

sweetest harp ever sounded by cherubim or seraphim. It is better to help make the millenium than to live in it. It is better to help make "the good time coming," than to enjoy it when it comes."—*F. N. Peloubet.*

"So imminent now is the peril to all the interest we love, the times are so prolific in dangers for the souls of men, that Christians must be more prompt and aggressive than ever before. The universality of the obligation to testify for Christ and to work for His Kingdom, must be pressed upon all. Enlist the young early in the work. Organize and train them. Let them fling out their banners—"the world for Christ"—and resolutely, persistently, in all variety of ways, seek to bring every individual soul into vital union with Christ. The prayer of one of old, "Would God that all the Lord's people were prophets," is being answered now."—*A. H. Plumb.*

"Show me a loving husband, a worthy wife, and good children, and no pair of horses that ever flew along the road could take me in a year where I could see a more pleasing sight. Home is the grandest of all institutions. Talk about parliament, but give me a quiet little parlour. Boast about voting and the reform bill if you like, but I go in for weeding the little garden and teaching the children their hymns. Franchise may be a very fine thing, but I should a great deal sooner get the freehold of my cottage if I could find the money to buy it."

**MEXICO FOR CHRIST.**

It is probably now generally known that the O. W. B. M. has planted a mission in Mexico.

Here are a few facts not so generally known:

There are 11,000,000 people in the great Mexican republic who have never heard the gospel preached, except in a corrupted form.

The nation occupies an advanced position on questions relating to political and religious liberty. The way is open.

The Bible has been disseminated in all parts of the country, and little flocks of readers in many places are waiting eagerly for some preacher to come and teach them the things concerning salvation.

Many denominations are at work, and have been for more than a score of years. Many thousands have forsaken Rome for Christ's sake, and are now affiliated with these Protestant sects.

The Apostolic doctrine and practice, though the only system which can be logically presented to a Roman Catholic people, is, as yet, almost entirely unknown in Mexico.

A beginning has been made at C. Juarez, opposite El Paso, Texas. Preaching and Bible readings are conducted regularly by M. L. Hoblit, the O. W. B. M. missionary. He also publishes an eight-page paper in Spanish, and distributes 500 copies twice a month.

The mission needs a good magic lantern and views to illustrate the Bible; this would preach powerfully to a people such as the Mexicans. A small printing press and type are much needed. These would soon send the old Jerusalem gospel and our plea for gospel union all over the Spanish-speaking world.

Do you want to help this work? Many, we know, would like to do so, but they are not able to do much and consequently do nothing. Any gifts to aid in purchasing these helps for the mission will be acknow-

ledged if sent to M. L. Hoblit, El Paso, Texas. Let many offerings be made, and by uniting in this work it will not be a burden to any one.

God help us to work and pray altogether, that Mexico may be pointed to Christ.

Your Brother in the Faith,  
M. L. HOBLIT.

**DOCTORING CHURCH TROUBLES.**

REV. J. REED MORRIS.

Just how to "go at" church broils, so as to bring quiet and good-will out of confusion and bitterness, is a vexing question that has occasioned many sleepless hours within the experience of almost every pastor.

In the treatment of physical diseases deliberate and patient diagnoses is very needful. Sometimes careful examination discovers the necessity of prompt and severe appliances, by which to remove or arrest the progress of disease; in other cases there is found to be such a complication of troubles that it becomes a necessity to let "nature work her way," to a very considerable extent, lest applied remedies for one diseased part may only "make matters worse," by way of aggravating some other part. Thus, time and "aiding nature" are important factors in dealing with the common heritage of the flesh.

When, therefore, should church troubles be dealt with, and when should they be let alone? With no attempt to fill out a "prescription" for any given case, it may be answered that "circumstances alter cases." To say the least, there is in many cases too much doctoring of troubles in churches. In numerous instances, what prove to be perplexing difficulties have very little foundation in fact. Yet, how true, "Behold how great a matter a little fire kindleth!" It is "in the beginning of strife" that the enemy's special craftiness is to be watched.

