

of his granted abnormal growth—Roman Catholic church. What logic for a doctor of divinity! We are led to exclaim with David at the death of Saul, "Toll it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

Wheroin Christianity differs from all other systems of religion is in its simplicity. It can never become complex. When this happens it loses its force or power. The Gospel of Christ is that power which brings salvation to the soul. Romans i; 16. It is the Gospel of Christ that superinduces the new life in every soul that obeys it. I Cor. iv. 15. The Gospel can never evolve. In every age he that believeth and is baptised shall be saved, but he that believeth not shall be damned. There is no room for evolution in the Gospel. The Spirit through Paul pronounces the Anathemas of the church upon any one, be he an angel, who may preach any other Gospel than that which he preached. Gal. i. 8. Brethren be non carried about by every wind and doctrine but search the Scriptures for they testify of Christ.

JACK.

DON'T ALL SPEAK AT ONCE.

Dear Christian: We often have good advice from our dear brethren writing in your columns relative to the cause and effect of church growth, activity and prosperity; and now I am going to ask for some more concerning a particular case; for the counsel heretofore, though excellent, has been too general to afford all the light I desire. It is concerning the church of which I am a member, and which we should like to see doing more active work for the Master, if possible. I shall give you the principal facts, and shall expect several answers from different quarters.

There are about twenty local members, we having lost some by emigration; and an average attendance of about fifteen at our social meetings; not an "outsider" ever putting in an appearance. We have almost no adherents to the church who are not members, and very few young people at all. We have one elder and two deacons, leaving about six other male members, every one of whom takes part in our social meetings, which are held on Lord's day morning only. But we have a preacher about one fourth of the time though irregular, he living at a distance, who has a good hearing except when we try to hold a protracted meeting, and then everybody studiously avoids us, except our members, and some of those are so remote they cannot attend regularly. There are three sectarian churches right in the vicinity in a not very thickly settled country district, and the opposition has always been very bitter. Church is over twenty years old, and has seen somewhat better days. Now, dear brethren, let us hear from you—a whole lot of you—immediately. What shall we do? We are all willing to work. Don't try to locate us, that is not to the point.

P. P.

The above affords a most excellent opportunity for a number of our scribes to give some of their best thoughts on successful church work. Perhaps there is no one question that could be more profitably considered just now. Here are a number of faithful brethren trying to build up the cause of Christ, but judging from the above representation, are failing to induce even one "outsider" to attend their meetings. There must be some cause for this failure, that is largely in the power of that faithful little band to remove.

Doubtless these brethren have the truth and earnestly contend for the faith which was once delivered to the saints, and yet they are failing in the very work they seem anxious to do. An average attendance of fifteen members, out of a membership of twenty in a country district, is certainly good. We must look elsewhere for the

cause of failure to induce the people to attend the meetings of the church. It seems that when the preacher is present there is a good attendance. From this we conclude that the people are there to go to meeting, if the interest is such that they are induced to do so. The easy conclusion is, make your meetings so interesting that the outsiders will be pleased to attend.

We are not in a position to know anything of the nature of the meetings as regularly conducted, but, judging from what we have seen of such attempts to maintain true worship, we think it quite likely that these brethren meet without any preparation to edify one another, and run those meetings in old ruts that have little or no attraction for those not Christians, and too often fail to interest, or profit even the members. Then we think in reading between the lines we see another, if not the cause of the failure to make those meetings so interesting that the people would gladly attend them. P. P. says that besides an elder and two deacons they have "about six male members, every one of whom takes part in our social meetings" from which we conclude that the women keep silent every one.

Now without opening the question whether the sisters should take part in our social meetings which experience has settled in the affirmative long ago, we would suggest that this particular church, or any other similarly situated, is being shorn of more than half its strength when the sisters fail to cooperate to make those meetings both interesting and profitable.

Without enlarging further as to the probable cause of the failure to induce the people to attend the meetings, we suggest that you have live practical subjects on some phase of church work for each meeting and that all either by word or scripture reading, be induced to contribute something toward making the meeting so very interesting that it will not only be a pleasure for the members to be present, but the world as well will come in and be led to see the beauty there in it practical Christianity.

