

find yourself so friendless if you will remember that he who will have friends must show himself friendly.

OUR readers will be surprised when they read the census returns giving the membership of the various religious bodies in Canada. They will be especially pained to read that while in 1881 the Disciples of Christ in Canada numbered 20,193, they have in 1891 apparently decreased to 12,763, or a decrease in ten years of 7,430, or 743 annually. In two more decades at this rate, the census enumerators shall have done what many combined influences at work for the last three-fourths of a century have not been able to accomplish, namely, tear us up root and branch. Truly they are a wonderful class, and their work is one of the marvels of the age. But we have this satisfaction, that while we are becoming smaller in the census returns—which after all does not matter much—we are growing steadily, and in some places rapidly, in this country. Any one who is at all conversant with our history during the past decade must know this to be the case. Of course we lose a great many by emigration, and gain very few by immigration, but the accessions to our churches more than counter-balance the loss. This the returns from the churches abundantly show. Here is a way, however, in which we appear at a disadvantage when compared with the various denominations. We count only those who have become professed Christians, which is strictly accurate; but they include the men, women and children of a family, only some of whom have identified themselves with the denomination. Thus they count the actual membership of the church, those who lean towards it, and those who are surrounded by the family influence. If the census report were accurate, it would have a long and well filled column headed, "Belonging to no church." For statistical purposes it might be well to follow the example of the denominations. We have also suffered, and always will, from the fact that we have so many different but scriptural names. The census taker gets confused, and in many cases the Disciples have been classed among the Baptists. The loss on this account is greater than many think. We must continue to hold fast to our scriptural names. All are correct, and one may be as good as another; but for the purpose of getting our proper place among the religious bodies of the country, it would be well, when the census is again taken, for every one to give his "denomination" as "The Disciples of Christ."

Querist's Column.

[All matter intended for this column should be addressed to E. C. Ford, Port Williams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.]

Q. Please explain the following Scripture. "After this I will return, and will build again the Tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things. Acts xv: 16-17. W. H. A.

A. This is a quotation from the prophecy of Amos ix: 11, and is applied by the Apostle James to the Church as then composed of both Jews and Gentiles. The Tabernacle as erected in the wilderness by Moses was a type of the Church. Thus Paul speaks of the Church as "The true Tabernacle which the Lord pitched, and not man." Heb. viii. 2. But this tabernacle had been destroyed, and the Ark of God carried away among the heathens. But because David prepared a new tent, or tabernacle, and brought the Ark and put it therein, (I Chron. xvi: 1,) thus restoring the true worship of God to Israel, the Tabernacle is called by Amos, "The Tabernacle of David." This, without doubt, would be the Tabernacle which was afterwards

replaced by the more permanent building—the Temple, which the prophet would have on his mind when considering the then low state of the true worship of God.

Thus when the worship of the Temple, which was but the more permanent Tabernacle, ceased, the Tabernacle was said to have fallen down. Indeed the falling down of the literal Tabernacle follows closely the neglect of the worship therein.

When James speaks of this prophecy as being fulfilled in the bringing in of the Gentiles into the Church, he evidently was looking at the Church or true Tabernacle as having been already set up, and as gathering into its folds, not only the Jews, but the peoples of all nations. Of the setting up of this Tabernacle we have an account in the second chapter of Acts, where the promise of our Lord to build His Church, (Matt. xvi: 18-19,) was literally fulfilled.

Home Mission Notes.

Bro Cooke writes us concerning his month's work at Southville, "The people think it was a grand meeting. I was four weeks from home; preached twenty-five sermons; attended 20 social meetings; made over 100 visits; collected \$8 00; and had the pleasure of seeing five units with the church." This shows continued progress in Digby Co.

Bro. H. Murray is still preaching in Halifax. He sends good news from there. "The church has bought a lot, and will soon lay the foundation for a meeting house." We hope the brethren in Nova Scotia especially, will do all they can to make a success of this effort. We understand that a prominent brother in the United States pledged a good sum to them when they laid the corner stone. He will now, no doubt, redeem his pledge, which will help along the building very much.

