

In addition to all the other powerful motives which stimulate the Christian to activity there is one which the Son of God assigned as a reason for his unwearied exertions, "The night cometh when no man can work;" the night of death that will put an eternal end to all our labors for the glory of God in the salvation of man. The longest summer day soon elapses, and he who toils from its dawn to its close, soon has to say, "My labor is done!" So time will soon end with those you wish to benefit, and will end with you.

How long have we young people of this county been idle? How often we have said "We cannot do anything!" To-day we must all be convinced that the young people of the different churches represented here have a work to do. Shall we do it? What have we been doing in the past? We have been depending upon a few of the members in each church who are the true and the tried. They will soon be gone. Who is to fill their places? Let us try to help them bear the burden now, that we may be prepared to carry on the work when they have gone to rest.

If it is God's will, we hope to meet in our county meeting next year. Then let us to-day make up our minds to return to our homes and churches to work, and when we meet at that time, let it be reported that there have been one hundred additions to the churches. Work for this during the year, and let it be known throughout the country that the young people have gone to work, and that they have a relation to church work. The sacred Scriptures direct us diligently to improve the fleeting span of life, to live sensible of its uncertainty, and waiting for its end. Let us look therefore on time as time ever coming nearer to its end, and try to spend its golden moments as in our dying day we will wish to have spent them. How often we have heard of such reflections as these being made on a death-bed, "Oh! had I but spent the time that I have wasted in idleness in the service of my Master." There is so much more happiness derived from work than from idleness. Then let us be active and zealous for the time is short. Think how short is our day of labor and how long, how near, the eternity of rest. Hear the voice which says, " whatsoever thy hand findeth to do, do it with all thy might."

Christ suffered and died for us that we might live eternally; and now he has gone to prepare a home for us in heaven where we will dwell with him forever. May we continue to sound his praises while on earth, and confess his name at every opportunity, that he may confess us before the God of heaven, and when this life is ended, may we hear the welcome plaudit, "Well done, good and faithful servant; thou hast been faithful over few things, I will make the ruler over many things; enter thou into the joy of thy Lord."

Selected.

WANTED—A SKY LINE.

The most pressing need in the church just now is a distinct line of demarkation between the children of God and the children of this world. We remember once to have heard old Dr. Colver say, with a great sigh of relief, after returning from a three months' visit to England, during a particularly foggy season: "Thank God for an atmosphere where one can tell which is cloud and which is sky. For three months I have been in England, and in all that time I could not be sure in a single instance where the clouds left off and the sky began." That is too much the case with the church and the world, as at present seen. The church, as a spiritual body of men and women, is not clearly marked

off from the world. The lines of each interpenetrate far into the region of the other. The world is in the church, and the church is in the world. There are, of course many individual Christians whose lives and characters are so distinctly Christian that no one questions on which side of the moral conflict now going on among men they are; but this is not true of the church as a whole. Yet this is just what is most needed, and what our Lord expected the church to show forth.

We need as distinct a sky line around the spiritual organization as there is about the building in which the church worships. Passing through any city or village the traveller has no difficulty in picking out the churches from other buildings. Church architecture has a distinct character. Of old it was intended to symbolize the faith, thoughts, and aspirations of the worshippers. Its cruciform plan told of the cross as the foundation of the Christian hope, and every stone was built upon that cross, until the whole building was one grand expression of it. Its spire told of the heavenly aspirations of the church worshipping within. Strength and beauty, purity and hope, were wrought into its columns, buttresses, tracery and ornamentation.

Is not this what is expected of Christians? Are not they a peculiar people; a spiritual temple built up unto the Lord? Is it not said of them that though they are in the world and yet not of it? are they not designated by the Master himself "the light of the world," and bidden to "shine" in the midst of a crooked and perverse nation, "holding forth the word of life?" Can this be done unless there is a clear and marked difference between the church and the world, not in any mere way of creed assent or formal church organization, but in the sharp and distinct lines of life. Every Christian life ought to be an illustrated sermon; every Christian man and woman ought to be "a city set on a hill," and so shining that all men may see, not them, but their good works, and so be compelled to glorify God. If we go back to the time when our Lord came into the world, we must see how sharply he stood out against the murky world-life, and not less so against the formal religious life of the Jews. A clean-cut line divided him and his disciples from the rest of the world. He was a light so intense that worldliness and wickedness could not come near him without being exposed. His disciples were "ordained" to the same mission in the world.

