so auspiciously consummated is a monument to hold the gospel over the hearts of intelligent men and women.

The gospel is "to know Jesus Christ and Him crucified."

To know Christ is not to know and love Him through the priesthood alone. To thus know Him is like knowing a man through a mutual friend. To thus know him is to seek the mind of the priest rather than the mind of the master. In the Christian dispensation every one can enter into the holy of holies and become a priest unto God for himself.

To know Christ is to know the Christ of Christianity, not simply the Christ of the church, to know him practically and spiritually as well as ecclesiastically. It is not so much the question of joining the church as coming unto Christ. It is not a question to being ecclesiastically approved so much as that of being Christ approved. Christ must be made the starting point, the pathfinder, the source of all authority, the revelations of God, the interpreter of life, the Prophet, Priest and King. The human soul will never outgrow its conscious need of Christ as the divine Saviour, as the divine leader, as the divine example of manhood as the only hope of present and eternal salvation.—*Weekly Patriot, Charlottetown, P. E. I.*

A PRAYER FOR MERCY.

I surely need Thy mercy, Lord,
My sins before me every are.
There's consolation in Thy word,
There's hope—bright hope—in Bethleh'm's star
How much I need Thee, Thou dost know,
None else can understand my need.
My heart by sin is saddened so;
To Thee, dear Lord, I come to plead.
I plead for mercy on my soul,
Oh! save me from the guilt of sin;
Make my sad heart with joy o'erflow,
Then shall I have sweet peace within.
In justice, Lord, deal not with me,
If so, I shall most surely die;
Instead, let mercy every be,
This, only, shall me satisfy.
Is such demand on Thee too great?
Art not Thou the Almighty Lord?
Thou art the One who didst create,
And richest mercy can afford.

R. W. S.