

as Cousin Eva did, that to believe earnestly in anything is better than believing in nothing.

Afterwards they all sat and rested in one of the prettiest resting places I know for those that live and move, or for "them that sleep"—the graveyard on the hill-top, close behind the church of Notre-Dame de Bon Secours. From this high point they could see the whole country for miles and miles, the Seine winding through it in picturesque curves. Rouen, with its bridges and streets, distinct as in a map, lay at their right hand, and, rising out of the mass of houses, etherealized by the yellow sunset light, were the two spires of the Cathedral and the Church of St. Ouen.

"Can you see the market place, Cousin Eva? If so, poor Jeanne d'Arc, when she was brought out to die, must have seen this hill, with the church on the top of it; that is, supposing there was a church."

"There might have been, though not this one, which is modern you see."

"I wonder," continued Cherry, who was always wondering, "If she looked up at it, and thought it hard that Notre-Dame de Bon Secours should not have succored her. Perhaps because, to escape from the heretic English, she had told a lie."

"And that reminds me," added Ruth, who was not given to ethical questions, "that while we sit and rest, we might hear from Cousin Eva about the lie she told."

"Yes, yes. Please say, Cousin Eva, was it a big or a little one? Why did you tell it? And was it ever found out?"

"I don't quite see the difference between big and little, my child. A lie is a lie, though sometimes there are extenuating circumstances in the reason for telling it. And once told, the question whether or not it is ever found out, does not matter. My lie was never found out, but it grieved me all the same."

"Will it grieve you to tell about it? I would not like that," said Ruth softly.

"No, dear; because I have long since forgiven myself. I was such a small child, much younger than either of you, and, unlike you, I had no parents, only an aunt and uncle and a lot of rough cousins, who domineered over me and made me afraid. That was the cause. The sure way to make a child untruthful is to make it afraid. I remember as if it were yesterday, the shudder of terror that came over me when my eldest cousin clutched me by the shoulder saying, 'Did you do that?'"

"And what had you done?" asked Cherry.

"Nothing, but Will thought I had. We were all digging in our gardens, and he had just found his favorite jessamine plant lying uprooted on the ground. It had been my favorite too, but Will took it from my garden and planted it in his own, where I watched it anxiously, for I was afraid it would die."

"You did it on purpose? Will persisted; or if not out of revenge, out of pure silliness. Girls are always so silly. Didn't you propose yesterday to dig it up just to see if it had got a root?"

"Which was quite true. I was a very silly little girl, but I meant no harm. I wouldn't for the world have harmed either Will or his jessamine. I told him so, but he refused to believe me. So did they all. They stood round me, and declared I must have done it. Nobody else had been in the garden, except indeed a dog, who was in the habit of burying his bones there. But they never thought of him as the sinner, it was only of me. And when I denied doing the thing, they were only the more angry."

"You know you are telling a lie. And where do little girls go to that tell lies?" cried Will, who sometimes told them himself; but then he was a boy, and it was a rule in that family, a terribly mistaken one, that the boys might do anything, and the girls must always give in to the boys. So when Will looked fiercely at me, repeating, 'You know you did,' I almost felt as if I really had done it. Unable to find another word, I began to cry."

"Look here, you children!" he called all the rest children—"Eva has gone and pulled up my jessamine, out of spite, or mischief, or pure silliness—I don't know which, and I don't care. I'd forgive her, if she would only confess, but she won't. She keeps on telling lie after lie, and

we won't stand children that tell lies. If we punish her, she'll howl, so I propose that until she confesses we all send her to Coventry."

"It's a very nice town, but I don't want to go there," said I, at which I remember they all burst out laughing, and I cried only the more."

"I had no idea what 'sending to Coventry' meant, unless it was like sending to Siberia, which I had lately been reading of, or to the quicksilver mines, where condemned convicts were taken, and where nobody ever lives more than two years. Perhaps there were quicksilver mines at Coventry? A cold shudder of fear ran through me, but I was utterly powerless. I could but die."

(Conclusion next week.)

Sermon.

Reciprocal Care among Church Members.

BY REV. GEORGE ARMSTRONG, D. D.

