

as motives and incentives for giving, the wants and the demands of the cause or persons who are the objects of charity. If the solicitor is a poor beggar, not having a talent for reaching the hearts and sympathies of the people, the supply will generally fall short of the demand. But as the Apostle says: "It is the love of God constrains us." "He who was rich for our sakes became poor." Believing this, we are constrained to prove our love by our sacrifice for Him. Only those who give from love to Christ can give acceptably; and it is also true, that only those who give for the sake of Christ, can love acceptably. You see that it is impossible to separate the spiritual from the natural in our work and worship. In the order of worship, as recorded in Acts ii. 42, we have in those four acts of worship, the "fellowship," which all admit to be the contribution. Here we have the act of giving, a duty equal in importance to any of the other acts of worship. How can we neglect this duty and be loyal to the authority of Christ. The same duty is made emphatic by Paul in 1 Cor. xvi. 2, where we are commanded to "Lay by in store on the first day of the week as the Lord hath prospered us." Think of a person who believes in God and professes to love him and accept of His Divine authority, giving to the Lord, out of his income, a few cents whenever he chances to have it in his pocket!! Laying up treasures in heaven at the rate of a cent a day!! The only chance such a person can possibly have in the next world, is on the ground of his ignorance. But the next question you ask, is one we cannot answer: "Whether it is ignorance or selfishness, that is the cause of the failure in this imperative duty?"

You may ask—How is it possible for those who have nothing, to fulfil this command? I suppose the Lord will have mercy on those who have an empty pocket, the same as those who have an empty head. The lack of power to think or to give are equally subjects of Divine mercy. But this will not apply to the man who can give five cents for a fig of black jack, and have nothing left for the Lord. It is a question whether those who plead poverty are not poorer in vital spiritual life than in their pocket. We remember when in the church at Ayer's Village, Haverhill, Mass., we had a good sister who was supported by the church. She, as well as the church, understood that when she received money from the church it was as much her money as any she might receive from her labor. She therefore devoted a portion of the income from the church to the Lord's cause, and thus enjoyed attending to this duty of giving. You may see, therefore, that the number who are not able to give are like angel's dreams, few and far between.

I am glad that you sent me this question, and that you, with others with whom you associate, are coming to realize the magnitude of this question, and how impossible it is to fulfil the work and mission of the church. While we are indifferent to this duty, the world can see that our zeal for primitive faith and primitive order, is only a veneering to cover our failure in the consecration of our lives to the cause of Christ.

H. M.

GULLIVER'S COVE BUILDING FUND.

Previously acknowledged,	\$235 43
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Tiverton, N. S.

CANADIANS AT "OLD K. U."

They are a happy lot! Though far from the land of their nativity, yet they do not, while they turn to that land with all the love of true patriots, pine away with sadness from living "on a foreign strand." Everything at the "old K. U." is congenial for the most part of their Canadian tastes; but if they find their leisure moments (which are not many) growing wearisome, they gather themselves together to feast and sing. The old dormitory oft on these occasions re-sounds with the symphonic strains of the "Maple Leaf," and the equally symphonic but more generally loyal notes of "God save the Queen." Nor are these gatherings entirely for thought and song, of home and mother; they frequently take the form of a symposium, not a literal symposium, but one for the development of philosophic thought only.

To a person without the experience of travel or sojournment in any foreign land, the bond of sympathy that unites all persons born on the same soil is incomprehensible. In a foreign country a native of Ontario is to a Nova Scotian as a Nova Scotian and a native of New Brunswick is to an Islander as an Islander. It was this bond of sympathy that brought about a Canadian gathering at the home of Bro. John Simpson, No. 239 East Fifth St., on Thursday, the 10th inst. When the invitations were received every Canadian heart beat for joy, for well they knew, some from hear-say and others from experience, that Mrs. Simpson would have prepared for them a most sumptuous dinner. About eleven, *ante meridiem*, they gathered. Music, song and philosophic discussion helped to wile away the moments until dinner was announced. It is needless to say that they did justice to that dinner; and when I tell you that three of the six present (two of whom had been nursed back to life by the skill of Mrs. Simpson) were just recovering from severe attacks of typhoid fever, and that all once necessary restrictions in diet had been set aside by the physician, you will have a better conception of the *fulness* of that repast. Not only did the convalescents Stewart, Simpson and Stevenson comply readily with the importunities of their hostess and partake liberally of the many and varied dishes, but Norton, Stevens and Leonard by no means went empty away. A huge turkey, carved by the student "Bob," soon fell before the fever-starved and dormitory fed invaders; but it was the third course that delighted every Canadian present; for before them was set, what? a huge English pudding. Simultaneously and involuntarily did every mind turn to the happy yule-tide in their own far-off home. Visions of the past floated before them. Again encased in furs and snugly packed in Canadian pungs, with jingling bells and merry laugh they speed over the glistening snow-covered road; again they are awaiting their Christmas dinner, the pudding gently simmering in the pot, the goose roasting in the oven. These homelike thoughts passed through their minds as this novelty in an American household was placed before them.

