

impossible for a man to get away from his responsibility as it is for him to flee from his shadow; and it will remain impossible until the Atlantic coast can retire from the ocean, or the flame hide itself from its own light.

If this world shall ever be saved it must be through individual effort. The Andrews shall have to find the Peters, and the Philips the Nathanaels and bring them to Jesus. And if everyone understood that, in some degree, he is directly responsible for the salvation of those around him there would be so many accessions to the church that we might conclude that the dawn of the golden age of the church on earth was appearing. Where is it that the most successful protracted meetings are held? Is it where all the work is placed on the preacher? By no means. Send him to some places, and although he have the eloquence of a Demosthenes and the logical acumen of Aristotle, and the earnestness of a Chrysostom he will labor in vain because the people are as cold as ice. He exhausts all his energies in trying to warm them. But send him to a place where the church members are active and earnest, where all labor with him for the salvation of souls, and there will be rejoicing among angels in the presence of God over sinners washed in the blood of the Lamb. Remember your responsibility. H. W. S.

CRUMBS.

Dr. Liefchild's rules for the delivery of sermons: "Begin low, proceed slow, rise higher, take fire, when most impressed, be self-possessed."

STATISTICS OF DEATH.—The yearly mortality of the globe is 40,000,000 persons. This is at the rate of over 100,000 per day. Each pulsation of the heart marks the decease of some human being. The average of human life is 33 years. One-fourth of the population die at or before the age of seven, one-half at or before seventeen. Among 10,000 persons one arrives at the age of 100 years.

TEMPORAL AND ETERNAL THINGS.—"Over the triple doorways of the Cathedral of Milan are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses and underneath is the legend, 'All that which pleases is but for a moment.' Over the other is a sculptured cross and there are the words, 'All that which troubles us is but for a moment. But underneath the great central entrance to the main aisle is the inscription, 'That only is important which is eternal.'"

All men adopt as their motto, "Win gold." But men are distinguished from each other by the practical ending of that motto. The vain man adds, "and wear it;" The generous man, "and share it;" the miser, "and spare it;" the prodigal, "and spend it;" the usurer, "and lend it;" the fool, "and end it;" the gambler, "and lose it;" but the wise man, "and use it."

BIBLE RULES FOR GIVING.—1. By principle and habit. 2. In the spirit of stewardship. 3. According to ability. 4. Willingly and cheerfully. 5. Secretly as unto the Lord and not to men. 6. As an act of worship. 7. In faith. 8. Intelligently.

SLOPPING OVER.—Suppose you are guilty of "slopping over," what of it? You should esteem it a virtue rather than a crime. The world may call it "gushing," but the Bible calls it "earnest in spirit." Some one has said that you "can't carry a brimming pail without its slopping over." Put a pint of milk in a big pail and it will stay there. Take a man with but a pint in him there will be no danger of him slopping over. Bring a bucket of water from the well and it will be slopping over all the way and every blade of grass and

daisy is glad of it. Bring your cup brim full to our annual meeting.

OBSTRUCTIONISTS.—"There are people that are great, like Dr. Guthrie's elder, who could do nothing but raise an abjection. They are good on a PULL, but it is only on a PULL BACK. They used to say of Lord Eldon that the amount of good he prevented was greater than the sin that any other man had done. William Wilberforce wrote and spoke and worked for twenty years against an opposing parliament to get the slave traffic stopped by England. William Carey was hindered ten years in carrying out his plans for missions by the apathy and lethargy and opposition of his brethren."

ANALYSIS OF PREACHER'S ZEAL.—"Personal ambition, 23 parts; love of applause, 19; pride of denomination, 15; pride of talent, 14; love of authority, 12; bigotry, 10; love to God, 4; love to man, 3."

Moody's address to the graduates at Northfield consisted of these two words: "Consecrate and concentrate;" and he added a motto that he saw in England:

"Do all the good you can
To all the people you can
In all the ways you can
As long as ever you can."

The prospect looks encouraging for a very interesting and profitable annual meeting. The subjects and conferences to be held on Saturday. The "prayer meeting" and "church work" are of the greatest importance to us just now. The great question now is not Is the Bible true? That is settled long ago. But are we true? This is the burning question to day. To spend our time over the doctrinal attitude of the church when so many are dead and dying practically, is to fiddle while Rome is burning.