THE SERMON PREACHED BEFORE THE CENTRAL BAPTIST ASSOCIATION, AT BILLTOWN, NOVA SCOTIA, JUNE 27TH, 1881, AND PUBLISHED BY REQUEST OF THAT BODY.

"That there should be no schism in the body, but that the members should have the same care one for another," 1 Cor. xii. 25.

Subject—The duty of reciprocal care on the part of Church Members.

(Concluded.)

DISLOCATED MEMBERSHIP IN A CHURCH.

The individual Christian who performs his duty to Christ becomes a member of a church; and a collection of such Christians, acting together in obedience to the commands of Christ, constitute a Christian Church. These members being primarily related to Christ in the closest and most endearing fellowship, are related to each other in Him, and should exercise the tenderest regard, sympathy, and care for each other. If one is suffering in his spiritual and church interests, the other members should come to his relief, or, at least, enquire kindly into his trouble, learn his condition, and apply the proper remedies. But, alas! how often are *dislocated*, enfeebled, unhappy members of a church left to suffer without even enquiry having been made as to the cause; their wounds have not been bound up nor mollified with the ointment of brotherly love and Christian care! To leave weak and, it may be, erring or unruly members in such unhappy condition without the proper care is a sin against them, a sin against the church, and a sin against Christ. To cut them off without proper Christian treatment is adapted to embitter their feelings against the church, perhaps against Christianity itself. And to keep them in the church may prove a great injury; immediate care should, therefore, be exercised to bring them to a better spiritual state, and with the hope and prayer that great good may result to all concerned. Why not deal faithfully and kindly with such?

NOT THE CARE OF A POLICEMAN.

But the care of church members for one another should not be like that of the policeman who perfunctorily and severely watches for occasion to seize on an offending party, gather up evidence against him, and deliver him over to the authorities for punishment. No; but it is like the care which prompts the loving father, mother, or sister to labor earnestly and faithfully to prevent a child, brother, or friend from falling into evil, or to recover to home and virtue such as may have fallen by the plots and devices of a cunning and remorseless enemy. Many acts of brotherly Christian care should precede the exercise of discipline which may result in excommunication from the church. Hasty and harsh exclusions may deplete a church, not of members only, but also of spiritual life and energy.

A union of brotherly love, fidelity to Christ, and humility, seems especially necessary in order to discharge properly the final disciplinary acts of a church; "that there be no schism in the body," and no bitterness towards the offending member.

RECIPROCAL CARE REQUIRED.

But it should be remembered that reciprocal care is demanded;—that it is due from each member to every other. It is pleasant and cheering to be thought of, cared for, visited, talked with, counselled, and consoled by brethren who, in the spirit of Christian love and

humility, seek to secure our welfare, and promote our progress in Christian and church life; but we should not forget that like offices of love are required from us to others, and we should endeavour to render them promptly and cheerfully.

It is feared that this *Christian reciprocity* of brotherly care and labour is very imperfectly felt and carried out in Christian churches at the present time. More holy sensitiveness on the part of each member to the spiritual welfare of all is required among us. A revival of true, vital Christianity would produce the sensitiveness and care which are so much needed; and that revival we should earnestly seek from God.

RESULTS.

A few only of the more valuable and precious of these can be mentioned:

1. With this mutual care on the part of church members, which implies unity of faith and fellowship in Christ, and resolves itself into mutual instruction and edification, mutual love and sympathy, mutual help and comfort, mutual prayer and joy, conjoined with earnest cooperation in the service of the Lord, a weak and small church will become spiritually strong and growing, prosperous and happy; and a strong, vigorous church will become increasingly strong and prosperous.

2. The children of the congregation will be cared for and trained for the service of God. A well equipped, attractive, and efficient Sabbath School will be organized and maintained to aid in teaching such children and others who can be induced to attend the wonderful soul-saving truths of the gospel, to win them to Christ and the church, and to lead them in the ways of righteousness and peace. This would result in unspeakable good.

3. But such care would not stop in its fruits at bettering immensely the spiritual condition of the church and community; it would act favourably on the *temporalities* of the church, its condition and standing, its funds and appliances for benevolent, Christian work. The finances of the church would be placed in a sound, healthful, and satisfactory condition to meet its own financial requirements for maintaining public worship and the ministry of the gospel. Even in the matter of *giving* there should be "no schism in the body."

