

down. On landing they carefully performed their religious duties by offering sacrifices to Tane, Rangi, Rehua, and all the gods, seaweed was the sacred offering, as they had no sacrificial victim to slay. Then they performed the sacrifice of thank offerings for the females, to the goddesses of the Dark Spirit-world (Po), of the day (Ao), of the Void (Kore), etc. Then other incantations and ceremonies were proceeded with, and looking up they saw Kahukura (the Rainbow) and Rongonui-tan, (a god) standing in the sky, to whom also were offerings made." In a recently published work, "The Ancient History of Maori," this and other accounts of a flood are given. Hawaiki, the place where the ark rested on dry earth, is the name given by the Maories to the place, from which, in the long ago, they migrated to Ika Mani, New Zealand. Time and space will not permit me to further pursue this subject at this time.

The Disciples in these colonies have nearly all been holding their annual conferences. Easter is the time mostly set apart for this work. The reports as published in the *Australian Christian Standard* are encouraging, notwithstanding the severe commercial and financial depression which has visited most of the Australian colonies during the past year. In New Zealand slow but steady progress is being made by nearly all the churches. The Auckland conference was well attended and more than ordinary interest manifested. The services of F. W. Greenwood have been retained for another year as Evangelist. He has done much good and faithful work. H. Exly, who has been for many years a faithful laborer in the cause, has been in poor health for many months and has had to cease preaching for some time; he returned to America by the last mail boat to San Francisco. He had been laboring for the church at Oamaru, New Zealand.

The church at Turua continues on its even way. Our meetings are held regularly morning and evening on the Lord's day, and the Sunday-School increases in numbers steadily and the children take much interest in the lessons.

With best wishes for the success of the CHRISTIAN and the cause in the Maritime Provinces,  
I am, etc.

L. J. BAGNALL.

Turua, N. Z., 17th May, 1893.

### Original Contributions.

#### YOUNG PEOPLE'S CHRISTIAN WORK.

CAN YOUNG PEOPLE'S CHRISTIAN WORK BE SUCCESSFULLY CONDUCTED WITHOUT FORMING A SOCIETY HAVING A CONSTITUTION AND PLEDGE DISTINCT FROM THOSE OF THE CHURCH?

In my article published in this column in the May CHRISTIAN, I expressed in different language the reason popularly given for forming in our churches a society having a constitution and pledge distinct from those of the church. I said: "The primary object of the society is to divide." The reason given by enthusiastic advocates of the society is worded thus: We must have some way of separating the workers from the non-workers; or, we must have some outward sign by which we can judge of the faith of those with whom we work.

These or similar expressions are so frequently heard as to lead one to think that, in the opinion of the speaker, the primary object of the society is to divide.

And the constitution and by-laws of the society are evidence that the founder of the society contemplated a separation of those who are in the society from those who are not, else are the laws of the society of no effect. To say that persons who are not members of the society have the same

fellowship and privileges as have the members, is to say that the laws of the society are made void.

I am very sorry to see that two expressions so occupied the attention of the author of "That Plea" as to prevent him from considering the latter part of my article, in which I explained what I consider to be a better method of conducting young people's work in our churches.

To admit that the methods of the Y. P. S. C. E. are the best yet adopted, is not to say that better methods are not conceivable. I hold that there is a better method, because nearer to the ideal set forth in the scriptures. To prove that those churches in which Endeavor Societies are found are in better condition than those in which there are no societies, does not prove that a Y. P. S. C. E. must be found in order to train the young people for active service. All that is required is that the training be systematic. But my brother asks, "How can we have anything systematic without a society?" I answer him with his own words, "The Church of Christ is a society with both a pledge and constitution." The Church of Christ is a Christian Endeavor Society, and only when these two terms denote the same organization is either properly applied.

Now the young people of this Christian Endeavor Society can be systematically trained without forming an inner society, having a constitution and pledge distinct from those of the general society—the church.

Every Christian has pledged himself "to do all that Christ would have him do," and no multiplication of pledges will be of effect in inducing him to keep this great pledge until he knows what Christ would have him do, and when he knows his duty, and is willing to do it, he needs no second pledge. What we want, then, for the young people's department of the church is a method of systematic training which can be applied without causing the trouble which the Y. P. S. C. E. too often makes. We have this in the Y. P. S. C. E. if the name, constitution and pledge be dispensed with. Let all the young people of the church be workers in the young people's department. The limit of age can be fixed as now in the Y. P. S. C. E. Daily prayer and Bible reading, regular attendance at church and young people's meetings, should be urged as earnestly and persistently by the Christian Endeavor Society. There is not one line of work in which Christian young people may engage which cannot be as successfully carried on in this way.

