

"NEVER SOARS SO HIGH AGAIN."

[The writer of the following verses is not known. They were written in the Illinois State Penitentiary by a convict. They are choice poetry, and pathetic-ally true.]

I walked through the woodland meadow,
Where the thrushes sweetly sing,
And I found on a bed of mosses
A bird with a broken wing;
I healed its wounds, and each morning
It sang its old sweet strain;
But the bird with the broken pinion
Never soared so high again.

I found a young life broken
By sin's seductive art,
And, touched with the Christ-like spirit,
I took him to my heart;
He lived with a noble purpose,
And struggled not in vain;
But the life that sin has stricken
Never soared so high again.

But the bird with the broken pinion
Kept another from the snare,
And the life that sin has stricken
Raised another from despair;
Each loss has its compensation;
There is healing for every pain;
But the bird with the broken pinion
Never soars so high again.

LET US BE QUIET.

Let us be quiet! What is there to gain
By fret and worry in this fleeting life?
Alas for all the self-inflicted pain!
Alas for all the self-invited strife!

Let us be quiet! Winds and waters wage
In vain the fiercest conflict ever known;
They cannot reach a star, how'er they rage,
Nor touch the base of God's eternal throne.

Let us be quiet when our foes conspire
To do us evil or to thwart our good;
When friends charge ill to all our right desire
And best of motives are misunderstood.

Let us be quiet when the ghosts arise—
Those phantom creatures of night's fevered
brain;
They fly when morning's sun illumines the skies,
And we behold the world in light again.

Let us be quiet! Passing years shall prove
Purpose divine upon our welfare bent;
True wisdom, hand in hand with deepest love,
Works out for us the will omnipotent.

ALL CHRISTIANS.

We have read a remarkable dream in the writing of the noted reformer, John Wesley. He says: "I dreamed that I was at the gate of hell, and knocked and asked, 'Are there any Presbyterians here?' to which was answered, 'Yes, a great many.' 'Any Baptists?' 'Yes, a great many.' 'Any Methodists?' 'Yes, a great many.' Disappointed at the last reply, I turned my steps upward and came to the gate of Paradise, and there knocked and asked the same questions, to all of which was answered, 'No.' 'Whom have you then?' was asked in astonishment. 'We know nothing of those names here,' was the reply. 'We are all Christians here; we were sinners once, but have been saved by the grace and our souls washed in the blood of the Lamb.'"

It is not the name Presbyterian, Baptist, Methodist, Lutheran, Episcopalian, or any other human cognomen, that will save us; but the name Jesus only. Therefore, why not drop all human names that divide God's people on earth, and be known only as Christians. By so doing we would help to answer the prayer of our Saviour that his people might all be one.

Book Reviews.

THE GREAT CONTROVERSY: A Biblical and Historical Search after the True Basis of Christian Union. By Ashley S. Johnson, Kimberlin Heights, Knox County, Tenn. 299 pages. Paper cover. Price, 50 cents.

Undoubtedly the greatest problem the church has to face to-day is: How may Christian union be obtained? Its true solution will eradicate all errors in church government and doctrine and create a much more Christ-like spirit among our Saviour's followers. The question, Is the church of Christ divided? is hardly debateable. The necessity for union seems now to be very generally conceded by Christians. The great proposition, therefore, before the church is, How can this union be accomplished? Bro. Johnson discusses this great question. His plan is to lay before the reader the creeds and beliefs of the leading denominations and the opinions of several classes both in and out of the denominations as grounds, or supposed grounds, of unity, and then to set forth the strongest arguments of each party. These arguments he puts in the mouths of supposed representative men in convention assembled. The leading teachings of the Methodist, Baptist, Presbyterian, Episcopalian, Lutheran, Dunkard, Quaker, Roman Catholic, Universalist, Adventist and Mormon churches are thus presented.

We would probably rather have each body or class present its own case by its own adherents. No matter how fair or unbiased a man may be, it is hardly to be expected that he could state the views of others as clearly and ably as their foremost thinkers can. Yet Bro. Johnson treats the cause of others in as fair and reasonable light as can be expected. I must acknowledge that my knowledge of the religious beliefs of the different sects is quite limited, and so cannot pose as a judge of the fairness of the author's presentation of this phase of the question. But I can testify to the writer's honesty in stating the facts in some instances and his impartial treatment of the beliefs as stated. Moreover, the author makes such copious references from the creeds and the writings of the leading men of different sects that he may almost, on this account, be relieved from any charge of unfairness.

Side by side with denominational tenets we have the opinions of other classes. Infidel tells of the difficulties which he claims effectually barred his way to faith in Christ. The great barrier to his belief, he explains, has been the diversified interpretation of the scriptures by believers in their inspiration.

Inquirer takes up the names and some of the practices of the different denominations, and shows that they are not to be found in the Bible. He asks, "Is there not a process revealed in the scriptures through which, if I pass, I may become a Christian, live a Christian and die a Christian, and will the process make me anything but a Christian, and will any deviations from this process justify the hope of infallible safety and security for this life or the next, and will the New Testament, 'as it is written,' make a Baptist, Methodist, or Mormon?"

I conoclast assails the mourners bench or anxious seat system as an aid to conversion;

and seems to pretty thoroughly demolish this false mode of procedure. In his second address he attacks the theory of "the identity of the covenants," and makes a strong argument for "rightly dividing the Word of Truth."

Apostolos follows with a strong plea for the acknowledgement of the authority of the apostles; but shows, on the other hand, that the authority given them, as ambassadors for Christ, ended with them.

Business is the next to address the assembly. He contends that millions of dollars are lost through divisions annually, which should be used in the cause of uncorrupted Christianity.

Peacemaker is the last to address the convention. He treats of (1) the great importance of and general grounds for unity; (2) the time and place of the beginning of the church of Christ; (3) the work of the Holy Spirit; and (4) what must we do to be saved? These speeches take up 135 pages of the book, and contain a strong argument in favor of pure Christianity. The writer here stands forth as an able expounder of scripture. His arguments are supported by copious quotations from God's Word. He does not defend his position upon isolated texts, but presents a forcible array of scripture, and carefully examines the portions upon which others found an opposite opinion. His language is clear and simple and well suited for the general reader. The book has some of the best elements of popularity and is proving quite popular. It should prove to be a valuable educator of the principles we advocate. By aiding in its distribution the brethren will do a good work for true Christianity, and help Bro. Johnson in the grand work of educating poor young men to preach the gospel. O. B. STOCKFORD.

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