If the devil can succeed in getting up enough misunderstanding between church members to awaken a good degree of neighborhood talk about "that fuss the other day," the groundwork is laid for a difficulty that may seriously damage the interests of a church. In fact, if it were not that so many people have such big ears, and such hound-like tongues, there would be fewer troubles to harass Christian feeling and divide churches. However, we are admonished that "it is impossible but that offenses will come," thus reminding us not only of personal responsibility in making troubles, but of our attitude toward such affairs.

The very nature of the case will demand that prompt and decisive steps be taken toward the "settling" of certain troubles which may threaten the purity and prosperity of the church. Careful investigations will have to be instituted in some instances in order to reach the "core" of the festering malady. Sometimes, too, it may be found needful to resort to severe surgical treatment to remove the exciting cause of trouble. But, in the exercise of wise discretion and intelligent charity, such severe measures and public dealing with church troubles will constitute the exception and not the rule. A "silence" treatment is one of the surest antidotes for ailments that so often manifest themselves in Christian churches. The devil likes to be noticed.

True, we are to "resist the devil." Yet a very good way to defeat the old deceiver is to treat him with "silent contempt." Nothing clips the wings of the proud more than the utter failure to gain public recognition. In a great many instances, when strife begins

to manifest itself, if those not involved in the matter would go on in their accustomed duties in the Church and act as if there were no trouble, what otherwise might have proved a serious affair would gradually die out. "The least said, the easiest mended," is a principle in homeopathic treatment that goes a great way as a curative for this moral "indisposition," which so often develops itself in professed followers of Christ.

Thrust such "sores" with the barbed instrument of everybody's opinion, and you aggravate a trouble that may result in most serious damage to a congregation. Many an individual who died from the ravages of "cancer" might have escaped such a dreaded end had it not been for a little "picking" of a small pimple in its incipency.

After all, about the surest way to break up a physical ailment is to invigorate the system. Make the heart throb with plenty of good blood, and you bid defiance to wasting disease. What some churches need is a good "blood purifier." If "offenses come," let such as are innocent infuse spiritual vigor in the wasting parts, and thus secure a healing of disease.

Not so much "dosing," but more action, is the need in most cases. Vitalize the system. "Ye which are spiritual," impart your spirit, your vitality, to such as are "overtaken in a fault." Tenderly aid the suffering.

While visiting a sick man, a few days since, I said to him, as he was trying to raise himself up in bed, "Could I assist you?" "O no, sir," said he, "I can get along better in my own way. Nearly everybody that comes in wants to help me, but they always increase my sufferings, for they don't know where to take hold." That's the point in dealing with the sufferers in the church. Because we don't know just where to "take hold" trouble is often increased. Guard specially against quackery in dealing with such troubles.

The golden rule finds no better observance than that shown where the employer and the employed have a proper regard for the rights of each other. A laborer may disregard the rights of his employer and move in respectable circles, but he can not be honest and do so. "A man can grind his employes and be a respectable member of society, and perhaps get rich by it; but there is no place for him in the heaven revealed in the Bible."

**HALIFAX BUILDING FUND.**

Previously acknowledged, ....	.....\$1,768 72
St. John, N. B.—	
Sister D. A. Morrison, ....	..... 3 00
LeTete, N. B.—	
Wm. Murray, ....	..... 1 00
New York—	
C. C. Heeschen, ....	..... 1 00
Halifax—	
Sister Walker, ....	..... 2 00
Maute Walker, ....	..... 10
Total, ....	.....\$1,770 82

HENRY CARSON,

Halifax, N. S., Apr. 24, 1896. Treasurer.

**Died.**

MATTHEW.—Departed this life on March 19th, Mrs. Martha T. Matthew, in the 28th year of her age. She was the wife of Hugh L. Matthew, who is left with two little children to feel their sad loss. Our sister's death was very sudden and unexpected, thus teaching us the uncertainty of this life and the importance of a preparation for the life beyond. Our sister was baptized by our dear Bro. Gates who has passed away.—*W. MURRAY.*