

that the silver and gold are His as well as the cattle upon a thousand hills. Jesus calls the money we handle another man's, and asks us if we are unfaithful with that which is another man's who will give us that which is our own. "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches," (Luke xvi, 11-12.) Our money is not our own. We may have earned it, but God gave us the health and strength to earn it. We may have by economy saved it, but God gives us the wisdom to economise. It certainly is His. Yea, moreover, we are ourselves bought with a price and both our bodies and spirits are God's. Let us never cherish the delusion that we, or our money, or anything we have is our own. The money we handle will fail, it will pass from us or we will pass from it. But if we are faithful to the Great Owner He will give us the true riches to be our own, to have and to hold to all eternity.

It has been observed in general that those who are forward and determined to support the Lord's cause find money to do it, while those who withhold are more straitened in their circumstances. Why should it be otherwise? The Lord intends His cause to be supported by His people, and He Who has all things in His hands can and will enable those who trust in Him, and work for Him, to support it. He gives in and they give it out. The Lord not only loves cheerful givers, but He is able to make all grace abound towards them that they always having all sufficiency in all things, may abound in every good work, (II Cor. ix, 6 and 7.) "He that soweth bountifully shall reap also bountifully." He is certainly to be pitied who is afraid to give to the Lord lest his means should run out.

There is much said about money to-day, because money does so much and also because money is so dangerous. The love of money is the root of all evil, but when that love is displaced by the constraining love of Christ, money can accomplish great things for God on earth. It can also open for us an everlasting dwelling place beyond the grave, for the mouth of the Lord hath spoken it. "Make to yourselves friends by means of the mammon of unrighteousness that when it shall fail they may receive you into eternal tabernacles." (Luke xvi, 9, R. V.) Jesus here tells His disciples to so use money as to gain friends by it that when they can no longer use it these friends shall receive them into eternal tabernacles. If asked how can these friends receive us into such tabernacles which is alone the prerogative of Jesus, Jesus explains it in the 25th of Matthew, when He shall say to those on His right hand, "Come ye blessed of My Father inherit the kingdom prepared for you from the foundation of the world." "For I was an hungered and ye gave Me meat, I was thirsty and ye gave Me drink, I was a stranger and ye took Me in," etc., etc. Then shall the righteous answer Him: "Lord, when saw we Thee an hungered and fed Thee? or thirsty and gave Thee drink," etc., etc. And the King shall answer and say unto them, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me." Then will it appear how blessed it is to give unto even the least of Christ's brethren for they will be present and on their testimony Christ will welcome them into their everlasting kingdom. The righteous shall have forgotten their deeds of kindness to Jesus' brethren when on earth, but they were so precious to the King as to be held in everlasting remembrance. We are on earth now, but are passing on to death and judgment. The King's brethren are with us laboring to increase His kingdom. They ask our aid. Shall we give it? or shall we refuse? These brethren are passing on to the judgment and so are we. We expect to stand with them and hear the King's address to us. What do you say? Shall we give to the King's brethren or shall we not

give? I intend to send mine to Japan and to call upon as many of you personally as I can and ask for your free will offerings, that we may send them together. I want you to be prepared and to give as you purpose in your hearts to give, not for show or for your names to appear to men. "Though we bestow all our goods to feed the poor and even give our bodies to be burned and have not love it profiteth us nothing." I want your gifts to be the fruits of righteousness which shall abound to your account. The time is short (especially with some of us) that we will be able to do any thing. "What thou doest do quickly."

May the love that the blessed God lavishes on the "cheerful giver" be yours, may the receivers be blessed and heathen souls be saved, and God be glorified in the church by Christ Jesus throughout all ages, world without end.

## Original Contributions.

### CHURCHES IN CITIES.

"Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem.

Why did *he* Christ say beginning at Jerusalem. Was it not that as the capital and hence the political, intellectual, social and religious centre it might become the radiating point from which the gospel was to go forth, not only to the Judean cities, towns and hamlets, but unto the uttermost parts of the earth.

We study the life and works of Paul, the great apostle to the Gentiles, and we find that his anxiety seems to have been that he might preach the gospel and organize churches in the cities, and especially in the capital cities, the centres of influence and power. To this end we find him laboring to build up churches in Ephesus, in Corinth, in Athens, and in Rome. Following the direction of the great Master Builder he first concentrates his efforts on the most important strongholds of his Santanic majesty.

