

The preacher needs the help, the sympathy and the prayers of his brethren if they would have the cause of the Lord to prosper. Now don't expect the preacher to do all the work, draw all the members along with him. It is not complimentary to any member, if he has to be held up by the preacher. Bro. Romig in one meeting said, Brethren I want you to pray for me. If I don't preach as you think I should, just pray for me. And the great Apostle to the Gentiles when writing to the Thessalonians made the following request: Pray for us that the Word of the Lord may have free course and be glorified. W. A. B.

## NOVA SCOTIA.

## QUEENS CO.

Our meeting in Summerville closed with six baptisms. Bro. William Murray did the preaching, and when the weather and roads would permit a meeting he would draw a crowd to hear him. He made many warm friends, but no enemies. He presented the truth kindly, plainly and forcibly, so that all could understand and none could refute it. Much of the good seed sown will bring forth fruit in some future day. The brothers and sisters took hold of the work earnestly and heartily, which made the social meetings very interesting. The friends of other churches were very kind and attentive and did much to make the meetings pleasant and profitable. The meeting was a success in many ways, especially when we take into consideration the fact that we had a storm about every other night. The church is very much encouraged and in good working order. The church has had a commendable growth both in efficiency and in numbers, and will continue to grow if it continues to work in the spirit of love and unity. There is nothing succeeds like success, and there is no opposition that can withstand success. Opposers often brace up under arguments, but will wilt under the success of those whom they oppose. It is hard to talk error down, but it can be lived down by building up the truth. There is more argument and power in a growing church to destroy error than the best objection that can be raised against it. The command of the Saviour, to the man who had been restored to his right mind, was, "Go and show what the Lord has done for you." When we hear others finding fault with us for what we teach and the way we work, we feel like saying kindly, "If you have a better way what have you to show for it." If you can show us a better way then your objections will be successful, but until we can see the working of a better way all objections are profitless. It is very much easier to raise objections than to raise a little money to support the cause of Christ. To contend against error is not what we are commanded, but rather to "contend for the faith." The truth will destroy error when we let it shine out in our lives so others can see and feel its power. Some one wisely said, "That it would be well to learn that it is light we want and not heat." This over-heated and over-done mope-pulling business will never cultivate a virtue in heart or home. It is said, "That one crow can drown all the music in a whole field of birds," and so can one croaker destroy the peace and unity of a whole family.

The great demand of our homes and our churches is a Christianity that is truly Christian, the spirit of meekness, piety and wisdom. May we all see the great importance of uniting our best powers of head, heart and pocket for the temporal and eternal good of humanity.

Our work here, in Milton, is very encouraging. We held a meeting here of two weeks which resulted in seven baptisms and more yet to come. There were at least fifty brothers and sisters who took an active part in the meetings. We have never seen

the church here in a better working condition. All the departments of church work seem to be in a prosperous condition. The "Sunday-school," the "Singing School," the "Ladies' Sewing Circle," the "Mission Aid Society," the "Childrens Concert Band," and the "Social Meetings" are all doing a good work. The meetings on Lord's day are well attended. We hope to be able to say in the June number of THE CHRISTIAN that our September Annual Meeting will be held here in Milton.

H. MURRAY.

## Selected.

## ENTERTAINING THE MINISTER.

It is a weighty matter which this article assumes to take up. But its timeliness cannot be questioned. Now is the season for ministerial supplies. The pastor is off on his vacation. The pulpit is in the hands of the people. A stranger, frequently unknown personally to the entire congregation, has to be provided for over Sunday. Where shall he stay, and how to be treated? Some would like to do their share in the way of offering hospitality, but shrink back, feeling constrained or embarrassed at the very thought of entertaining so grave, dignified, not to say stiff and ponderous a person as the stray parson is imagined to be. Hence it happens that in almost every community the prophet's chamber is to be discovered in only one or two houses, whose inhabitants have learned by experience that ministers are not gods to be sacrificed to, as Paul and Barnabas were in the estimation of the people of Lystra,—but men of like passions with themselves, and needing about the same treatment extended to ordinary humanity. But how more particularly shall the minister be treated? And let us say it is a rare and enviable gift to know how to entertain. It implies a kind heart, good sense, easy manners, some gift of suggestive and pleasing conversation, and above all a quick and delicate intuition directing one how far to go and when and where to stop. How shall we entertain the minister?