Dinner over, they renewed their philosophic discussion, engaged in games of different kinds, and closed a most happy day by singing "My Country 'Tis of Thee," and "God Save the Queen." It is certainly pleasant for Canadians to find in this far-off southern city of Lexington a brother Canadian who, with his kind and cultured American wife, gives a hearty welcome to his countrymen. Bro. John Simpson is a Prince Edward Islander, who came to Lexington some years ago to attend the Bible college. After graduating he took to himself a wife and settled in Lexington, where he now resides. In conclusion, I would say to my

Maritime brethren who think of fitting themselves for the ministry, that Lexington is the proper place to do so. I cannot in this article enumerate the reasons why Kentucky University should be chosen, but let it suffice to say that here are the men of the "Reformation;" here alone can you find the talents of a McGarvey, a Loos, a Grubbs, or a Graham. No student will receive here any other teaching than that of the good old Bible, for that book is taught here as it is nowhere else in the world. Come, then, to the Bible College and receive the full benefits to be derived from a judicious study of the scriptures. The Canadian students here send greetings to their brethren in Canada, especially in the Maritime Provinces and Ontario, wishing them a happy new year.

ONE OF THE BOYS.

Lexington, Jan. 12, 1895.

WEST GORE LETTER.

In the *Homiletic Review* for January I find an article from the pen of Arthur L. Pierson, D. D. (Presbyterian), on the covenants, based on the seventeenth chapter of Genesis. What he says on infant baptism is so good that I give my readers a part of it. He says: "It must be confessed, however, that there is a lack of any positive statement in the word that baptism takes the place of circumcision. This seems a mere assumption. Whatever argument is constructed to justify the sprinkling of infants should have a more solid foundation than such a groundless assertion." So much, so good. The *Independent* (New York) devotes considerable space in a late issue to "Church Statistics." We learn from it that the Disciples of Christ in the whole world numbers 907,015. Our net increase in four years has been nearly 300,000. This compares very favorably with larger bodies. The Roman Catholic increase is over 1,000,000. Go on Disciples, the world for Christ.

Our work in this county is moving along quietly. Bro. Shaw, from Halifax, has been up preaching in Elmsdale, and will likely make that a mission point. Our Mission Band at West Gore held a concert the evening after Christmas and made a grand success of it. Much credit is due to the sisters who have this in charge for the pains taken to train the children, and then you know the children of West Gore are unusually bright. We have had a very enjoyable visit from our Bro. M. B. Ryan. He preached several times here and twice at Elmsdale, and I hear good accounts of the preaching. He has gone back to his field of labor in Pennsylvania, but will be back next summer. Now I think where we have so many churches needing preachers that an effort ought to be made to make him "sick" next time we catch him down here. He is a splendid preacher and a good man. During the short time he was here I found him to be a brother beloved in the Lord.

In Shubenacadie the work moves along nicely. Bro. Bruce Wallace, our senior elder there, has been sick, but we are thankful to know he is recovering. At Nine Mile River our meetings are well attended, and considerable interest is manifested in a connected series of discourses I am delivering in order to clear away the mystery that has been thrown around the plain old gospel. In Rawdon there is nothing new. Bro. James Aubry has been ill, but is now improving. We are making an effort to start a union prayer-meeting. In Newport the brethren are all alive, and while they are encouraged by the past are in hopes of much good being done in the future. Our collection there for home mission work was good.

The winter is passing away without much stormy or cold weather, and in a short time spring will be here.