It will be time enough to consider the answer to the question "What shall I do to be saved," when you have succeeded in so interesting some souls in their salvation that they are seeking the way of life. Till then make the every day work of the Christian the subject for your prayerful consideration. This I never knew to fail, to both edify the church and build them up and to lead them to Christ as well.

E. C. FORD.

CHANGES.

The year 1892 is gone with all its changes, and how sad to some are the changes which especially concern their own circles, their own homes. Loved ones have been taken away. Their forms are no longer seen. Their voices are no longer heard, nor is their tender touch any longer felt. It may be the father, the mother, the husband, the wife, the little one; or it may be the only son or daughter, the support and strength of advancing years or failing health.

Every heart knows its own sorrow. Every life knows its own losses. Every bereaved one knows his or her own loneliness. There is no recalling of those who have passed to the other shore. The great stream of humanity flows on. One passes now, another to-morrow, and so on and on and on until we shall all have passed over, and then—what? A better home, a fairer climate, a more permanent abiding place. Where? In the home of the soul. In the city which hath foundations whose maker and builder is God.

Oh, child of God! "His ways are higher than our ways, and His thoughts higher than our thoughts." I know it is easy for those who are not "passing through the deep waters" to philosophise, and say to the stricken heart, "Peace be still." But when the "iron pierces our own soul,"

we speak with another voice, and the anguish which wrings our hearts is blighting in its power. But again; if we in that hour of bitterness could see that God lives, and rules, and reigns; that He is the same in all worlds; that man can not go where he is beyond His reach and care; that His will concerning the children of men is good-will; that God has ordained that death is to His children the portal to eternal glory, and that finally all will be gathered around the great centre—the Throne of God—where will be joy and gladness forever and forever; there is not the least doubt in my mind that tears would be dried; that patience would be strengthened; and that in calm resignation we would await the glorious dawning of the coming morning.

"Let not your hearts be troubled; you believe in God, believe also in Me," said the blessed Jesus. "In My Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto Myself," etc.

"The City had no need of the sun, neither of the moon, to shine in it, for the Glory of God did lighten it, and the Lamb is the light thereof." Over there it will be all right. The sorrow and the sadness, the patience and the waiting are ours; but the triumph and the glory, the joy and the gladness are theirs. "Oh for the wings of faith to rise within the veil and see the saints above; how great their joys, how bright their glories be."

The year 1892 has done a part of the work; the year 1893 will do some more, and so on until the sum total is complete—until the great work of redemption is finished and every wandering pilgrim is brought back to God. When Christ shall deliver the completed Kingdoms to the Father that God may be all in all.

Tears belong to earth, joy belongs to heaven; because sin is on the earth and holiness in heaven. Over there it will be all just right. Then let us dry our tears and learn more fully to "labor and to wait."

O. B. E.

Charlottetown, January 23rd, 1893.

News of the Churches.

St. JOHN, N. B.

Sister S. M. Lamont has removed to Second Falls, Charlotte Co., to take charge of the school there. While here she passed a first class examination at Kerr and Pringle's Business College. Sister Lamont will be greatly missed. She took an active part in all our church work, and there are few who have greater zeal and knowledge. She is now busy building up a Sunday school at Second Falls.

Brothers William and Allen Gates are spending the winter here. They are active in every good work; and such young men are a great source of strength to a church.

We were glad to see Bro. H. Wannamake worshipping with us January 8th.

We have lost a good member this winter by removal. Sister Bertha Read, who was married January 4th, has moved away.

Only one confession and baptism to report; eight new scholars in the Sunday-school this month.

On January 22nd we started a new Sunday-school in the Temple of Honor Hall, Main Street, Portland. There were 42 present. Six classes were organized. 4 junior and 2 senior. J. W. Barnes is Superintendent; J. B. Allan, Secretary; Miss V. Frizzell, Organist. The following are teachers: Misses Hattie Clark, Hattie Banks, Rachel Currie, Minnie Hunt and Brothers Boyno and Flaglo. On January 29th there was 52 present, who another junior class was organized with Miss Allie Wilson as teacher. A larger attendance is expected when more classes and teachers