

principles. If a number are converted to Christ, his labor is considered a success, but if not, it is generally considered a failure. This is the kind of work to which we very carefully take exceptions. We do not wish to be understood as undervaluing the importance of the salvation of precious souls, but rather increasing the chances of their salvation. We are anxious to say, so as to be impressively understood, that the enlisting of persons into the service of Christ is not so great and important as the service itself. We must, therefore, take into consideration the condition and circumstances of the church, into which persons enter before we can justly call the work of recruiting a success. We admit, of course, the importance of conversion or coming into the church, but this work is made important by a subsequent life. If there is not a corresponding Christian life, the conversion is of no avail. As the Christian life depends upon church life, all can see the first important work is the healthy condition of the church. We will take a case known to the writer and to others, to illustrate the thought before us.

The church in ——— worshiped in a building not pleasant, tidy nor convenient. It was not in a good working condition, not well organized. Only a few of the members met for worship, and they not very regular. They had no week-night prayer-meetings, and very little praying at home. No Sunday-school. Their contributions for the support of the Gospel were very limited. Their religious influence as a church was, therefore, scarcely felt in their own community. This is not over-painted but was literally true. Now for the question! "What was the needed work in that locality?" Says one, "They needed a good revivalist to wake them up"—That was just what they got. A revivalist went there and presented the Gospel in its true light, and persuaded quite a number to obey it. The brethren were delighted, the enthusiasm ran high. The preacher reported a grand meeting—so many accessions and a general waking up of the church. But the preacher goes to another field of labor, and the brethren young and old, are left alone again. They go on with their regular worship in the same delapidated building. No meeting-house interest started, no regular donations for missions established, no weekly prayer-meeting organized. After a little time the old brethren and the new members lose the enthusiasm. The young disciples have received the milk of the word, but now they need strong meat in order to their growth. But they, unfortunately, have none among them who is "apt to teach," none who can reprove and rebuke with all long suffering and doctrine. What is the result?

In one year, many of the converts degenerate into a state of indifference that would require much more labor to reach them than before they were converted, and the older brethren so discouraged, they about conclude it quite impossible to sustain the worship longer. I will leave this, dear readers, to your wisdom and candid judgment, to say whether this kind of work can be rightly called success, and whether we ought not call a halt to this feature of mission work, until such times that the adding members to the church can be made a lasting permanent good to the members themselves and also to the cause of God. We presume now that you are ready to understand us when we say, the special important work needed to-day, is the work with the churches. We are greatly in need of vigorous healthy church life, in order to Christian growth and Christian consecration.

A young man who was invited to come back, like the prodigal to the Father's home, replied, "The prodigal had a home to come back to." This is what every soul needs and must have in order to sustain and perpetuate his spiritual life. The church must be made a soul savor. Not simply an ark of safety, but a school for instruction and

edification, a home for warm genial associations. We need an administrative reform, a proper organization of the churches into a soul saving and soul-educative service. It is to the organization and co-operation of church life, that we look for Christian growth and Christian consecration. When this is accomplished we will naturally and necessarily have additions to the church.

The laborers needed now are those who will suit their labor to the work of organizing prayer-meetings and Sunday-schools and Bible classes, and also to building meeting houses, and inspiring the churches with the duty of systematic giving. Every careful observer will admit that the cause in our provinces is in a better condition than at any previous time, the reason of which is in the fact that more attention has been given to the churches in order to better their condition for the receiving of others into their folds.

There has been, in the last three years, in the two provinces, no less than six meeting-houses erected, and four in process of erection. Besides this, there are three brethren who have entered the ministry, and two who are at school preparing themselves for the good work.

Add to this the encouraging fact, that many of our brethren are becoming interested in the general work of the churches, and we have the secret of the present condition of prosperity. When we all come to understand the importance of co-operation, we shall see success that will gladden every heart. We have the men and the women and the means capable, if utilized, to increase the success a hundred fold.