It is not so now. As a rule, it is difficult to distinguish between the respectable unbelievers who "patronize" the church with their presence, and the church itself. And, again, it is difficult to discriminate between the church-going unbeliever and the upright men of the world, who are content that their wives and children should be Christians, while they themselves hold aloof; and this more positive form of unbelief is shaded off into pronounced infidelity, and that again into ribald opposition to all that is good and seemly. Once, the church and the world walked far apart; but now, as a rule, they are hand and glove in social and business-life, and mixed up in all the ordinary amusements which are so essential to the world that knows not God. Christian men are as eager and greedy in getting the goods of this world, are as busy in laying up treasure on the earth, and as ambitious and determined to be "rich," as their unbelieving neighbors. The prodigal expenditures of the "rich men" of the church on things which make for the pride of this life are not more than matched by the same kind of expenditures by worldly men. Thousands are squandered on "the lusts of the flesh and the lusts of the eye" by Christian men and women, while hundreds at best

are giving with grudging hand to the cause of the Lord.

All these things are observed by the unbelieving world, and when the pastor or some evangelist urges Christ upon the unsaved men and women whom they meet, either in or out of the church, they are thrown back in their teeth. "There is no difference," said a worldly man to us not long since, "between us and the church members, save that they profess to believe something and we do not." We are afraid this is too nearly the case in many instances.

What is needed is such a difference in the temper, bearing, conduct and aim of life, and in the work and walk of the church, that all men may know that the "Lord doth put a difference between the Egyptians and Israel." The Christian's speech ought always to "betray" him, and his life demonstrate that he has been with "Jesus and learned of him." The preached gospel is shorn of half its power for the lack of a testified gospel. This does not mean pharisaical separation, but Christian separation. Christ was more separate from sinners than the Pharisees were, and yet he did not hesitate to touch them, and eat with them, and be their friend. So ought Christians to be separate from the world, while we are in constant touch with it. Let us have the sky line.—*The Independent.*

To simply work is nothing; we must do it for Jesus' sake. Many of the busiest people in the world forget to consecrate their labor, and then wonder at the absence of expected fruit.

True dignity is never gained by place
And never lost when honors are withdrawn.
—*Massinger.*

To practice patience, that requires nearly as much practice as music.—*Ruskin.*

Live to explain thy doctrine by thy life.—*Prior.*

Married.

TITUS-GRAHAM.—At Westport, Digby County, N. S., November 7, by H. E. Cooke, Mr. William W. Titus, son of Mr. Edward Titus, to Miss Carrie M. Graham, second daughter of Mr. Holland Graham. All of Westport.

KENT-WAYE.—At New Glasgow, P. E. I., on the 15th of November, by D. Crawford, John Nelson Kent of New Glasgow, P. E. I., to Millicent Jane Waye of Hunter River.

McEWAN-WALLACE.—In the North Street Church, Halifax, November 14, by W. T. Shaw, assisted by D. G. McDonald, Wm. R. McEwan, of Milton, Queens County, N. S., to Evelyn Wallace, of Halifax.

Died.

CRAWFORD.—On the 8th of November, at her son's residence, Middleton, P. E. I., aged 89 years, Sister Marion, relict of the late William Crawford. Our sister in early life gave her heart to the Lord. Many years ago she became a member of the Baptist church in which she remained till her death. Her influence with her family was such that they all followed her example. Though at too great a distance from them to join the church of the Disciples, if so disposed, they lived in warm friendship with them and when opportunity offered always joined with them at the Lord's table to remember his death. She died as she lived, happy in the Lord.

McCULLY.—At Rivordale, Digby County, N. S., Oct. 19th, Bro. Charles McCully in the 32nd year of his age. Bro. McCully was baptized by Bro. D. Crawford, upwards of forty years ago. He was residing with his son, Bro. Augustus McCully, at the time of his death. The writer conducted the funeral services, the sermon was preached from Mal. 3: 17. H. E. COOKE.

SUTHERLAND.—At Mill Village, Hants County, N. S., after a lingering illness which he bore with Christian fortitude and patience, Burton Sutherland, in the 31st year of his age. He was baptized by the writer some time ago, and it can truly be said his end was peace. He leaves a wife and one child as well as a large circle of friends to mourn his loss. W. H. H.