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THE CHRISTIAN.

FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD.—Paul

VOL. XVI.—No. 5.

SAINT JOHN, N. B., MARCH, 1899.

WHOLE No. 185

The Christian.

Published monthly by Barnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

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P. O. Box 56

ST. JOHN, N. B.

EDITOR:

DONALD CRAWFORD,—NEW GLASGOW, P. E. I.

OFFICE EDITOR:

HENRY W. STEWART. - - ST. JOHN, N. B.

NOTES AND NEWS.

How are you keeping your New Year resolutions?

If men would live as they will wish at the last that they had, what a heaven there would be here below!

How much will you give this year to help preach the gospel to one hundred million heathen? Christ gave himself for their redemption.

If your subscription to THE CHRISTIAN has expired, and you have neglected to renew, please send the amount this month. "Prompt payment pleases people."

E. B. Barnes has entered upon his fourth year at Normal, Ill., with the unanimous wish of the congregation. The brethren will soon remodel the interior of their place of worship.

C. Howard Buchanan, formerly of St. John but now pastor of the church in Odon, Ind., closed a meeting at Concord, Ind., a short time ago with 18 additions. He will spend his time between these two churches.

The importance of Christian Union is becoming more and more evident to the religious world. Its desirability is admitted. How can it be effected? is now being widely discussed. It is an encouraging sign of the times.

The first Lord's day in March is the date upon which all our churches are requested to make a liberal offering for foreign missions. The work is too important and the reward too great for any church to neglect its duty or to turn aside from its privilege.

We regret to see that some of our churches, so far as the annual reports show, gave nothing last year to send the light to those who sit in darkness. We hope that this year these churches, and all the others, will aid in sending the gospel to those who have it not.

Some of our churches seem to have given up sending in "Church News." Can it be that the largest church in Nova Scotia has, for

six months, had nothing worth reporting? More news—genuine news—in this department of this paper would add much to its value. Please send in news.

Geo. Mueller, a great English philanthropist, received and paid out during his life time for orphanages and mission work, over \$7,000,000. When he died his estate was worth only \$800. He was a faithful steward of the Lord. His treasures are in heaven.

M. E. Ryan who is now ministering to the church at Erie, Penn., held a successful meeting with the First Church in Hogers-town, Maryland. There were 31 baptisms, and two added by statement. We are glad to know of Bro. Ryan's activity and success in the work of the Lord.

We learn through the *Christian-Evangelist* that the church at Centreville, Iowa, has introduced the individual communion cup system and are much pleased with the change. We are sorry for it. This, we believe, is the first of our churches to go astray in this matter, and we hope it will be the last.

Our provincial brethren will be interested in knowing that the beautiful little stone meeting-house lately built by the church in Boston is on 32 Regent Street. Fasten that address in your minds so that you will know where to find the brethren when you go to Boston. Remember 32 Regent Street.

Fame and learning and wealth can be carried as far as the grave, but not into eternity. We will carry our records, our characters, with us to the Judgment Seat. We shall be unable to leave them behind even if we would—and many would. Less attention to the things that perish and more to the things that abide would be a wise change for many to make.

How many church members are living careless, even godless lives! The Lord's Word and his Altar have no attractions for them. They have forsaken his House and his Table. Their love to him has grown cold, but it has warmed to the world. "Thou shalt love the Lord." "Love not the world." "If any man love the world the love of the Father is not in him."

The *Christian Standard* tells us that recently Sister Threlkeld of Fulton, Mo., put into the hands of her minister a pair of diamonds as a contribution to the Church Extension Fund. A leading Kansas City jeweler put a retail value of \$225 on the diamonds. The donor said that, in view of the great need of housing our 2,600 missions, she could not afford to wear diamonds, though they had been a gift to her from her husband.

At the present time Charles R. Scoville seems to be the leading evangelist among the Disciples of Christ, so far as increasing the membership of the churches is concerned. Last month we reported his meeting at Buchanan, Mich., with over 200 additions. We now report his latest meeting at Youngstown, Ohio, where the church membership

was increased by 165. At the close of this meeting the church gave the new members a grand reception, and the pastor, Lincoln Davis, presented each convert with a copy of the New Testament.

Another of our faithful missionaries has fallen at his post—Chas. E. Garst, of Tokio, Japan. If we mistake not, his years of service in that land exceed those of any of his co-laborers. It is said of him, "He had intellectual power, and had done more than any other man to shape the thought of New Japan along the lines of Christian economics." A good man must be sent to take his place.

Our churches will see the need of enlarged offerings for the Foreign work when they read that the Foreign Board has appointed the following for the fields specified: Miss Carrie E. Goodrick, Cleveland, and George Manifold, Charlottetown, P. E. I., to go to Japan; and Albert Buxton, Fairbury, Neb., and Melvin Menges, Stanford, Ill., to go to Cuba.

The place prepared for the devil and his angels has no cool sea-breezes. People who feel that they must go to the coast each summer should remember this. There will be no healing balm there. All who shrink from pain here do well to keep this in mind. There will no music there for those whom it charms, no beauty for those who find in it their delight, no pleasure for those who make that their present pursuit.

At Geneva, N. Y., the *Christian Standard* says, Sister Crowell and her two daughters, Gertrude and Alice, started a Sunday-school with a few scholars in their home. The enrollment has since reached 50, nearly all young men, and the school is now held in a pleasant room in the Masonic Hall. Lewis S. Cost, minister at Waterloo, N. Y., has been preaching for them occasionally on week-day evening, and recently baptized nine members of the school.

We learn from *The Christian-Evangelist* that five brethren who became Disciples of Christ in Norway, met in Chippewa Falls, Wis., some eight years ago, to break bread. They continued to meet from house to house. Their numbers increase, and a church and Sunday-school were organized. They now conduct two Sunday-schools, one in English and one in Norwegian. They have lately completed a meeting-house and opened it for public worship.

Many successful protracted meetings are being reported. J. V. Updike closed his meeting at Ottumwa, Ia., with 129 added to the church. The Central Church, Des Moines Ia., continues its meeting, 150 already added. The meeting at University Place Church, Des Moines, resulted in 128 additions. 110 have been added at Soc City, Ia. Iowa surely intends to win its share of the 100,000.

Ontario, California, is a fruit-growing colony founded by Canadians. We had a struggling mission there for years. The Unitar-

ians had an elegant little chapel costing about \$3000. They had a harder struggle than the Disciples, and have been renting their building to them. Recently, says the *Christian Standard*, a well-to-do gentleman of the town, not a member of any church, purchased the building for \$1,500 and gave it to our people.

We are sorry to see some prominent editors and contributors trying, apparently, to cool the ardor of those whose rallying cry for 1899 is "100,000 souls for Christ." They talk about intensive work; rather than extensive work, work that needs to be done in the churches rather than work that the churches need to be doing in the world. But there is no surer way of developing church members into strong Christian men and women than by getting them interested in the salvation of others. Remember the chilled man who sent the blood tingling through his own veins as he rubbed, and continued to rub, his frozen companion.