We are apt to think that labor devoted to churches that are able to help themselves, is a waste of time and means; that is not profitable to waste our strength with those who are capable of looking after their own interest, and that it is much better and more in the line of mission work to labor in new fields. But why should we neglect the man who is able to give and will not, more than the man who is able to repent and will not. Is not giving as necessary to our salvation as repenting. The less a man is inclined to repent, the more we urge him to repent; and so it should be with the professor. If he is remiss in the important duty of giving, he should be taught and encouraged until he got into line with duty. Suppose we neglect the churches and localities where we think the brethren are able to help themselves, but will not, and go into new fields and convert people to the Lord. Who will care for these new fields? Where can we get the funds to continue the work? If the churches are not first educated to the necessity of co-operation, it will be impossible to sustain the interest in the new fields. There can be no possible good in building up one interest, and at the same time let another collapse. This would be unwise and ruin to the cause. Let us hold what we get and get only what we can hold. We trust that a candid and careful consideration of our needs will inspire us to a united strong effort to build up the cause of God in our provinces.

H. M.

"HOW SHALL THE GOSPEL BE PREACHED TO WIN MANY TO CHRIST?"

In undertaking this subject, I am made to feel my inability to treat it to that profundity of thought which it requires, and the occasion it demands. And seeing much of our success in the future shall depend on how the gospel is presented to the people, I really think this task assigned me should have been given to some one of larger experience than myself.

I suppose all ministers are deeply interested in the solution of this question, and, doubtless, often may be heard the reclamation, amounting at times to a cry of agony of soul, coming from the minister's study, How shall I present the gospel that many

may be won to the Saviour? If this be not the desire of our heart and the supreme object of our endeavors, we are certainly out of position, have missed our calling, are blocking the car of righteousness, and will bring upon our heads heaven's just retribution.

It seems to me no more important theme could come before this convention for our consideration. There are many great questions agitating the public mind at present, but to me this is one of the most important, seeing it has to do with man's present and future state. But men have given little thought to this subject. Scarcely ever do we hear it discussed, or even talked about, at least, such privileges have never been mine to enjoy.

We understand the gospel, but how is it to be presented to the people? is the important question. If a man has no regard for the manner of conducting his business, he certainly can never succeed; and should a minister of the gospel place no value on the presentation of the truth, he shall accomplish but little for the cause of Christ.

And seeing the condition of the human family, now numbering about one billion and a half of people, and only about one-twelfth of that number Protestants, all of whom are not by any means Christians, we can not understand this question too soon and too thoroughly.

If I were a Spurgeon, or a Beecher, or a Campbell, or a Talmage, Black or Truax, I could treat this question with much more satisfaction to myself, and with much greater benefit to you, brethren. However, while I shall not presume to answer the question, I will endeavor to present a few thoughts which have occurred to me in my meditations on the subject in hand.

First, the gospel must be preached to the people in all its fulness, it being the whole gospel that is the "power of God unto salvation to everyone that believes it," and to neglect any part of it would mar its beauty and destroy its force.

The gospel is compared to a looking-glass, in which is delineated the character and glory of the Lord Jesus, "by which," the Apostle says, "we are changed into the same image from glory to glory, even as by the spirit of the Lord," and if we break or mar the glass, we certainly destroy the image. But if preached in its entirety and completeness, it has a power over the hearts of men, reaching the affections and luring them on to accept of the Saviour! To preach the gospel, is to present the love of God, an almost omnipotent force charging upon the soul, causing it to submit to the requirements of the truth. If we preach it in any other way we lay ourselves liable to the curse pronounced by the Apostle, "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." This being the case, it becomes us to keep as near the language of the Holy Spirit as possible, that we may feel confident we are right, and the words preached will be "quick and powerful, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and joints and marrow, and is the searcher of the very thoughts and intents of the heart." Paul himself, in his sermons, "spoke not in the words of man's wisdom, but in the wisdom which the Holy Spirit teacheth," and there was never a more successful Evangelist than he.

People have now for a long time been hearing a strange language, in the endeavors made to preach the gospel, which has confused the minds and alienated many from the truth entirely. Our mission is the restoration of all classes to apostolic speech and practice, and to that end, let us, ourselves, "speak where the Bible speaks, and be silent where it is silent."

Paul was satisfied with the pure unadulterated gospel—with Christ and Him crucified—anything beyond that had no charms for him. "The cross