Sister Ford writes from Cornwallis, "Everything is moving on briskly here. Our Sunday-school is growing in numbers and interest. Our meetings are well attended, both morning and evening. Our evening social meetings are a grand success. Bro. Stevens will soon leave us, but some of our young sisters and brothers have taken the responsibility on themselves, and get up the work and lead the meetings in turn. We feel there is a growth among us all."

We are still unable to get an evangelist to labor in this field. We are yet hopeful of securing one. Meanwhile we think our own preachers are doing good work, and that the money is being wisely spent. We hear a number of reasons for withholding from giving to the Home Mission Fund. One says, "They have not got a man in the field." At the same time we had two—one working in Halifax, the other in Southville. Another says, he "Will not give if we get a preacher from the United States." And yet he is not giving much to support our own preachers, who have been doing good work. Another says, "O, mission boards overrule the churches and elders, and I won't give." Well if he would inquire, he would find out the board does not, but to the contrary the churches state what they will do, and what they want the board to do. And so far as lies in their power, they comply with the wishes of the churches. Another says, "It costs too much money to run a board." Now we want to tell the people that not a member of this board receives a single cent. Another says, "We can't pay our own preacher enough," and he makes that excuse for not helping to pay any preacher at all. Another says, "They don't do anything for our place." We suppose that he is under the first commission, which was to one land and one people. We are under the great and last commission, which is for all places and all peoples. Another says, "I don't see any good results, and what is the use of giving when you

can't see immediate success." Well the weakest Christian can work in the midst of success, but it takes the strong one to work when success is not apparent. He is the faithful one who plants and waters, and trusts in God for the increase. We trust these objections have been answered, and that none will continue to withhold from giving. We need all the funds that the brethren can spare to carry on the home mission work with any degree of success. We hope our receipts will be larger in the future than they have ever been in the past. Many of the brethren have contributed liberally to this fund in the years gone by, and many souls have been saved by the preaching done under the directions of the Home Mission Board. Churches have been revived and established, and untold good done by the men supported from this fund. We can say, "The Lord has blessed us, and our efforts have not been in vain in Him." We feel sure that He will bless everything that is done for "His name's sake." He that planteth, and he that watereth are one; and every man shall receive his own reward, according to his own labors; for we are all laborers together with God. If we help to plant, and water, and labor, our reward is sure. Let us open our hearts, and God will pour out renewed blessings upon us.

RECEIPTS.

Previously reported,	\$239 60
St. John—	
Young Peoples M. B.,	1 60
Coburg St. Sunday-school	10 28
Southville—	
Per H. E. Cooke,	8 00
Milton,	2 40
Westport—	
Per Miss Howard,	1 50
Cornwallis—	
Per Miss S. B. Ford,	6 00
Per River John, from a devoted friend,	5 00
Total,	\$274 38

J. S. FLAGLER.

Secretary.

Foreign Mission Notes.

"The position of women in Japan is doubtless better than in almost any other eastern country, and yet Sister Garst writes, "The life of the average Japanese woman is so unlovely that eternal life seems to hold no charm; she prefers extinction. Is this all a sad, dark picture. Oh! may the pathos of these unhappy truths, whose awfulness is beyond the power of the pen to portray, prick every Christian woman's heart till the life-blood flows for their healing,

Why are not you, my sister, the Roman's brilliant toy? the Greek's pretty slave? India's shame? or Africa's burden bearer? Why did not your father barter you for cattle? Why is not your little daughter, just in the pride of her first school-days, a forlorn little widow, crying with hunger on her fast days, with no loving mother to soothe and kiss away the tears, the drudge of her dead husband's mother and sisters? Why is not your hand red with the blood of your baby girls? My Christian sisters, it is because, and only because, God has permitted you to enjoy the light and liberty of a Christian civilization. Owe we nothing for our boundless blessings? We have done naught to merit our superior privileges. 'Tis the free gift of the Divine love."

"GIVE YE THEM TO EAT, FIVE LOAVES AND TWO FISHES." Jesus never ignores what we have on hand. He takes our little and uses it; our meagre gifts, and employs them. What ability we have should be put forth. Little things touched by Christ are mighty.

"TO SIT BEFORE THE MULTITUDE." Suppose they had kept going over and over the front row when those in the rear had nothing? It would have been a type of the conduct of many churches in their sinful neglect to give the bread of life to the perishing millions."