News of the Churches.

ST. JOHN, N. B. CORNBURG STREET.

Sister Matthews, of Letete, N. B., was present at some of our church services this month. She speaks very highly of Bro. Stevens' work there.

Bro. Wallace Bagnall and Bro. Frank O. Erv, of the University of New Brunswick, Fredericton, were delegates to the Y. M. C. A. Convention, held in this city, Feb. 16-19.

On Monday evening, Feb. 20, a very interesting missionary meeting was held. Articles on the needs of the various mission fields, were read by the members of the C. E. Society, and the hymns sung, were of a missionary character. Bro. H. Murray was the leader.

Bro. Robert F. Whiston, the "Boy Evangelist," who is now engaged in a meeting with the church in Haverhill, Mass. (in which twelve persons have confessed Christ), will commence a meeting with this church on Lord's day, March 5th. The following is what the papers say:

The meetings are full of interest and of great profit to the Christian as well as a blessing to the unconverted. Mr. Whiston is a plain, earnest and instructive speaker; he sings several solos every night, which are listened to with much attention.—*Little Fall's Times*.

Mr. Whiston is a man of remarkable ability and great magnetism as an evangelist. His arguments he makes very clear by apt illustrations, and they are very convincing, and appeal as much to one's sense and judgment as to his emotions. He has a pleasing voice and his solos are very touching. His power of argument, his consecration to his work, and his indomitable faith are truly wonderful in one of his years.—*Schenectady Union*.

Bro. C. H. Buchanan is preaching part of his time at Odon, Indiana. Recently, two persons made the good confession. He has just closed a meeting at Concord, Daviess Co., Indiana, with eighteen additions, and bright prospects for the future.

W. A. B.
MAIN STREET.

The bright prospects of February continues. Earnest efforts are being made by most of the members to advance the cause of Christ in this section. Considering the weather the attendance at the various services has been well sustained. The Sunday night service sees new faces nearly each week. The Sunday-school continues to increase during the month, there have been eight new scholars and one new teacher enrolled.

The responses to the Building Fund appeal have been liberal and numerous, which has greatly encouraged the workers. When this issue of the *CHRISTIAN* has gone on its mission and the brethren and sisters in the provinces and churches send in their contributions, the solving of the problem of a "house for this congregation" will be well advanced.

Sickness has entered several of our homes, but we are thankful that all our sick members are recovering.

WESTPORT AND TIVERTON, N. S.

The church in Tiverton recently raised over twenty dollars toward church repairs made last summer.

The Baptists in Tiverton are now engaged in a series of revival services, under the leadership of Rev. Mr. Howe

J. W. B.

WOODVILLE, N. S.

Our work in this part of our Lord's vineyard is prosperous and encouraging. Our Sunday-school work is a growing feature. We have now two Sunday-schools—one at Woodville and one at Southville. As a whole, our roll calls for seventy-nine scholars. Bro. Peter Wagoner, the superintendent, is a true and faithful man, and Bro. Stephen Steele still stands at his post in working order. Bro. George Wagoner has provided a house at Woodville and fitted it up with light, stove and fuel, for the convenience of the Sunday school and prayer-meetings. Some evenings it is crowded to overflowing. God bless the cause at Woodville, and Southville, and Riverdale. These three places comprise our field of labor here.—H. E. C.

HALIFAX, N. S.

During the month of February, we have been made glad by seeing some fruits of our labors. Last evening, it was my privilege to baptize three intelligent young ladies, and two others who have decided for Christ are to be baptized next Lord's day, all being well. There are others yet, I feel confident, not far from the kingdom.

These have all come at our regular services, thus indicating a healthy growth in interest. The stormy Lord's days and bad roads, with considerable sickness, have drawn somewhat on our congregations, but not on the interest in the work. In this we can see a continued improvement.

Last Lord's day we took our regular quarterly collection for Home Missions and raised \$9.00, and at the same time \$9.45 was raised for current expenses. We now feel confident of raising the \$25.00 asked from us for our Home work. When we take into consideration the number of our paying members who have left the city, and the fact that the brethren are paying \$120.00 a year more for their preacher than ever before, we feel assured that their liberality will be appreciated by the brotherhood who are interested in this work in the city of Halifax. This extra \$120.00 is owing to the reduction by the two Boards aiding this work, which amounted together, to more than \$200.00. I only speak of this to show the friends of the cause in Halifax that this little church that has suffered so much by the removal of so many of its working members, and for other causes as well, is still alive to the necessity of establishing the cause we plead permanently in this city. We hope by the end of the year to show a financial statement that will be a credit to this little church of not more than fifty members now in the city.

It is to be hoped, too, that the brotherhood will assist the Board in sustaining the work at the

several important points where they are now at work, as well as to enable them to undertake new work in inviting fields, already for the harvest.

Our sisters are working to pay off the remaining debt on the meeting house. We are now paying interest on \$1,500.00, which is quite a load for this small congregation to carry, with all the other necessary expenses.

In looking over the pledge list, made at the time of the annual here in Halifax, I find quite a number of unpaid pledges, aggregating \$100.00. If any of those who have not paid their pledges should happen to see this, and feel that they are in duty bound to pay what they have pledged, and will forward the same to my address, I will see that it is passed to the proper persons to receive such money. Or, if any good friends should have it in their hearts to help relieve this church of this debt, how thankful we would be to receive their donations. If we can raise \$500.00 to pay the first mortgage, we think we can see enough ahead to care for the balance in a few more years.

February 27—I baptized three more yesterday, making six additions to date—all by baptism. Fine meetings all day yesterday, with good congregations and fine interest.

E. C. FORD.

Willow Park, Halifax, N. S., Feb. 23, '99.

MORA AND ALVINSTON, ONT.

The work in these places is moving along with increasing interest. We have here many faithful followers of the Saviour who are striving to enlarge the borders of Christ's kingdom. We organized a Bible class in Mora church last fall. This class is largely attended and is proving to be a great source of help to the younger members as well as to the older members of the church. At present we are taking up the study of Acts.

I engaged with these churches last November to preach till the middle of April, 1899. The last Lord's day in January they gave me an unanimous call to labor with them till next fall. During the week I attend college regularly, and fill these pulpits every Sunday. These fields of labor are distant from St. Thomas thirty and thirty-six miles.

Bro. Crawford, who has charge of the work in St. Thomas, is giving entire satisfaction. He is a man of God and his influence for good is going to be greatly felt.

This has been the best and most prosperous session in the history of the college. The demand from the churches for students is so great that they cannot be supplied. The people of this province are awakening to the great benefits derived from a college in their midst. The past two years over two hundred have been added to the church through the preaching of the students. Four new points have been opened up since the new year. Seven new students have enrolled this year and more are coming. An average of eighteen sermons are preached every Sunday by the Professor and students of this college.