Every lover of the cause of Christ should come to the meeting with his heart and head full and ready to receive and impart instructions as to how we can reach a successful condition of work in the churches. It is not a stock phrase to say we are passing through a crisis. We have a battle to fight, not of yesterday, but of to-day, and that battle is on practical Christianity.

Three-fourths of the differences between us and many of the denominations have been surrendered, and to many the real difference is not sure, in matters of doctrine, but practically there is a wide difference and unfortunately for us the difference is against us. The live, earnest, wide-awake church is the one that must and will succeed. Right here is our crisis in these Provinces. Come, dear brethren, to the annual and lend your wisdom to this work. "Withhold not good from them to whom it is due when it is in thy power to do it."

WAS IT FERMENTED WINE?—I notice of late that it is taken for granted the wine that our Saviour produced at the marriage in Cana of Galilee was fermented and therefore intoxicating. But how this conclusion is reached I cannot see. I am unable to find even a hint that the wine was fermented. They had in those days both fermented and unfermented wine. We read in Matt. ix. 17: "Neither do men put new wine into old bottles else the bottles break, . . . but they put new wine into new bottles and both are preserved. This new wine was in this case unfermented wine. If it was wine already fermented how could it burst the old bottles? The new bottles were made for the wine that had not gone through the state of fermentation. This shows plainly they had unfermented wine and bottles suited to it. Why was not the wine of the Saviour's make the same kind? There is absolutely nothing to lead us to suppose that our Saviour lent His influence to the drinking of intoxicants by His producing it. H. M.

News of the Churches.

NAUWIGEWAWK, N. B.

Our visit here was brief, only one week. There being no chance for meetings at Nauwigewauk we held our meetings on Sunday in other localities. We spoke in the morning in the Baptist house at Hammond River. In the evening we spoke in the school house at Lakeside. We have about twenty Disciples here in Nauwigewauk and the adjacent localities. We visited the most of them, and was pleased to find them interested in the work of the Lord. The one thing needful there now to secure success is a house of worship at Nauwigewauk. As this is about the centre of the different localities, we agitated this matter to the best of our ability, and, no doubt, a house will be erected there in the near future. When this is accomplished there will then be a good opportunity for a successful work in that section of the country. The limited circumstances of these brethren make it seem quite impossible for them to undertake the work. But the most difficult part is in making a start. It takes much longer and is much harder to make up their minds than to build a house. Let some benefactor donate the land, and then let some one, either a brother or sister, go and drive a stake. The first blow is the one that tells. The news will spread, the interest will increase, and soon the house is built. We wait anxiously to hear that work has commenced. H. MURRAY.

CORNWALLIS, N. S.

After an absence of about six weeks, we are again at home and settled down to our regular work. After leaving River John, where my last letter left us, we came to Pictou, and spent a few days with the few brethren there. The brethren procured a hall in which we held meetings over one Lord's day. The attendance, considering the few brethren we have in that town, was encouraging. Our stay among these kind friends was very enjoyable, and we trust not altogether without profit to the faithful ones there.

Bro. D. Fullerton has some grand things in his heart in the interest of the cause of God, which we hope he may live to see realized.

The brethren in Cornwallis were without a preacher but one Lord's day while we were absent, as Bro. Cooke filled my regular appointments for five weeks. From each of the places where Bro. Cooke preached I heard nothing but good words for him. His preaching was well liked.

The one Lord's day the brethren were without regular preaching did them good. They saw how good a meeting they could have without a preacher. This is just as it should be. Churches should not be too dependent on their ministers. I pity that church that cannot get along a few weeks without regular preaching. It is certainly a mark of weakness. With the talent and interest this church is now developing, a profitable and interesting meeting may be held at any time. Our Lord day evening meeting, carried on altogether by the members of the church, and principally by the young, is of more than usual interest. It has been my privilege to attend two of these since returning home, and find that the interest has steadily increased, so that a larger congregation is now called out than could be gathered for regular preaching. And I am very confident the meetings are more profitable, unless they should get a new preacher. Altogether our work here is encouraging. We hope for a bright future. E. C. FORD.

Port Williams, Aug. 19, 1891.

TIVERTON, N. S.

We have nothing to note by way of progress, except in improvements to our house of worship. The carpenters began work July 1st, and we hope