

labor, the possibility, yea probability on such occasions for misunderstandings of one sort or another to arise, and then compare the cost of things furnished for bazaars, &c., &c., with the amounts realized by carrying out the proposed scheme and it will be found that in most cases, it could not be called a financial success. Many of these methods are far, far beneath the dignity of the Gospel. They have a withering effect upon the piety of those who are earnestly engaged in pushing them forward so as to gain the desired end. They leave an impression that the church is but a mere human organization and as such, having no Divine assistance, must of necessity use every artifice and clap-trap of the day, that will excite curiosity or appeal to the stomach and drag from the people the money if it would save its life. Sometimes it is argued that such measures are necessary, because the church, or churches are groaning under heavy burdens of debts. True, but how were these burdens brought about? The answer is, that in nine cases out of ten, not by necessity, but through extravagance suggested by pride, but for the want of zeal in the Master's cause, there is a failure to meet the indebtedness. That we are not alone in our convictions is evident from the following resolution which came lately before the Presbytery of Sydney, C. B.

Whereas, The practice which at present prevails of raising money for the Lord's work by tea-meetings, pic-nics, bazaars, etc., is not, in our opinion, the proper way; and

Whereas, It appears that there has been of late dancing and frolicking in connection with some of these gatherings; therefore

Resolved, 1. That no such festivals be held in any congregation within the bounds of this Presbytery for the object of raising money for the Lord's work, but by consent and under the supervision of the session of the congregation. 2. That dancing or any other sinful practices shall not be tolerated at such meetings. 3. And that the people be instructed to give systematically toward the maintenance of God's ordinances in our midst.

The other evening while quietly reading the evening paper there came a sudden sharp ring at the door-bell. The door being opened a well known voice said, "Does the Rev. Mr. Capp live here?" On being assured that Mr. Capp was within, the voice continued, "Well—a—Miss—and I with a few friends have called and would like to see him—may we come in?" and without waiting for a reply about sixty young people came running up stairs in a gleeful mood, each one carrying a present. The rooms were soon arranged for their accommodation and were quickly taken possession of. And, judging from their movements and the peals of laughter during the evening, we have an idea that a very pleasant evening was spent. Somewhat later in the evening, after partaking of a lunch, they returned to their respective homes, leaving in our pantry many things both useful and necessary, and our hearts cheered to think that we are so kindly remembered by our young people.

The National Rabbinical Convention of the Reformed Hebrew Church, held during the past month in Pittsburg, Pa., if we mistake not, passed a resolution declaring that "there is nothing in the spirit of Judaism or its laws to prevent the introduction of Sunday services in localities where the necessity for such appears or is felt." From the resolution and its preamble, we should judge that it was not intended by the Convention to set aside the usual Jewish observances of the Sabbath, but when circumstances urge and policy demands they could, without violating the spirit of their religion and, perhaps should recognize in some religious form or other the "first day of the week," called Sunday. Should this resolution meet the general favor of the Jewish people, it would not be long ere the present religious services of the Sabbath would be entirely neglected by the Jews.

We are on the third volume of THE CHRISTIAN with encouraging prospects for the future. We find our friends willing to sustain the paper and quite unwilling it should die. In proof of the readiness of the people to take it and encourage those who will canvass for it, we may state that we spent two days at Montague and vicinity in June, 1884, and took fourteen subscribers; and on our visit there and to East Point in September last we got twenty-six new subscribers, besides the renewal of old ones.

Brethren, we are more than willing to do what we can in writing for THE CHRISTIAN and spreading it among the people, waiting till the resurrection for the recompense. We ask your kind sympathy and assistance in circulating it and increasing its usefulness. D. C.

How delighted we are, as our readers will be, to learn that our beloved Bro. Ryan has been blessed by God in his work of faith and labor of love. From a private letter we take the liberty of clipping a few lines:

"I have just closed a very pleasant meeting with a church about eleven miles from the city—one of the old Christian order heretofore but now on the high road to the practice of Apostolic Christianity. I was with them twenty-five days, with the exception of Sunday evenings, when I preached at home. The meeting resulted in forty baptisms and two persons being restored to the church. I expect to labor with them regularly in connection with my work here during the present year, and hope to see many more brought into the kingdom."

The Church of England clergymen throughout England are very much exercised over the ever growing and determined efforts of the people to bring about what is called "Disestablishment." Sermons have been preached against it. The Marquis of Salisbury has written a letter on the church question and urges that in the coming elections that support of the church be a test question above all others.