We want a Bible college in our own fair land, where the unsearchable riches of Jesus shall be taught to young men and women who shall go through this land, yea unto the uttermost parts of the earth, and preach Christ and the power of his gospel. Readers, do you not know of some young men who want to fit themselves for the highest and best usefulness in life, presenting the glorious gospel of the Divine Son of God. Young men come to St. Thomas, you can receive a thorough education for the ministry. For information or catalogues of the institution write to the Principal of the college, T. L. Fowler, Box 1098, St. Thomas, Ontario, Canada.

W. T. JELLEY.

Home Missions.

Address all communications and remittances to W. A. Barnes, Secretary, 228 St. James Street, St. John, N. B.

Almost seven months have elapsed since the Annual at Tiverton. There were \$208 pledged at that meeting for the Home Mission work. Only one-third of that amount has been paid. Will all those who have not sent in the amount of their pledges do so at once, so that the Board can meet their current expenses?

Very few of the churches have responded to the circular letter, which was sent to them last September. Our brethren in the United States are going to raise \$100,000 for home missions, why can not the churches in these provinces raise \$1,000.

Bro. Stevenson, during the fourteen weeks he was in the field, created a good interest in the mission work. Calls have been received from churches for him to hold meetings with them, but he cannot go as he will continue as pastor of the church at Montague.

Bro. Robert F. Whiston, the "Boy Evangelist," who is now holding a meeting with the church in Haverhill, Mass., will begin a meeting with the Coburg St. Christian Church, Lord's day, March 5th. It may be possible to engage him for the home field.

The work in Halifax is progressing very favorably. Bro. Ford is full of faith, work and hope. Six persons have been baptized into Christ during the past month. In the six months he has been in Halifax he has had much to discourage him, but he has worked faithfully, and with the blessing of God he is now seeing the fruit of his labors.

Bro. Wm. Murray has been laboring a month with the brethren at Pictou, N. S. He reports an increase in the Lord's day evening congregations.

RECEIPTS.

Previously acknowledged,	\$375 31
Tiverton—	
Mrs. H. Outhouse, pledge at Annual,	2 00
Mrs. Geo. Outhouse, pledge at Annual,	1 00
Lyla B. Israel, pledge at Annual,	1 00
St. John—	
Coburg St. Mission Band,	4 18
Main St., Ladies' Aid,	2 65
Summerville, N. S.—	
Frank Ford, part pledge at Annual,	2 00
Noel, Hants Co.—	
Wm. Webb,	50
Halifax, N. S.—	
Per E. C. Ford,	9 00
Profits from CHRISTIAN,	30 00
	\$427 54

W. A. BARNES, Secretary.

A gentleman who was walking near an unoccupied building one day saw a stone-cutter chiseling patiently at a block of stone in front of him. The gentleman walked up to him. "Still chiseling?" he remarked, pleasantly. "Yes, still chiseling," replied the workman, going on with his work. "In what part of the building does this stone belong?" asked the gentleman. "I don't know," replied the stonecutter. "I haven't seen the plans." And then he went on chiseling, chiseling, chiseling. And that is what we should do. We have not seen the great plans of the Master Architect above, but each of us has his work to do, and we should chisel away until it is done.

Foreign Missions.

Maritime C. W. B. M.

Expect great things from God.
Attempt great things for God.

LORD'S COVE, N. B.

Perhaps many, if not all, of our sisters, would like to hear what Lord's Cove is doing in missionary work.

We are glad to report a growth in our C. W. B. M. work. We have an active membership of about thirty members. We meet regularly every month.

We observed C. W. B. M. day in December and realized something over eleven dollars. We have made a plea for a good collection at the silver anniversary of the C. W. B. M., and unless our sisters are farther behind than they usually are at special collections, we hope to make a good report.

We have had Sister Ryan and family with us for the past five weeks. They have left for their home in Erie, Penn. We feel that our auxiliary has met with a great loss, but in the work that she has done here we know that our loss is some one's gain. May the God of all grace who has sustained them in their hours of prosperity and adversity be with them through life, and if we meet no more here, may it be our happy lot to meet above where all is joy, and peace, and love.

Our Auxiliaries have hardly got over the disappointment of not seeing Sister Rioch; and while we feel that her presence and talks would have been a great stimulus to us; yet our desire is to do more than we have in the past, to hasten the day when superstition shall be overthrown by the gospel, and degraded humanity shall enjoy our privileges.

I am glad to see another of our Canadian brothers (Bro. Manifold) giving himself to the foreign work, and I for one feel that we should have a share in this work. When I realize how little the Canadian brotherhood is doing, either for home or foreign work, I think we are "playing at Missions."

Let us awake to the fact that *we* and *all* we have belong to God, and let us use *all* in his service. MRS. FRANK RICHARDSON.

RECEIPTS.

Previously reported,	\$184 30
Lord's Cove—	
Ladies' Auxilliary,	11 00
St. John—	
Coburg Street, Ladies' Auxilliary,	3 30
do. Sunday School,	4 00
Halifax—	
Ladies' Auxilliary,	6 00
	\$208 60

SUSIE FORD STEVENS, Treasurer.

A man was once asked why he took so much pains to oblige others in trifles. His answer was in substance: I have neither the wealth, nor the intellect, nor the learning, nor the position to do big things for God or man, and so I take delight in doing any little thing to promote another's interest or enjoyment. In this way I may add to the sum of human happiness, and also recommend my Saviour to the attention of those who know him not.—*Christian Intelligencer.*

Children's Work.

Address all communications to Mrs. D. A. Morrison, 291 German Street, St. John, N. B.

DEAR GIRLS AND BOYS,—

I am anxious for all our Bands to make an extra effort just now to increase our offerings. I am going to send copies of a concert exercise for Easter to each of our Bands, and I hope every Band will try in this way to raise more money, and to awaken renewed interest in our Mission Band work. It is some time since I have had a letter from any of the Bands. I would like to hear from *all* the Bands right away.

Your loving friend,

MRS. D. A. MORRISON,
Supt. Children's Work.

LETTER FROM THE MAHOBA SCHOOL.

The Mahoba School greet you with love. The rain is falling on the green trees and fields. There will be grain to make bread this year and it will be cheaper for the poor so they can have food. For this we have prayed. For this we give thanks to the Father of All. We know you have prayed for this too. Our lake is full of water.

We are learning different kinds of sewing, and we enjoy the sewing hour. We like our school very much. We meet in our new School Chapel for C. E. Society meetings. We miss our Bari Mama (Miss Graybiel), when she is in Deoghur. We are glad, though, that our friends there are to have a house, and a good school-house like ours.

Every day the monkeys come into our yard and give us trouble. They eat the corn in our own little gardens, and even snatch the bread from our hands.

We wish you could see the beautiful clouds we see at sunset time in the rain. Our trees and plants are growing.

We are happy when we hear that you pray for us, think of us, and love us, and we want to be good children. *Salaam!*

THE SKY GARDEN.