DENOMINATIONAL CARE.

But it should be observed that care for the body ought not to be limited in the range of its operation to the members of a particular church, but should be extended as opportunity offers, or necessity requires, to other brethren outside of the particular church of which we ourselves are members.—Christianity is neither narrow nor isolated in its doctrines, sympathies, or benevolence; Christians are commanded to "do good to all, especially to those who are of the household of faith."

Are there weak, crippled, or maimed churches in our County, in our Association, or in the Baptist Convention of these Provinces? Is it not the duty of the sisterhood of churches to extend care and counsel, sympathy and help to them?

What are Associations of churches for if it be not for their own spiritual good, and for union and cooperation in serving Christ and promoting his kingdom, and for mutual counsel, sympathy, and help? Is a church, pastorless for many months, perhaps years, not a maimed, and, consequently, a weak church? Is not a church in which serious division or alienation exists, a crippled church? Why should not our churches take a deep interest in the spiritual welfare and progress of each other, and give substantial proof of it in the way of counsel and brotherly love, nay, tangible helps and support when needed?

Our Home Missionary Board is a useful, economical, and safe channel through which the "stronger" churches can help "the weaker," and also carry the gospel to people in districts where destitution of the stated means of grace exists. But the Board is, of course, dependent on the benevolence of the churches for the means to carry on the sacred and needed work of Home Missions. The Macedonian cry is yet appealing from many churches and places,—"Come and help us!" But a still

WIDER RANGE OF BENEVOLENCE

is demanded by Christianity. The religion of Christ contemplates the highest

welfare and most enduring good of mankind. A solemn obligation rests upon Christian churches, and all who are able to aid in elevating the human race, to care for the heathen, sunk as they are in the deepest superstition and sin, to send them the Bible, and ministers of the gospel to announce to them the glad tidings of redemption and teach them the ways of the Lord,—the ways of truth and peace, of holiness and salvation. And the Christian or church that neglects to support the sacred and benevolent cause of Foreign Missions, fails greatly in duty to Christ, and to sinful, suffering humanity.

THEOLOGICAL TRAINING.

Christian churches owe it to themselves to use proper efforts to provide an adequate supply of "Pastors and Teachers" who have been called of God to the work, and furnished with a good, sound, general education, and a thorough training in Christian theology.

Every denomination wishing for progress, or even to keep fairly up with the times, finds it necessary to provide suitable means and appliances for giving its rising ministry a complete instruction and training in theology, as possible. Our fathers in the ministry, and their associates in the churches, recognized the necessity of such training, and in their plans for general education kept prominently before the denomination the great desirableness and need of having ministers well instructed in sound, scriptural theology.

Other things being equal, a *home* cultured ministry,—one in living sympathy with their own country and its institutions, and acquainted with the habits of life and thought of the people among whom they expect to labour, is generally best adapted to meet the wants and requirements of the churches, and cooperate in promoting the cause of God among us, and the important interests the Baptist denomination in these provinces have in hand. This department of our work should be more cared for and better supported.

THE HIGHER EDUCATION.

But intelligent care for the church of Christ branches off, not unnaturally into regard and concern for all those interests which largely promote or serve the kingdom of God in the world, either directly or indirectly, or which can, under proper direction, be so employed. Among these may be regarded the *Higher Education*, carried on, under Christian influences and for purposes consistent with the teachings and principles of Christianity. A Christian denomination cannot be considered wise in this matter, if it allows so powerful and influential an agency for maintaining, defending, and propagating the Christian religion to pass from its control, and come under influences and management which, if not hostile to spiritual religion, make no account of it in carrying out their educational arrangements. Under such circumstances higher education may become highly detrimental to Christianity, and the interests of the church and of society.

It seems plainly our duty at the present crisis to maintain Acadia College in its full integrity and independence, apart from entangling alliances, and in the highest efficiency; and to do this it will be necessary to plan wisely and work vigorously, give liberally and spend with wise economy.

CARE FOR ALL.