Well, first of all, do not entertain him over much,—do not "make company" of him too much. A determined mighty effort put forth to make him feel at home will surely make him ill at ease, and painfully conscious that he is very far from home; and for one thing do not force the conversation—don't tire him out by unceasing talk. Don't make it evident that you are in mortal terror of a momentary lull by sending forth an unceasing current of words flowing at the velocity of 250 per minute. A natural easy conversation at the table, or as suitable occasion offers, is always in order; but spare him, O spare him that volubility which characterizes the bore, and which puts the minister at the imminent risk of being talked to death, as, like the victim of the garrulous wretch of whom the poet Horace sings, he longs for nothing so much as a cessation of the monotonous and inane gabble. Let the talk be free, simple, natural, spontaneous, somewhat careless, if you please, at any rate without effort. Do not compel him under penalty of your sore displeasure to mount the theological balloon for an aerial flight into the troubled sky of supralapsarianism versus sublapsarianism, or the five points of Calvinism, or too minute a discussion of the weak Andover lapses from the creed of the founders. If you see he is willing to sail away into these speculative realms, and care to listen—why let him go. It may be his gratification to air his sesquipedalian vocabularies in an olympic chase after some imponderable entity of metaphysical rationalism. Never mind—if he be that way inclined, allow him to indulge his vanity a little, and see how delighted he will be. Generally speaking, however, he will not be that way inclined at all, but will prefer to let the

conversation flow on in a perfectly unconstrained, not to say aimless fashion. That conversation is best which is like the whistling of the boy: "Stop your whistling!" said some one to him; and his naive reply was—"I don't whistle: it whistles itself!" Precisely: when our words come unsought, and are the irrepressible offspring of inspiration, then we are worth listening to, and they will call forth words from others also worth listening to.

Again: arrange so as to leave your ministerial guest a good share of his time alone. This, if you will but believe it, is the secret of ministerial and all other hospitality, which too few have learned; and yet you can scarcely do anything that will commend you to his more grateful remembrance than to tell him at the outset his room, the house, the grounds are at his pleasure to do with as he pleases: say this, and your minister will begin to feel at home from that minute. For quite apart from the restfulness of feeling that he can do what he will with his time, the minister really needs time for the preparation of his sermons; he needs a comfortable place where he can unbend from the horrible stiffness of being company, where he can get out of the strait-jacket of the parlor into the freedom of temporary solitude and absence from all restraint. Do let him go off by himself, so that he can, if he choose, loosen his necktie, or throw off his coat, which may fit a little too tightly, or transfer his cramped-up feet to the delicious relaxation of slippers. To provide such a place of retirement, and to expect him to enjoy it is an immense relief to him as well as to yourself. This unrestrained hospitality may well form the prelude to perpetual friendship.—*Christian at Work.*

## Married.

BARNES-ASHLEY.—In Boston, on Wednesday evening, March 5th, 1890, by E. W. Darst, pastor of the South End Tabernacle, Gordon H. Barnes and Louise M. Ashley, formerly of St. John, N. B.

## Died.

DEVOR.—At Tiverton, Digby Co., N. S., on the 9th of April, of diphtheria, Clarence Allison, aged 4 years and 6 months, and on the 15th, Ethel May, aged 9 months, beloved children of Hubert A. and Henrietta DeVoe. Gone to be with Him who said, "Of such is the kingdom of heaven."

BRUCE.—At West Gore, April 29th, 1890, at the home of Bro. James Wallace, his son-in-law, Bro. George Bruce, aged 89 years and 25 days. Once a man and twice a child was verified in the life of this aged brother. Some years were passed in his second childhood, in which he seemed to be trying to live his youthful days over again among his native hills in Scotland. He would wander off and get lost as a little child would. He was a great charge to those who had the care of him. But his wanderings of mind and body are all over now. He has gone to rest. In the years of his manhood and accountability he obeyed the Gospel and manifested an interest in the things of the kingdom of God. To all that mourn in Zion how cheering the hope of a glorious resurrection to eternal life, where all shall bloom in a bright immortality and none shall ever grow old. J. B. WALLACE.

HENRY.—At Perth Amboy, N. J., April 4th, 1890, after a long illness and much suffering, Mrs. Kenneth Henry passed away in the 58th year of her age. She was born in New Glasgow, P. E. I., and for almost 20 years lived in St. John, N. B. She was a member of the Coburg Street Church.

Farewell, dear mother, sweet thy rest,  
Weary with years and worn with pain  
Farewell, till in some happy place  
We shall behold thy face again,

'Tis ours to miss thee, all our years  
And tender memories of thee keep;  
Shine in the Lord to rest, for so,  
He giveth His beloved sleep.