When "the sun has gone to the foreign land,"
And the clouds are rose and gold,
Lying in banks of color,
Beautiful, fold on fold,
The Indian children say with delight,
As the sunset rays illumine,
Ever in richer glow and gleam,
"The clouds are all in bloom!"

And never a brighter garden
Than the one in the western sky,
Crimson and pink for the roses,
In wonderful drifts float by;
Gold for the yellow of lilies;
Pansies in purple haze;
Fluff on fluff of lilacs,
And pink of hyacinthe sprays!

Yes, all the clouds are blooming
At the close of this mist-veiled day,
Bringing a glorious garden
From masses and banks of gray.
We watch the violets gather
In the cloud that purpling twines,
Then we see a drift of lilies,
As the evening star outshines!

—*Adelaide Gail Frost.*

RECEIPTS.

Previously reported,	\$14 74
Halifax—	
Junior Endeavor	5 00
Leonardville—	
Happy Band,	3 00
	\$22 74

SUSIE FORD STEVENS, Treasurer,

WILLOW PARK, Halifax, N. S.

The Christian.

ST. JOHN, N. B., MARCH, 1899.

EDITORIAL.

A WORD FOR FOREIGN MISSIONS.

It may be that ere this reaches the reader's eye the first Lord's day of March shall have passed—the day appointed to take collections for Foreign Missions. We have greatly rejoiced, yea, and will rejoice in learning of the amounts raised on that day, and in every year's amount exceeding that of the past. But there are circumstances in which an opportunity is not afforded the friends of missions to contribute on that day, and we wish kindly to speak to such as are thus deprived. The cause you support is the cause of the Lord Jesus Christ, and your faithful support of it is carrying out Jesus' last command before he ascended to God. The gospel which has proved to be the power of God in saving you, he commands you to send or carry to others, that they too may be saved. If you are determined to send money to Foreign Missions, you "will find a way or make one." As you have determined in your heart so give, not grudgingly or of necessity, for "the Lord loveth a cheerful giver." Don't, on any account, go back on your prayerful purpose to give. The Lord claimed that money before you purposed to give it, but doubly after. If you think it too little, add to it, but keep nothing back.

We rejoice in the fact that we have nothing else to offer men but what Christ and his apostles offered them for their enlightenment and salvation, and why should we hesitate to tell it to the heathen ere they die. We can use the last great commission from beginning to end without any alteration and can point all men to the great Redeemer who is the same yesterday, to-day and forever, just as they read it in his own words. God is in a most remarkable way of late removing everything that keeps from the lost his glorious gospel, and we cannot afford to keep it from them or refuse to act in the matter.

O! brethren, send the gospel to the dying before they pass away, and God will increase the fruit of your righteousness and enable you to do more and more. Christ's last promise to his apostles was to be with them to the end of the world, but it was on condition that his great commission should be faithfully carried out. Matt. xxviii. 19, 20.

Many a passage of scripture or beautiful hymn has been ruined for many a person by its association with an irreverent witticism, which depended for its point upon the destruction of the sacred power of some holy word. Let the words which are holy be treated as reverently as the ark of the covenant was by the priests to whose care it was entrusted, by both young and old, at all times, if they would please the Great Author of the Book.

Correspondence.

FROM THE SOUTH LAND.

In Valdosta, during the early part of February, bright, balmy days followed one another with a pleasing regularity. The shrubbery and rose bushes and peach trees apparently thought the winter was over, and began to array themselves in their beautiful garments. I feared they were a little premature, but they had been here longer than I had and ought to know best. This time, however, they were mistaken. A cold wave came and their beauty disappeared.

The cold came down upon us like an armed man. It entered the best protected houses and remained till it was ready to depart. The thermometer registered one degree below zero—the coldest on record here. There was great suffering among the poor. About two inches of snow fell, and remained with us for two days. Children and grown people enjoyed it as it was melting away. Every one within range seem to be a legitimate target, except one man who drew his pistol, and was going to return lead for snow.

The cold wave did not belong here. It seemingly lost its way, or it came to hunt up the northern people who have been fleeing from frost and snow. Summer weather has returned. On Washington's birthday, (Feb. 22nd) the mercury went up to 82°. But the sun cannot again put life into the oats and early vegetables which the frost king breathed upon. He cannot restore to life the dying rose bush, nor give to the peach tree a new dress of bloom.

We have religion here as well as weather. There is no Roman Catholic church. I hear no one mourning over its absence. The Episcopal church numbers perhaps fifteen members. Its house will seat about one hundred. It is provided with candles and other high church paraphernalia. The Bishop of Georgia was in town this week, and preached to a full house. He had no trouble in picking out his own, as only they knew when to stand or set or kneel. All the others remained seated throughout the service. The Baptist church has a large membership, and are completing a large and expensive house of worship. The Methodists are numerous and meet in an elegant new brick edifice. Numerically, the Disciples come next, and are followed by the Presbyterians.

The Primitive Baptists have lately organized a church in this place. They are said to be a very moral people, and they would need to have some good quality to make even partial atonement for their horrible doctrines. Not long since a pious man was excommunicated by one of their churches because he believed in a universal atonement—believed that Jesus tasted death for every man—believed that he was not willing that any should perish. Evidently to be in full fellowship and good standing with them, one has to deny some things which the Bible affirms.

I attended the meeting at which their church was organized. The letters that were read began about as follows: "The Primitive Baptist church at Some Where, believing in Predestination, Election, Foreordination and Effectual Calling, etc, hereby commands," etc. Their creed seems to be short, too short apparently to afford the Christ a place in it.

We have a church here of the "anti" order. They went out from the old church about twelve years ago. They present a striking disregard of Paul's admonition to the Corinthians. Let there be no divisions among you. They do not believe in having a paid preacher. I have met with them several times, but my calling stood in the way of my receiving a cordial reception. They did not say to me, If you have any word of exhortation for the people, say on. They are opposed to missionary societies, regarding them as unscriptural; but strange to relate, they have an organized Sunday-school, about which we read nothing in the New Testament. True, the Bible tells us to *Teach* all nations, but it also tells us to *Go* into all the world. They will not use an organ in the worship, but I noticed one of the members standing in front and beating time with his hand, and I think I heard some of them keeping time with their feet. They might as well have had a pipe organ. The organist would touch the keys with his fingers instead of beating the air with his hand; he would press the pedal keys instead of thumping the floor; and he would try to keep the congregation not only in time but in tune. As I met one Sunday evening with this church, I was somewhat surprised to hear a solo and also a duet, both with choruses, instead of unvarying congregational singing. Here no contribution box comes to you; you must go to it. During the singing of the closing hymn the members of the church go quietly to the front, one by one, and deposit their offering in the receptacle provided. I do not see that the method is any more apostolic than putting the contribution in a box near the door, or even than passing around the collection plates.

I have not attended a prayer-meeting since I left St. John. The people think I have, but I think they are mistaken. I have heard a number of very excellent sermons or lectures on Wednesday evenings. They were delivered by the preacher, who also announced the hymns, read the lesson, and called for the two prayers, at each service. Christ-Endeavor methods would revolutionize this state of affairs by developing the latent talents of the younger members especially. They would then come to the rescue of the poor overburdened preacher. I attended one "prayermeeting" where there was no preacher to deliver a discourse. The leader made up the deficiency by reading the entire epistle of James.

