

good man. If good babies will make good men and women, we need not be anxious about the future of our little ones.

November 26th, 1891.

Mrs. Durand, in speaking of her little daughter, one year and a half old, says: She is a precious darling. We take her with us sometimes when we preach in the streets and she will distribute tracts while we talk to the people. Many will take tracts from her and prize them very much that would refuse them when offered by us. She also will sing "Yeshu Nom Goura," which means sing of the name of Jesus. The natives are delighted and will crowd about us by the hundreds whenever we take her. She loves them, and no matter how ugly or dirty they are, she loves them just the same.

Dr. and Mrs. Durand went out from the church on Fifty-sixth street, New York City, in August, 1889.
O. M. PACKARD.
New York.

RECEIPTS.

Previously reported,	\$58 40
St. John—	
Per Mrs. Flaglor,	1 35
Cornwallis—	
Per Miss M. Reid,	1 00
Milton—	
Per Miss K. Kempton,	6 55
Leonardville—	
Sister Lena Leonard,	1 00
Southville—	
Per Sister M. E. Gates,	3 00
	71 30
SUSIE B. FORD,	
Treasurer.	

Original Contributions.

SINCERITY.

It was once said to the writer "That whatever one thinks is right to him is right." He meant by this that if one is sincere and honest in what he believes, he is all right and will be saved. If this is so, then our salvation is in ourselves and not in another. If we are saved because we are honest and sincere in our own thinking and believing, then it makes no difference what we think or believe, as we can be just as honest and sincere in believing a lie as in believing the truth. Let us try this rule. I am thirsty. I drink what I honestly believe to be water. But it happens to be arsenic. What is the result? No harm done, do you say? Why? Because I was honest in believing it was water. No, indeed, this rule will not work in this case. Why? Because arsenic will poison, and however honest we may be will not change the nature of the arsenic. Then we are safe in saying that it is not our thinking or believing that saves us or destroys us, but *what* we believe. That is, we live by *what* we eat, and not by what we think or believe. This is true in every thing that pertains to life. The truth of God is what saves us and not our views in regard to it. "If we know the truth it will make us free." Error cannot make us free, however sincere we may be in believing it. If an error could save us because of our sincerity, why all this sacrifice on the part of Christ to give us the truth? Truth will save us if accepted. Error will destroy us regardless of our sincerity. All admit we need sincerity in the acceptance of truth. But the question before us is, Can sincerity alone save us, or will our sincerity in believing an error destroy the influence of that error upon our hearts and give it the benign effect of truth? But how can we know we have the truth? One man studies the Bible and he becomes convinced that certain things are right. Another man studies the Bible just as earnestly and honestly, and he does not see it as the other. How are we to know which is right? There is only one answer to this—the life must determine which is right. "By their fruits, you shall know

them. He who has the truth in his heart must and will have the fruit in his life. It matters very little to the world how much we may claim to have the truth if we have not the fruit. The world will not believe us.

The truth in the heart will produce love, joy, peace, kindness, long-suffering, gentleness, as certain as that wheat will, in good soil, produce wheat. This is the way we test the value of truth,—by its effects in our lives. If a man can produce this fruit without the truth, then we have no possible need of the truth; for here is the very design of truth, to save the man—that is, to make him better.

Very often we destroy the very principle we advocate by our actions, because actions always speak louder than words. We once knew a man who was contending for the truth and nothing but the truth call his brother man bad names—said he was a "corrupter of the worship," etc. He evidently believed he was walking in the truth; and who would dare say he was not honest and sincere in his belief? But who can say that such fruit of evil speaking could possibly be the fruit of the truth? The truth of God will bring us into sacred union with God, and if at peace with God we must and will be at peace with the child of God. Unity with Christ means unity with all who are His. Here is our test as to whether we have the truth.

While it is true that the truth produces the fruit of a Christian life, it is also true that the power of the truth is in the life. The power of David Livingstone's life over Stanley in the dark continent beautifully illustrates the power of a Christian life. Stanley, when he entered Africa, was an agnostic; but the bright and shining light of Livingstone's life converted him to Christianity. It was not Livingstone's arguments, as he said but little on the subject; but it was his life that led Stanley to see the truth. The light of God's truth in the life of Man will lead others to glorify God. M.