The kind words from the church at Leonardville under "Church News," concerning Bro. and Sister Emery, will be very encouraging to them and will show that though absent they are not forgotten.

The December Quarterly will be held with the Church at LeTete, beginning on the Friday before the first Lord's day in December.

ORIGINAL CONTRIBUTIONS.

THE PROSPECT BRIGHTENS.

It has been with genuine heartfelt feelings of joy that I have read and re-read the encouraging reports of the progress of mission work of our brethren in the Maritime Provinces, as spread upon the pages of THE CHRISTIAN for October. Perhaps the most cheering of all the reports at the last Annual at Milton was that of the Woman's Christian Missionary Society. To my mind the inception of this phase of the mission work is but the dawning of a new era of greater success for the churches in that important field. For years our sisters in the United States have wielded a growing power and a developing influence in the great work of saving souls, that to-day is one of our grandest means of propagating Gospel truth. It is a well-known historical truth that Christianity has elevated woman to the highest point of social equality and social dignity. Prior to the religion of Christianity, even among the most refined, enlightened and cultivated nations of the world, woman's life was not a social life. There was no commingling of the sexes in social interests. The wife held no common interest in the concerns of

her husband, nor the daughter with the father, nor the sister with the brother. Socially there was almost complete isolation; but with the introduction of Christianity her condition was raised to the highest dignity of social equality and respect. Infidels and sceptics have found fault with the Bible on account of the humble sphere therein occupied by women, while they at the same time forget, if they ever knew, what the Word of God teaches on the subject. The New Testament looks upon every man and woman, acknowledging Christ as the Saviour, as children of God, without distinction, and thus the highest honor that can be conferred on the human race is conferred on woman as well as man. She is considered as man's help-mate and aid in every department of Christian activity, and on more than one occasion we find the inspired writers singling out certain women of the early church and commending them publicly for their energy and devotion to the cause of Christ.

Is it really true, as I have heard it affirmed by those from whom better things ought to be expected, that we have no command or intimation showing that woman was recognized as taking part publicly in either Jewish or Christian worship? No one will deny but that prophets were public proclaimers of those things shown to them. The gift of forecasting, or prophesying, was conferred on women as well as on men. We have an account in Exodus of Miriam, the sister of Moses and Aaron, possessing the spirit of prophecy, and leading the women of Israel in their acts of worship and thanksgiving to God at the destruction of their enemies, the Egyptians. In Judges mention is made of Deborah, a prophetess and wife of Lapidoth, who dwelt under a palm-tree, between Ramah and Bethel. God summoned Barak, of the tribe of Naphtali, by means of the prophetess Deborah to release Israel from the yoke of Jabin, King of Canaan. God fought upon the side of Israel in the battle that ensued, and the song jointly of Barak and Deborah chronicles their victory. Huldah was the name of another prophetess living during the reign of Josiah. In the New Testament, Anna, the daughter of Phanuel, a constant attendant for years at the daily worship of the temple, was blessed with a sight of the infant Saviour and inspired to publicly announce to many who anxiously awaited his coming, the advent of the promised Messiah. Elizabeth, the wife of Zacharias, and mother of John the Baptist; Mary, and the four daughters of Phillip, all seem to have received for a time the spirit of prophetic inspiration. I consider that it is by no means a difficult matter to prove by inductive reasoning conclusively that women were not only tolerated as earnest active workers in the cause of Christ, but highly esteemed and strongly commended for their work. Paul, when writing to the Philippians, enjoins that "those women which labored with me in the Gospel" were to be helped. And we find this same apostle admitting that women had the liberty to prophecy and pray, clad in such manner as to indicate her sex. See 1 Cor. xi. and xiv.

Woman treated, educated, and held in that esteem she merits, and in that social position that Christian civilization accords her, possesses a power and wields an influence that is peculiarly and intrinsically her own. I have long since discarded from my own thoughts and feelings the semi-civilized idea that she is in every sense the "weaker sex." Weaker she may be physically, but how often have we not all seen that wife, that mother, with all the sense of tenderness and with all the sense of dependency, sensitive to every thorn and unevenness in the path of life, nerve herself in body and soul to cheer, watch, and comfort, day after day, and night after night, the husband or child, and stemming with an almost superhuman energy, the cruel tide of adversity, encouraging by her cheerful devotion and dispelling the clouds of