So far during my visit in the South I have seen nothing in the order and method of the church services, or in the conduct and character of the prayermeetings that I think

is any improvement upon the system that prevails in the Coburg street church, St. John. This does not mean that the latter could not be made much better, but it does mean that it could easily be made much worse. I do not think I have come across a church that is so well organized for effective Christian service.

A word about myself. The doctors here are making nothing out of me. And the lady with whom I am boarding is not making much. I have not yet begun to burst the buttons off my clothes, but they and I are keeping closer company than we have done for years. I am waiting with strong desires for the time to come when I shall have to visit some tailor and make arrangements for the accommodation of my increased avoirdupois.

HENRY W. STEWART.

Valdosta, Ga., Feb. 24, 1899.

FROM KENTUCKY.

Since last writing I have been down with that dire enemy the "Grippe." I should have remained in bed for at least a week, but being too anxious about my studies I stayed away from the University only two days. By the end of the week the sickness came on with tenfold force. Thanks to the prompt measures and skill of the doctor, the extreme kindness of the good people with whom I stay, who have showed me, a stranger, every care, I am now recovering. Bro. Wm. Gates, of Nova Scotia, is my room-mate. He is the essence of goodness. For nearly two weeks he sacrificed his classes and waited on me night and day. He was unremitting in his attentions. The thousand and one services required in a sick-room were rendered by him with a cheerful readiness and loving sympathy that bespeak the true Christian heart. At the time of this writing I hope to be back to my studies in about ten days.

Have the dear ones in that stricken home in Charlottetown been deprived of a brother? Then I have lost a true friend. How sad the news which came to me through Sister Shaw, that Charles Kennedy had passed away. What a shock to the elder brother! And his sister will be heartbroken, for how truly she loved him! What a home of cheer and love it was for me. Almost every Sunday night after the preaching service, and on Wednesday evening after the prayer-meeting, I would visit the dear friends there. How solicitous he was about my health! He never grew tired of hearing me tell of the day's experiences. Those hands and heart now cold and still in death ministered to me so often in such a quiet, unobtrusive way, that revealed the soul of the true giver. Very few know of the extent of the ministering given by the dear ones in that home to me, a poor and struggling, and oft'times distressed young preacher. How often they cheered me, and bade me be of good comfort! May the Lord bind up the broken hearts in that home, and bless all the sorrowing relatives.

The last Lord's day evening I was privi-

leged to be out I heard Bro. R. Everett Stevenson, New Glasgow, P. E. I., make a rousing talk on Foreign Missions in the "Delta" Endeavor Society of Central Church. He drove the truth home with telling force at that missionary rally, which showed that his heart was on fire in the grand work of evangelizing the world.

Bro. Herbert Martin, Montague, P. E. I., enjoys the unique distinction of being president of the graduating class of old K. U. this year. As a preacher he has had success to attend him in winning souls. In a recent meeting of eight days 31 were added to the Lord by faith and obedience. Two others by letter. A strong desire possesses him to take an advanced course in one of the Eastern colleges before settling down to regular ministerial work.

Bro. G. Nelson Stevenson, also of New Glasgow, will graduate this year from both colleges, and the degree of M. A. will be conferred on him in June. He is one of the "honor" men. It is highly probable that he will locate in Ontario.

Bro. "Ethan" Allen, Lubec, Me., my bosom friend, will also graduate from the Bible College. I trust that one of the churches in the Provinces will endeavor to secure him. How I enjoyed his visit when I was sick, in calling up the reminiscences of that never-to-be-forgotten spring of '96, when we, with seventy others, gave the cantata, "David, the Shepherd Boy," at Newtown, Ky. But I must close. More anon.

GEORGE MANIFOLD.

DEER ISLAND LETTER.

This is election day. How I do wish we could get along without so many elections. People (at least some) get so much excited, and to hear and read the stories of both parties, would imply that the country is going to ruin anyway. If we could get Christian people to take as much interest in religious matters as many of them take in politics our churches would not be lacking in warm-hearted workers. Men who cannot do anything in church work can be out to a political meeting every night in the week, and can study a "voters' list" with more interest than the Bible—can ask a man about his vote, but cannot say a word about his soul; and yet these men will expect, by and by, to have the Saviour say, "Well done." If they are not disappointed, the Bible is not true. We cannot enjoy heaven in the sweet by and by without doing something in the sweet now and now.

Our meeting at Lord's Cove closed with ten confessions, one by statement, and three restored, making fourteen in all.

An epidemic of la grippe seemed to sweep over the Island, and it is not done yet.

Bro. Minnick, of Lubec, spent a week with me, but had to return home on account of sickness. We were all sorry for this, for his sermons were very helpful and interesting. I hope he can come again when there is no "grippe" around.

In a late issue of the New York *Independent* there is an editorial on "The Church of Christ in our New Possessions." The follow-

ing are some of the things that are said: "Shall it be the Church of Christ or shall it be a medley of rival, perhaps even a wrangle of conflicting sects? That is the question now before the churches; what shall be their answer? . . . So far as we know four deputations of our Protestant religious societies have been visiting Porto Rico, one Baptist, another Congregational, another representing the Disciples of Christ, and the fourth sent by the Young Men's Christian Association. . . . Why cannot our benevolent societies be all satisfied to establish simple churches of Christ, and call them by nothing else than the simple name of their Master? Is this too much to ask? Is it anything more than was done by Peter and Paul when they organized their first churches?"

The above sounds familiar, and every Disciple of Christ will heartily say, Amen. Truly the heaven is working.

We are having some very interesting meetings at Leonardville.

W. H. HARDING.

HOLIDAY NOTES.

On the way to Halifax the writer stopped off at Berwick to visit A. A. Ford, and had the pleasure of being present at the marriage of Miss Margaret Ford to Dr. C. B. Russ, of Bridgeport, Conn.

It was also my privilege to spend a few days at Port Williams and to preach Sunday morning. It is to be hoped that the church there will secure a preacher this spring.

From Port Williams I went to Halifax to spend Christmas holidays with my parents. This is the first Christmas I have spent with them since 1895. While in Halifax I preached six times. Of course all the church feel badly over losing so many of their members, through removals, but if earnestness and determination count for anything, the work there is sure to succeed.

From Halifax I went to Elmsdale and remained over two Lord's days, preaching several times during the week, besides the regular Sunday services. The brethren and sisters here are earnest and consecrated workers, and are very anxious to see the Lord's work prosper.

I also spent four days with the church at Shubenacadie, and found them struggling along as best they could without any regular preaching. While in Shubenacadie it was my sad duty to attend the funeral of the wife of Bro. Josiah Wallace. Sister Wallace was a member of the church for years, and died trusting in her Saviour. She has been confined to her bed for about five years, but her sufferings were borne with Christian fortitude. She leaves a husband and four children to mourn their loss.

