

them, as all such infirmities are cancerous in their nature and would result in death. The infirmities that should be borne are such that the forbearance would be a help rather than a hindrance; a forbearance that would be salt to their lives rather than pepper and vinegar.

The successful physician is careful in his diagnosis that he makes no mistake. If an eruption of the flesh proves to be a cancer, it must be eradicated or death will follow. He will not for a moment consider the feelings, the likes or dislikes of the patient, but rather his health and life. He would soon destroy his reputation if he catered to the feelings of the patient. But every cutaneous eruption, like some infirmities, is not cancerous and require therefore milder treatment. The object is to restore the health of the person. Whatever will best accomplish this end is the only wise thing to do.

To build up the weak and give them a healthy spiritual life is the idea of the apostle and the fulfilling of this very important injunction.

The strong should have no selfish interest. The portals of their hearts should always be open for the weak. They should cheer and warm their hearts by unselfish love and forbearance, so that their frozen dogmas would naturally thaw out. But to cater to the infirmities that prevent growth and that narrow the spiritual vision for the sake of pleasing the weak ones, is not good for their edification and is as unwise as it is unscriptural.

A good illustration of this principle is given by the apostle in I. Cor. viii. 13. "If meat make my brother to offend, or stumble, I will eat no flesh forevermore." (R. V.) If the weak brother, seeing Paul eat meat offered to idols, follows his example and eats that which his own conscience dictates is wrong he stumbles. Notice that his offence is not in *thinking* what another did was wrong but in *doing* what his own conscience thought was wrong for him to do, led on by the example of another. Too many make the mistake in supposing that Paul says if eating meat is an offence to my brother I will eat no meat. What the apostle does say is that "if eating meat makes *my brother to offend*," etc. We cannot give offence or cause others to stumble only as we lead them, by our example to *do* what they consider wrong. The apostle considers it an infirmity in the weak brother to think that the eating meat offered to idols is a sin, but it is such a kind of infirmity that will not injure the brother who refrains from eating it; yet should he eat, and thus violate his convictions he would sin and thereby stumble. The strong can well afford to bear with such infirmities and refrain from eating or doing that which would cause the weak brother to sin. This principle holds good in many such actions. If drinking a glass of wine would lead a brother to drink and thereby ruin his life, it would be the violation of the sacred principle of the Christian religion. But to refrain from doing what we think is good and right because some one thinks it is wrong is a terrible abuse of the apostle's teaching and example. He makes it very plain that in matters when essential principles are not involved, we should not judge each other. "He that eateth should not despise him who eateth not, and he who eateth not should not judge him who eateth. Let every one be fully persuaded in his own mind."

It is a mistake for any one to suppose he must be silent on subjects of vital moment for fear that some one will not be pleased. We must ever keep in mind that the right is

always the best and will always justify itself. He who panders to the wishes of another in order to gain his favor or to escape his frown will murder his conscience, destroy his influence and lose the approbation of God.

If we were seeking to please others for the sake of gaining their favor and not for the consideration of doing them good, we would follow the rule of doing what pleased the most people.

In seeking to please others by bearing their infirmities for their good to edification, we should be sure that we are doing the things that are well pleasing to God.

THE CHRISTIAN'S JOY.

G. A. JEFFREY.

It is the design of our Heavenly Father that His children should be happy in this world. Although sin abounds on every hand, and there are many things in this life that tend to make us sad, yet we must rise above them. What a blessing it is that we are not left alone to bear the burdens of life. Christ helps us when we ask Him. He always hears our prayers. And for our consolation He has given unto us many sweet and precious promises to cheer us through this world.

There is no situation in life in which we may be placed but His word is suited to our needs. Are we weary by reason of the burdens of life that fall heavily upon us, we can find comfort in that word that "maketh rich and addeth no sorrow." Jesus says, "Come unto me all ye that labor and are heavy laden and I will give you rest." Rest for the weary? Yes. Help for the needy? Yes. Peace for the troubled soul? Yes. Joy for the sad ones? Yes. How shall we come to Him to obtain these blessings? "In everything by prayer and supplication with thanksgiving, let your (our) requests be made known to God. By taking all our cares to Christ they are made lighter, and we are better able to endure as good soldiers. We are able to "rejoice in tribulation," because we have cast our anchor within the veil. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The Christian has no need to go through this world with a sad face. He has everything to make him happy. He can enjoy the good things that belong to this life as well as those who do not obey Christ. And, above all, he has that blessed assurance that he is the child of a King, and an heir to a mansion above.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Being made free from sin and its evil consequences, we can rejoice in God through Christ, "by whom we have now received the atonement."

The Christian centres his hope in Christ, and labors on in joyful anticipation of the reward that awaits him at the end of life's journey. Then will be the time for real rejoicing. We shall see our Saviour face to face. "Whom having not seen ye (we) love; in whom, though now ye (we) see him not, yet believing ye (we) rejoice with joy unspeakable and full of glory." "These things have I spoken unto you that my joy might remain in you and that your (our) joy might be full." "In thy presence is fullness of joy. At thy right hand there are pleasures forevermore."

SLEEPING IN "THE OLD CHURCH YARD."

IN MEMORY OF FATHER AND MOTHER.

T. H. BLÉNUS.

They're sleeping in "the old church-yard,"
In a still and quiet rest,
Where the locust trees are keeping guard
Till the call comes to the blest.

They're sleeping in "the old church-yard,"
Where many a friend doth lie,
Where the bending trees seem keeping guard,
While singing, "We all must die."

They're sleeping in "the old church-yard,"
Near by the old home tree,
Where the elm and pine keep watch and ward
O'er poor mortality

They're sleeping in "the old church-yard,"
With no vain world's display,
They rest beneath the soft green swara
And wait that "glorious day"

They're sleeping in "the old church-yard,"
'Tis a lovely quiet spot,
Where the flowers we hold in deep regard
Whisper, "forget me not."

They're sleeping in "the old church yard,"
Near by where others lie,
And may their sweet rest ne'er be marred
Till summoned up on high.

Then springing from "the old church-yard,"
All clothed in robes so bright,
They'll mount to join the heavenly bard
In songs of pure delight.

Correspondence.

QUEENS COUNTY, N. S.

As we are spending a few weeks visiting our friends in this county, it may be of interest to some of the readers of THE CHRISTIAN to give our impressions as to the prosperity of the work in these parts. It was always pleasant to visit the church in Milton, but now much more so than ever. Every department of the work has taken on new life. The meetings are largely attended and deeply interesting; and what makes them much more interesting, is to see a number of strong men, who for many years were not in the kingdom, but who are now earnest workers and making themselves very useful in building up the cause of God in this locality.

Bro. H. Murray is to be congratulated on the success of his labors with this church; for whatever help he may have had at reaping times, the success attending these labors was largely due, under God's blessing, to his faithful preparation of the soil and sowing the word of God, the seed of the kingdom. But few men have had so long and so successful a pastorate as has fallen to the lot of Bro. H. Murray. May he be long spared to tell the old, old story of Jesus and His love.

We have also visited the church in Summerville, Queens, Co., where our son Frank ministers half his time. This church, too, is largely indebted to Bro. Murray for its existence and its present prosperity. He has watched over this little church as a kind father would care for his child. It was largely through his influence that this church is now having regular preaching, at least for one-half the time. It has been our privilege to attend several meetings with the brethren and friends in Summerville, and to say that