The Disciples of Christ as a people have been slow to recognize the importance of giving special attention to building up in the cities. But our American brethren are awakening to the importance of this method of procedure, more and more every year, and consequently we see the work of the Lord prospering and going grandly forward in many of the more important centres. And where this is the case, as might be expected, the work in the surrounding country takes on fresh impetus. Let me cite you to an example. In the summer of 1880 I took up my abode in the city of Boston, and when Lord's day morning came I began to cast about to find the meeting place of the Disciples of Christ. After considerable anxious inquiry I found that if there was *such a people* in the city I would *likely find them* in South Boston. To South Boston I accordingly wended my way, searching and inquiring as I went. After being almost discouraged over my failure to find them I fell in with a friendly policeman, who told me, "There was some sort o'vo a crowd had meeting up-thar in a 'all on Dorchester Street, round the corner to me' right on the left, and right about 'alf way up the 'ill. I accordingly followed his directions as best I could, and found the hall with a bulletin board announcing the regular meeting at three o'clock. Having reached there before noon I determined to wait for the afternoon meeting.

Bro. Heney, well known to the older members of the St. John church, happening in early gave me some facts concerning their work and past history, among other things that they now numbered twenty-six names with an average attendance of fifteen to twenty-five.

A year or two later it was determined at a New

England annual meeting to concentrate all the mission funds and work for one year at least in Boston. A little later they applied to the American Board for assistance and an evangelist. With what result? with a church in Boston to-day numbering three hundred and twenty-five to fifty members, having a church property worth thirty to thirty-five thousand dollars, with a mission in North Somerville, numbering thirty or forty members, with another mission just opening in Everett, not to mention the aid and impetus given to Haverhill and other growing points.

I believe we little realize how much we are all indebted to the Church of Christ in St. John for the religious life and unity of aim and purpose existing among us to-day. I refer to our provincial churches.

What would our annual amount to without St. John's large and live delegation.

How long could our dear little CHRISTIAN exist away from the native atmosphere in which it was born and reared. In fact, how prone we all are to look with, might I not say pardonable pride upon the grand work our noble band of brethren are accomplishing in St. John, the metropolitan city of N. B. And I have heard rumors of projected mission points in Carleton, at Silver Falls, and in Keswick, and I believe it will be only a question of time when the children of this parent church will become members and strong. But how about our own capital city? Can we not also have a strong, prosperous church in Halifax. Oh, yes. How pray? Go to work and build one. Well now, that is just what they are trying to do, and in right dead interest too. Are we ready to hold up their hands and cheer them on with our words of encouragement and our dollars? We ought not to be one bit behind New Brunswick in our effort to build up in our most important city. We are much stronger numerically in this province than in New Brunswick, and might I not almost venture to say financially too. We have three times as many churches in Nova Scotia as they have in New Brunswick, and late reports look like they are on the increase too. No less than four are under way—at Golliver's Cove, Nine Mile River, Picou, and Halifax. I believe the great forward movement that has been sweeping over the United States for the restoration of primitive Christianity. "Its fruits, its doctrine, and its ordinances" is beginning to trouble the waters; even down in our little provinces; that our darkest days are over and the light is breaking all around us. And now comes our Annual, the time and occasion on which we deliberate and plan the ways and means of our campaigns for the ensuing year. What good plan have you to propose for the extension of the Master's kingdom this year. Can you think of a better one than to assist the Halifax brethren in securing a first-class evangelist, and supporting him for one year that we may see the cause firmly and permanently established in our capital city. See what they have done in Haverhill in less than two years. "Let us attempt great things for God and expect great things of God."

R. E. STEVENS.

## Correspondence.

### SUMMERSIDE LETTER.

This is a great world for conventions, perhaps they do good, at least we think some of them do, anyhow. But is there not a danger of carrying conventions to an extreme? Our little town has had a fair share this summer. Among the many we noticed the school teachers convention on account of the large gathering; many of the topics discussed would appear dry to one not very much interested. Some of the speeches were long and tiresome, but this cannot be avoided very well.