My next move was to return to my field of labor at Summerville, making a short call at Halifax on my way to Queens.

The work here in Summerville is moving along about as usual. All the friends here were delighted to have a call from Bro. H. Murray, the only regret was that his visit was so short. The little church here will always love him who has given so much labor and spent many anxious hours in building up the work here.

F. C. FORD.
Summerville, N. S.

Original Contributions.

"RAISE THE STANDARD."

R. MURRAY.

This was the burden of Dr. Reid's remarks before the C. E. Union in Exmouth Street Methodist Church, St. John, February 14th. Very forcibly and emphatically did he show that the standard of Christian life was too low, and was constantly being lowered, on the part of many.

There can be no question in the mind of every honest lover of God that the standard of piety and devotion to Christ is deplorably low. The ways, and fashions, and spirit of the world are influencing the church and destroying the spirituality of its members. We cannot conform to the world and be transformed into the love and life of Christ. When the professed followers of Christ cannot get time to attend and enjoy the prayer meeting, but can find time to attend places of amusement, they should understand that they are lowering the standard of the cross and trailing it in the dust. The various forms of evil and vice are too apparent to be glossed over with the tinsel of a formal profession of religion. To pray that God's will may be done on earth as it is done in Heaven, and then live a life of worldly pleasure, contrary to the will of God, is a formalism devoid of any power or godliness. When this low standard of piety takes the place of earnest devotion and hearty activities, the chill of winter must and will, settle over the church. To contemplate the fact that the standard of the Christian life is being lowered must cause feelings of anxiety and sorrow on the part of every earnest Christian. We don't wonder that Dr. Alex. McLaren, in his letter to Dr. Cuyler, said, "Many times I am ready to thank God, when I see the deadness in the church, and the awful problem that has to be faced, that I am nearer the end than the beginning of my course."

The standard of Christian life is the full surrender of the will and life to the will of God. Our life must correspond with our prayers. There is no more salvation for a professed saint, than for a sinner, unless he is a better man. He who wilfully rejects the will of God is not saved now, and cannot be in the next world, as heaven is where its subjects are in perfect subjection to God's will. What better is the person who absents himself from the "Lord's Supper," on the Lord's day, than the person who refuses confession and baptism? In either case the person is out of harmony to the will of God, and right dead in the teeth of His commandments.

Some one has said, "That man was the glory of the world, and the soul the glory of man." This being true we can understand the importance of the work of redemption—that the greatest work on earth is the salvation of man.

Every true disciple should emphasize the need of raising the "standard" of the Christian life—a closer walk with God, a more

sacred fellowship and communion with Him. If the church is not lifting its members to a higher plane of living, they will be lowering the standard of the church to the level of the world. The question was asked: Why were not more persons uniting with the church? The answer was: "Because there were so many church members uniting with the world."

Let the professed followers of Christ "Raise the Standard," and cease following the "shadowy phantoms" of this life, and deep on the spirituality and piety of the Christian life, then all the friction between the world and the church will disappear. The Christian should be one who is raised up and seated with Christ in the heavenly places, and that means to be unseated in the earthly. Let all who love the Lord work and pray for a revival of grace, a higher standard of Christian life, and then will we see precious souls accepting the offer of salvation.

MODEL COMMUNITIES AND THE COMING CRISIS.

O. B. "ROCKFORD."

Since her institution the church of Christ has had many difficult problems to solve. These problems have been peculiar as to time, place and race; for Christianity is adapted to every department of life. The progress of humanity has been obstructed at times through the misinterpretation of Scripture; but when a fair test has been applied our Divine religion has always been equal to the emergency.

Though many difficult relations in life have been adjusted, much yet remains to be accomplished.

According to many indications we are on the threshold of a century which shall demand of us greater reforms than has the present or any past age. The great material and intellectual progress of the present century make this imperative.

Besides questions of a more distinctively religious nature, such as Christian union and how to reach the masses, we will shortly have to face, seriously, the relation of labor to capital, the equitable adjustment of property, the apportionment of wealth, co-operation in labor and commerce, suppression of the liquor traffic, the purification of politics, elevation of better men to positions of public trust, and other questions of a social and political nature.

It is a disgrace to the church that these questions are not nearer solution. But for ignorance and lack of consecration on the part of Christians we would not have the selfish, corrupt and unjust state of affairs which exist at present. Christians, generally, are reconciled to existing conditions. Some go so far as to tell us that they cannot be remedied. Others claim that the followers of Christ should not take any part whatever in these matters.

It is the duty of every disciple of Christ to imitate his Master in rebuking all injustice, and suppressing, as far as possible, all evil.

Unbelievers are charging us with inability to better present conditions. On the other hand they are setting up reform systems of

their own—systems, in some cases, with enough Christian principles to deceive many. But propositions which do not begin and end with Christ will not have a good, permanent effect.

From the days of Luther to the present time the followers of Christ have been slowly removing the misunderstanding concerning the Bible which traditions have surrounded it with. Nevertheless, no body of people yet strictly follow the teaching of the New Testament.

The Disciples of Christ are strong in doctrine. The Quakers and kindred bodies excel in simplicity of life. No denomination, however, takes as active and aggressive a part as they should in the reform of social and political evils. The great majority of Christians are very negligent in respect to their duties as citizens.

The plans formulated by the Campbells, Stone, Scott and others would, if carried out, settle these vexed questions. They advocated a return in *doctrine and life*, to the teaching and practice of the church at the beginning. We have a clear conception of the doctrine; but if we have a good understanding of our duties in life, we frequently fail to put it into practice. We might learn much from the Doukhobors, who have lately come to Canada, in the matter of purity of life. Then we should add to this purity of life and our present doctrinal position the discharge of responsibilities resting upon us as citizens. It will require a strong body to preserve the ethical teachings of Christ, and at the same time take an aggressive part in the duties of life. But such a body is needed; and if the Disciples of Christ do not unite these two principles we will have to give way to others. We will never have Christian union until we all carry the principles of our religion into every act, word and thought.

Undoubtedly the mission of the church is make disciples of all nations. But the work of a Christian cannot be separated from what is commonly called secular occupations. Christianity is something more than a profession in word and church worship.

The great hindrance to an advance along the line above indicated is that Christians believe it impossible. The only way to remove this wrong impression is by demonstrating the contrary.

While we possess our present nature, example must always be a potent mode of education. It gives something more than a mere intellectual training; it imparts a life-governing force.

There is a certain class of knowledge that the masses can only learn through object lessons. A fondness exists in a large portion of our race to follow beaten paths. Human conduct is forcible when it becomes fairly uniform, because it creates in the minds of the majority a concurrence of opinion in favor of its correctness. Many, very erroneously, go so far as to limit the judgment of God upon the consensus of human opinion and action. These, and perhaps other reasons, unite to give example a powerful influence.