Christianity has the largest and most benevolent plans for the highest and best good of mankind; and has the mightiest spiritual influences and forces to give effect to its mission,—"the gospel is the power of God to salvation to every one that believeth." To the church God has committed the great and beneficent work of communicating to men the message of life; and on Christian churches, therefore, devolves the great and solemn duty of caring for the souls of the perishing and lost within their reach; to extend sympathy and labour to those who are yet under condemnation and sin. From the little concern exhibited by Christians for the spiritual good of the unconverted, not a few of the latter may justly exclaim in deepest anguish, "No man careth for my soul!"

This neglect is contrary to the teaching and spirit of the gospel. *Care for all* is the spirit and genius of Christianity.

MOTIVES.

1. Love to Christ and regard for his command and example demand and

prompt to the exercise of this diligent, earnest, brotherly care. He loved men, cared for them, came into the world to seek them. He made the greatest sacrifices, and performed the greatest labours for them; He even died for them. Shall we not sympathize with Him, obey His commands, imitate His divine example.

2. Another motive lies in the unspeakable good resulting to the church from a prayerful and earnest discharge of this great and necessary duty of brotherly consideration and Christian care for the members of the church.

3. The rich, spiritual blessings, we are assured, will result in the salvation of sinners through the earnest prayers and labours of Christians and Christian churches faithfully performing their duty in caring for the lost and perishing.

4. The great accession of glory to Christ which will follow loving Christian care and labour put forth for the welfare of His kingdom, and for the salvation of sinners. The progress of His gospel and the increase of His church are infinitely pleasing and precious in the sight of God.

Fidelity to Christ, fidelity to the church, and to the souls of men, imperatively demand that we care for the spiritual welfare of all, especially for those who are associated with us in Christian fellowship and profession. Can any person or church, called by the name of Christ, stand off and say, "Let each member take care of himself, and each church take care of itself; it is no concern of mine,—no concern of ours how they act, or how they get along; our concern is only that we may prosper and live?"

But prosperity in spiritual or in church matters will not attend such people. They are much too straitened in their views and sympathies; they withhold more than is meet, and thereby grieve the spirit of benevolence and mercy. This casting off of care and consideration for the good of others trenches closely on the spirit of him who, instead of loving and caring for his brother, hated and cut him off. And when called to account for his unbrotherly, inhuman conduct, he sought in vain to justify himself before God by impudently and impiously asking, "Am I my brother's keeper?"

In an important sense we should all be guardians and helpers of each other; such is the law of love under which Christians and Christian churches are required to act towards each other, and, indeed, towards all as they need. And, living and acting in the spirit of Christ, in the love of the Christian brotherhood, and of church brotherhood, the churches will grow into a healthful, vigorous, symmetrical, body in the Lord, and become increasingly the light and reflection of his glory, his faithful representative and witness in the world, pledged to carry the banner of the cross to new victories in the salvation of sinners, to exemplify and maintain the doctrines of the gospel and the life of Christianity, thus proving their own unity with Him, and demonstrating in the most striking and convincing manner the divinity and glory of Christianity as the greatest moral and spiritual force in the universe, and mighty by the grace it reveals to reach and conquer rebellious men; bring them into the family of God, and consecrate them to His service, and assure them of life and happiness in Jesus Christ our Lord forever.

WOMAN'S MISSION.—Dr. Herrick Johnson says in his recently published work, "Christianity's Challenge:" "I stand amazed before the revelation of the last decade, as to how a woman may help Christ's kingdom to come. What unused and unguessed resources have been lying hid, which this 'woman's work for woman' has called out of their secret places and sent on missionary errands around the world! It is the dawn of a new day, and there scarcely has been a brighter since the angels made the Judean air thick with melody when Jesus was born. It looks, after all, as if the strategic point in the warfare for this world's supremacy were the heart of woman. That won, and the family is won. And when 'up goes the family, down goes heathenism.'"

"Will the angels come down for me with a chariot and horses when I die?" asked a little boy of his Sunday school teacher. "I guess so, said the teacher, if you are real good." The little fellow's eyes sparkled with anticipation as he exclaimed: "And oh! do you think they'll let me sit on the front seat and drive?"