CHURCH DEBTS.

Church debts are easy to get, but just as easy to get rid of if every member of the congregation will give, not what he would like to, but what he ought to give. One hundred dollars debt on a church of fifty members may be a great burden for half a dozen brethren to carry, but easy if the remaining forty-four, no poorer perhaps than the others except in liberality, would each bear his part of the burden. Church debts exist, because in most cases the minority are compelled to assume a responsibility for which they are incompetent. Parsimony rather than poverty places them in this unenviable position. If a church of twenty members build a house of worship at a cost of two or even three thousand dollars, and pay for it, they would be regarded as models and marvels of liberality. But there are churches among us, not many perhaps, that have done this very thing; only instead of twenty names on the church record there were a hundred or more, but the few projected the plans, saw the work to completion, and almost if not altogether liquidated the debt; and with the same magnanimous spirit that marked their giving, shared the fruits of their labors with those who could not or would not labor. No church should have a horror of debts and allow their efforts to be paralyzed on that account, for a church that contracts debts greater than it is able to meet, sins as much as the one that will not pay its debts when it can, and knowing that a debt can be removed, at the first call a conscious strength should fill every congregation, rather than the fear of the mortgages. As long as impossibilities are expected and crushing burdens imposed on the few, as long as men serve the flesh rather than the spirit, feed avarice, and stultify benevolence, church debts will exist not because men cannot, but because they will not pay them. B.

HOBBIES.

How easy it is to be a hobbyist! So prone are we to believe that that which interests us most, must be of the same interest world-wide. When once possessed of that idea and our hobby holds the reins, we are apt to take up the entire road. With our practical theory, the theories of others are visionary. So important is our's that all others are worthless. Our's does not admit of a flaw, but all others are glorious combinations of confusion. We have found the medicament of every ill, the termination of all disputes, the arbiter of all difficulties heretofore incapable of adjustment. I heard a lady temperance lecturer say not long ago that David wrote the ninety-fourth Psalm in view of the nineteenth century legalized liquor traffic; that the saloon counteracts all the good done by the prayer meeting and Christian endeavour; created a spiritual death so great that preachers holding revivals could not induce a single soul to express a determination to lead a new life, and many like things which must be taken with a grain of salt, believed with a mental reservation. The instance is only one of a hundred, but the lesson is easily learned. E. B. B.

TRUE TO LIFE.

At the meeting of the official board of a church not far from the unpretentious town of B—finances were discussed—that awful subject which sometimes makes us wish we had never "joined meet'n'." A protracted effort was talked of and all agreed as one man that a big protracted meeting—bigger than those we read of in the papers—must be held. But the depressing remark was made that it would cost money—a great deal of money. 'Twas ever thus. Some one always puts a damper on everything. But it was said, and no sooner was it said than a good brother, an excellent brother, one who has stood by the church through thick and thin, and who has done more than some much older than he, remarked that "If you keep tapping the tree for sap so often the tree will dry up." Splendid thought. Embalm it evermore. Would that we could see its deep immeasurable meaning. But the end is not yet. Another brother who fits in church work anywhere, from passing the collection plate to mapping out the future history of the church, and who always keeps a "mighty thinkin'," remarked slowly and with great deliberation, "Yes, my brother, and if you don't milk a cow regularly she'll dry up." E. B. B.

A native Chinese child can be kept and educated in that land by our missionaries for the sum of fifteen dollars a year. This seems to us an almost impossibility and yet it is true. If any of our churches would like to take upon themselves the care of a child, thereby doing missionary work in one of the very best ways, I would be glad to give any information needed on the subject.—E. B. B.

Satan has got thousands of men into trouble, but he never got one out. He led them into theft, but he would not hide the goods or bail out the defendant. The spider shows the way over the gossamer bridge into the cobweb; but it never shows the fly the way out of the cobweb over the gossamer bridge. I think that there were plenty of fast young men to help the prodigal spend his money, but when he had wasted his substance in riotous living, they let him go to the swine pastures while they betook themselves to some other newcomer.—Talmage.

We should feel sorrow, but not sink under its oppression; the heart of a wise man should resemble a mirror, which reflects every object without being sullied by any.