Our Saviour's sojourn among mankind is the perfect illustration of the true model. In fact, apart from the desire to give us a perfect life type, we cannot find any other

solution to the question why our Master dwelt so long amidst sin. The lives of God-fearing men have preserved the race.

If, therefore, we can form communities which will advocate and practice all the duties laid upon us, it will do more than much theorizing by our preachers. We do not want isolated, self-contained colonies; but colonies that bear a share of all good work, will demonstrate that the sermon on the mount can be kept by collections of individuals and will be a positive aggressive force in every department of the work of the Kingdom.

The present advocacy of colony movements is, I think, advisable—indeed necessary.

SELF-KNOWLEDGE.

Extracts from a Sermon preached in Milton Christian Church by W. Alex. McCaffrey.

The duty of self-knowledge has both an immediate and an ultimate aim. Although the former is subordinate to the latter, yet they are inseparably dependent. We are servants—servants of time and servants of eternity. Members of one social compact we are, in the nature of the case, in duty bound to work for the harmony of the whole. This is what I mean by the immediate aim of life, if we pursue it with honest interest and undaunted courage, then deserve we the eulogy—faithful servants of time, vanquishers of the world. But he who conquers the world cannot hold it long; and Time—how soon he discharges his servants. What, therefore, doth it profit a man if he gain the whole world and lose his own soul?

Our needs are broader than our temporal interests. Would we were wide awake to this great truth. Let us have an eye to the eternal welfare of the immortal soul. This is what I mean by the ultimate aim of life. Are we faithful servants of Eternity? This is the all-important question which should urge us to diligence in self-knowledge. If we keep within view the soul's eternal interests, and following on in the course mapped out by the blessed gospel, press toward the mark for the prize of the high calling of God which is in Christ Jesus, we need not fear but that our lives shall have been well lived—deserving of the praises of men and honored by the everlasting blessings of God.

To know ourselves, to the end that we may become efficient for sincerely carrying out our right relations both to God and man, is a momentous obligation demanding our serious attention. Know thyself with regard to the eternal well-being of the immortal soul. It is the first duty of man. It is an irksome undertaking—a life long task. Not only so. It is a most disagreeable one. In self-study we are not only given the pleasure of smiling upon our virtues, but also the displeasure of frowning upon our vices. Very slightly acquainted are we with ourselves, if we are familiar only with our good traits. They are our bad qualities to which we ought to give earnest heed, in order that we may build battlements about them to hold them in check. Mark well the words of our Saviour, "It is not that which entereth into a man, which defileth the man, but which cometh out of him." To know ourselves so that we

shall be able to make a conscious acknowledgment of our corruption by nature and our unfitness for approaching the presence of God, is to each of us of vital importance. For we cannot accept a Saviour unless we are aware of the need of one. And if we are ever to feel our need of one, no stronger evidence can be imagined, nor shall be afforded us, to produce that feeling, than the evils which always have oppressed and do still oppress society—evils which have their origin in human nature. In time, therefore, we must prepare for eternity. Would we be convicted of sin while there is yet hope of forgiveness? It must be here. Would we lay hold of the righteousness of Jesus Christ unto eternal life? We must do so here. "Now is the accepted time; now is the day of salvation."

ACKNOWLEDGMENT.

DEAR SISTERS (and Brethren as well),—I want to thank you all for the many kind letters received by us during the past few weeks. I cannot write to each individually, but I do assure you that your words of sympathy and love were greatly appreciated, and did much to soothe and comfort in the hours of our deep sorrow and sadness.

Our hearts and our home are lonely indeed; but we are trying to keep before us the blessed thought, that the loss which we find so hard to bear is gain, eternal gain, for our precious little ones, that the tender Shepherd will keep them safely until we shall meet them again.

May we each be faithful to our trust, and at last receive an abundant entrance into that eternal kingdom.

Yours in Christian love,
ELLA E. FLAGLOR.

GOLDEN WEDDING.

Although the 17th of January was stormy, a large number of friends met at the home of Brother and Sister Robert Stevenson of North Rustico, to remember in a substantial way their wedding of fifty years before. Besides doing justice to the good things of the table, the time was spent in pleasant conversation and in music and recitation by grandchildren and others. At the proper time the company was entertained by addresses suitable to the occasion by different speakers. Bro. Stevenson spoke very feelingly of his long and happy union with one who had always studied how to make life profitable and pleasant. The happy meeting was closed with prayer and the singing of a parting hymn.

Our brother and sister are truly to be congratulated on the facts that their numerous children are nearly all with them in the Church of Christ, and the eldest, R. W., a beloved and successful minister of the gospel.

The best way for a man to get out of a lowly position is to be conspicuously effective in it.—*Dr. John Hall.*

It is not our talents which brings us the favor of the Master, but the use to which they are put.—*Lutheran World.*

SUNSET THOUGHTS.

By Miss GRAYBIEL.

To lighten other brighter lands, the Sun
Sinks from our sight;
O'er land and sky reflected glory shines;
Bright cloud, with loveliness of scene, combine
In beauty rare. Labor and task are done—
Fast comes the night.

In these bright rays reflected, lingering still
On hill and plain,
Is there not promise of a coming dawn,
When, darkness done, light from the east new born
Again our land with life and joy shall fill,
And gladness reign?

But more than sunlessness on India rests!
Deeper the gloom
Than that which now enwraps the earth so drear!
Darkness of death and death's despair are here;
A rayless night the ancient land invests.
How like the tomb!

O, Lord of Light, our souls to Thee we raise!
The night how long!
Send forth Thy beams; let shadows flee away;
And from our darkened hearts call forth Thy praise
In ceaseless song.

Selected.

FREEDOM AND LOVE.

Did not Christ buy us with his own blood that we might be free from the bondage of sin? This fact should lead us to give to him the deepest affection of our soul and the best service of our life.

There is a story told of a man who, years ago, was taken captive in the Mediterranean by one of the corsairs which used to sweep those seas. He was sold as a slave, and endured the rigors of Mohammedan bondage. One day an Englishman came on board the vessel where he was, and talking with his owner made a bargain for him, paid the price and bought the slave.

The poor captive bitterly reproached his purchaser. "You, a free-born Englishman, buy me for a slave!"

But the purchaser said, "I have bought you to set you free."

At once the captive's sorrow was turned into joy and his reproach to gratitude, and falling at the feet of his new master he said, "I will be your servant forever."

Thenceforth nothing was too hard for him to do for a master who had bought him with a price that he might set him free. So Jesus has bought us, and so ought we to serve him.

JUST OBEY.

An Eastern king was once in need of a faithful servant and friend. He gave notice that he wanted a man to do a day's work, and two men came and asked to be employed. He engaged them both for certain fixed wages, and set them to work to fill a basket from a neighboring well, saying that he would come in the evening and see how they got along with their work. He then left them and went away. After putting in one or two bucketfuls, one of the men said: "What is the good of doing this useless work? As soon as we put the water in one side it runs out on the other."