This plan of work may be tried without success, as has the Y. P. S. C. E. in some churches, but the fault is not with the method. I believe that every church, in which there are half a dozen young people, should have this special department. If six earnest young Christians meet once every week for a special service and bring their young friends with them, I will venture the assertion that there will be more than six Christians to meet before many weeks pass. Those young people who can ignore the claims of Christ when they are pressed by earnest associates, are very few. Dear young brothers and sisters who read this, will you not think seriously of this subject, and if you have not been an earnest worker in the church, will you not begin now? I am sure that you will grow in grace and in the strength of Christ if you will make Christ and His work the subject of your conversation when you meet each other, and especially if you have regular meetings for this purpose. I shall be very glad to correspond with any person in regard to this work. I long to know that in every church in the Canadian provinces the young people are giving their best thought and energy to Christian endeavor.

Your absent Sister,

BERTIE MCPHEE.

416 Hanover St., Milwaukee, Wis.

### HUMILITY.

By the author of Christianity a new but a holier—a purer—meaning was given to words. Many were lifted from a lower to a higher sphere. Take, for instance, the term *love*. Of course all nations had their ideals of love, but they did not have a proper conception of it. Their conception of that quality must have been low and earthly, as they had had no true exhibition of it. It remained for the gospel age to produce a model of love when God became manifest in the flesh, divinity and humanity incorporated, when He poured out His soul unto death on a Roman cross to rescue man from the dominion of sin. This exhibition of love attaches a new meaning to the word. In fact it introduces us to that phase of it that passes all understanding. "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God!" We comprehend it not; let us be content to bask in its rays and feel it fully shed abroad in our hearts.

But let us take the word "humility," which constitutes the primal requirement of a Christian life. "Learn of Me," says the Christ, "for I am meek and lowly in heart and ye shall find rest to your souls." How was rest to be found according to Christ? By first becoming humble, could man find rest to his soul in the time of Christ. It is so still; and this humility is to be learned from Christ, then is Christ humble. If we are to become Christ-like we are to become humble. But what did humility mean to the Greeks? It was a term of contempt. It signified a mean, despised state of mind. It probably served to express a slavish subjection to a tyrant master. It may have expressed the state of bond-servants. What a different meaning does it now convey to the Christian world. It now denotes one of the Christian graces. Peter says: "Be subject one to another, clothed with humility." Paul tells the elders of the church at Ephesus that he was "serving the Lord with all humility of mind." The humility of the Christian is a state of submission to a master. The soul possessing this grace is in bondage. Christians are spoken of as being bond-servants; but, unlike the Greeks, they are subject to a master who will do them no harm, but eternal good. Their master is the author of the laws of their being, physical and spiritual, and who rules according to these laws. Hence all Christ—Immanuel with us—asks of us is to obey the laws of our being. "Fear God," says the writer of Ecclesiastes, "and keep His commandments, for this is the whole duty of man." Revelation teaches us our relation to God spiritually and thus enables us to regulate our physical self. Previous to the advent of Christ man knew not how to live. The old Grecian philosophers in vain endeavored to solve the mystery of human life and happiness. They sought it in worldly pleasure, in hermetical seclusion, or in close application to philosophical pursuits. If it were possible for any people, unaided by Revelation, to solve the problem of human happiness, that people were the ancient Greeks. But with all their keenness of intellect they found not the secret. Not because it was so far removed from them did they fail, but because they sought it not in the right direction. They did not find the seat of the disease. They resembled the physician who, unacquainted with the nature of scrofula, and instead of purifying the blood and thus taking the disease at its very root, devotes his time and energy to the treating of the local effects. It remained for the carpenter's son to unfold to the world the mystery of human life and happiness. This he did by the most astonishing and convincing object lesson that human eyes has ever looked, or will ever look upon. Humility was the Alpha and the Omega in the time of Christ, the Son of God. Although power sat enthroned in the centre, humility composed the entire circum-