The other man answered: "But we have our day's wages, haven't we? The use of

the work is the master's business, not ours." "I am not going to do such fool's work," replied the other; and throwing down his bucket, he went away.

The other man continued his work till about sunset, he exhausted the well. Looking down into it, he saw something shining at the bottom. He let his bucket down once more, and drew up a precious diamond ring.

"Now I see the use of pouring the water into the basket," he exclaimed to himself.

"If the bucket had brought up the ring before the well was dry, it would have been found in the basket. The labor was not useless, after all."

But he had yet to learn why the king had ordered this apparently useless task: It was to test their capacity for perfect obedience, without which no servant is reliable.—*Sunday Hour*.

THE BIBLE OUR STANDARD.

It is found necessary that Christians should combine their efforts along many lines of work in order to save the world. Their work should be practical. The gospel is a power which grasps the whole man, and is the most practical thing in the world. Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

In order to produce faith we must study the writings of Matthew, Mark, Luke and John. Who can doubt when at his baptism a voice said, *This is my beloved Son*; and in view of his temptation, sermon on the mount, transfiguration, miracles and parables. The fulfillment of all prophecy is in his birth, death, burial, and resurrection, in which he brought life and immortality to light through the gospel, which is the power of God unto salvation to every one that believeth. Philip preached Jesus to the eunuch and as they went on their way the eunuch said, See, here is water what doth hinder me to be baptized? Philip said, If thou believest with all thine heart, thou mayest. He said, I believe that Jesus Christ is the Son of God. There is none other name under heaven given among men whereby we must be saved, for whosoever shall confess me before men, him shall the Son of man confess before the angels of God. Peter told them to repent and be baptized for the remission of sins. Then we have faith, repentance, confession, baptism for remissions of sins or salvation. For the desired information read Acts of Apostles for conversions, for there you will find words whereby thou shalt be saved. There we learn what thousands did in obedience to his commands. God planneth, and he that runneth may read what is so plain that the wayfaring man need not err therein.

Then, after coming into fellowship with the saints, he leads us gently on in order that we may be thoroughly furnished unto all good works, that we may be perfect in Him who is the Head of the church, by giving us the epistles written to the churches of God or Christ as our ensamples, or that we may know how to set his house in order and properly conduct ourselves, that our bodies may be fit temples for the abiding Comforter. The

church should be the salt of the earth, the light of the world, that their seeing our good works may glorify our Father in heaven. He not only, died, shed his blood on the cross, but has left us the plan of redemption free and full in the blessed volume of inspiration. So thou art inexcusable, O man, for your negligence of duty. What a glorious privilege to have this blessed Book to guide us all along life's tempestuous billows, a lamp to our feet, that we may walk in the light as he is in the light.—*H. A. Banks in Standard*.

"IS THIS WRONG?"

There is food for thought in the following paragraph from a sermon by the late Bishop Phillips Brooks: "Every now and then a conscience among the men and women who live easy, thoughtless lives is stirred, and some one looks up anxiously, holding up some of the pretty idleness in which such people spend their days and nights, and says: 'Is this wrong? Is it wicked to do this?' And when they get this answer, 'No, certainly not wicked,' then they go back and give their lives up to doing their innocent little piece of uselessness again. Ah! the question is not whether that is wicked, or whether God will punish you for doing that. The question is, whether that thing is keeping other better things from you; whether behind its little bulk the vast privilege and dignity of duty is hid from you; whether it stands between God and your soul. If it does, then it is an offence to you, and, though it be your right hand or right eye, cut it off, pluck it out, and cast it from you."—*Selected*.

YOUR BROTHER DOWN THERE.

Do we always remember that all men are brethren and have a claim upon our effort to assist them in trouble?

A little while back, in the east of London, they were digging a deep drain in the neighborhood of Victoria Park. Some of the shoring gave way, and tons of earth fell down upon several men who were there at work. Of course there was a great deal of excitement, and standing by the brink was a man looking—I grant you with great earnestness—on those who were attempting to dig out the earth. But a woman came up to him, put her hand on his shoulder, and said, "Bill, your brother is down there!"

Oh, you should have seen the sudden change! Off went his coat, and he sprang into the trench, and worked as if he had the strength of ten men. O sirs, amidst the masses of the poor, and the degraded, and the lost, your brother is down there! All men are our brothers! All women are our sisters! Christ died to save all. Let these great truths never escape your memory. Be on the lookout for opportunities to help them, and to lift them up. Every day brings its own opportunity for doing good. Let us be alert!

Married.

TEWKSBURY-CLINE.—At Leonardville, January 31st, 1899, Lynden Tewksbury and Mary Cline. W. H. Harding officiating.

LORD-LAMBERT.—At Lord's Cove, February 8, 1899, Sargent M. Lord and Imogene Lambert. W. H. Harding officiating.

OUTHOUSE-GREENLAW.—At Tiverton, N. S., Feb. 23rd, 1899, Nehemiah Outhouse and Nettie M. Greenlaw were married at the bride's home, by the writer.

J. W. BOLTON.

Died.

PARKER.—Winnie Parker, died in Tiverton, February 15th, aged 9 years, 10 months and 3 days. She died with consumption, at the home of her kind friends, Bro. and Sister Allen Outhouse. Funeral services were conducted by the writer.

J. W. BOLTON.

OUTHOUSE.—Allen Outhouse, died February 20th, in Tiverton, aged 51 years, 5 months and 18 days. The brother suffered and died from a complication of diseases. He was a member of the Christian Church in Tiverton for about 23 years, being baptized by Eld. Joseph Gates. He held the office of Trustee in the church. He was also a Justice of the Peace in the community. He was a member of the Independent Order of Foresters, which order assisted in the burial services, marching to the grave in a body. Rev. Mr. Howe assisted in the services at the house. Bro. Outhouse leaves his wife, four children, five brothers, one sister, and father, to mourn their loss. He will be missed very much in the community. We hope to meet again in that House of Mansions that Jesus has gone to prepare for us.

J. W. BOLTON.

MINARD.—Death has again entered the sacred precincts of Bro. and Sister Parker Minard's home at Milton. Sister Maria Minard, relict of Bro. Frederick Minard, and the mother of Sister Parker Minard, was called to her reward February 13th, after a short illness, aged 84 years. She was a faithful member of the Christian Church of Milton. She loved the Lord, and was a constant attendant to the worship of the Lord's house when it was possible. Many times we have seen her in her place at church when it would seem impossible for her to get there. Often we have seen her slowly and feebly wending her way to the sewing circle to do her part in the support of the cause she loved. She was loved and respected by all. Her family that remains, two sons and two daughters, especially the ones at home, with whom she resided, will feel her loss deeply. But her life and the promises of God are the blessed assurance that she has gone to her heavenly home. Now that her hands have ceased from toil, her voice hushed, her work done, and well done, she rests, never again to be weary, sick or sad. She has reached the land of rest and now is satisfied. Her soul is blessed, and free from earth with all its care, and now she finds sweet rest.

H. M.

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