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THE CHRISTIAN.

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

Vol. XIII.—No. 12.

SAINT JOHN, N. B., OCTOBER, 1896.

Whole No. 156.

The Christian.

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NOTES AND NEWS.

Owing to the amount of space taken up in the last CHRISTIAN by the account of the annual meeting, we have on hand several contributions for which we cannot find room in this issue. We hope to give them a place next month.

The long winter evenings are hastening on. Are you planning to get some helpful books to be read aloud around the fireside? In the country the winter is about the only time that brings with it the leisure for much of this kind of profitable enjoyment.

Wanted for the next CHRISTIAN. What? Church news from every church in the Maritime Provinces. Give us that and we will give you a paper that will be full of interest not only to our home readers, but to those of our number who have gone to the United States.

Not long since Bro. Zachary, of Lexington, Ky., held a debate with a sectarian preacher at Akin, Ill. Of course both sides claim the victory. But evidently it was with Bro. Z., for after the debate he held a four-days' meeting with 51 additions, 39 by baptism and 12 from the denomination represented by his opponent.

Attention is directed to the tracts advertised on the last page. They are cheap enough for general distribution and interesting enough to command a careful reading. The one on "Heathenism" gives a vivid picture of horrible Chinese scenes. It is well for people in Christian lands to sometimes see how highly favored they are when compared with the inhabitants of heathen lands.

The annual convention of the Disciples of Christ in New England, will be held with the church in Worcester, Mass., October 2-4, 1896. Among those who have place on the programme are: Harry Minnick, R. H. Bolton, E. T. Edmunds, W. A. Belding, B. H. Hayden, and many others. There are to be papers on Home and Foreign Missions; Christian Giving, How and Why; and the importance of the Christian Press. We hope for a report of this meeting from Bro. Minnick.

It was a happy thought of the churches at the convention at West Gore, to select a number of brethren who would try to perfect means by which more of our literature shall be put into the hands of those in the provinces who are in sympathy with our plea and also those who are unacquainted with it. We look for gratifying results from this movement if it obtains the financial support which its merits demand.

We want to greatly increase the number of our subscribers. We can do so if our present readers will assist us. If you know of any one who would likely become a subscriber send us the name and address and we will mail him a sample copy. Or better still: When renewing your subscription pay for a paper to be sent for a year to some friend whom you will name. Some of our readers do that.

We see that the churches in New York state have determined to secure an evangelist who shall work with present congregations and enter new fields. They expect to get Bro. B. B. Tyler for this work. He will understand the needs and opportunities of the east and we hope to see him eminently successful in the evangelistic field. No one church could support him in this work but all co-operating can. It would be folly for the churches to refuse to act together; folly for any one to hold aloof.

St. John has recently been visited by a number of prominent Unitarian women. Their ostensible purpose was the advancement of women, but they seemed to be as much, or more, interested in the advancement of Unitarianism. At any rate they sought to give that unchristian system a boom. For refined infidelity commend us to Unitarianism. It is as cold as the North Pole, if not as poisonous as the upas tree. Let us be thankful that a system that denies the divinity of Jesus, and puts heathen philosophers by the side of the Son of God, is losing its hold where it was once most firmly rooted.

Would it be wise for the Churches in N. B., N. S. and P. E. I. to obtain a large tent, and during the summer months go into communities where we are unknown and present what we regard as the only feasible and scriptural basis of Christian union? We could thus secure a hearing that we perhaps otherwise could not obtain. With a tent, an able man, a good singer, and, most important of all, the old-fashioned gospel, great and lasting good could be done. There would, perhaps, at first be a prejudice against a tent, but that would pass away. This matter is worth thinking about.

Springfield, Illinois, is the meeting place of the National conventions of the Disciples of Christ in the United States, and October 16-23 the date. We think the Home Mission Board, which is aiding the work in Halifax and in Pictou, will be able to report more money raised and more work done than during the preceding year. The contributions

to foreign missions have largely increased and we hope to learn that the \$100,000 line has been reached. We will expect an account of this meeting from Bro. W. F. Shaw, Walnut, Ill. Will he please take notice and notes.

Some of our subscribers want to know to whom they should send money for their subscriptions to the CHRISTIAN. It is best to send it to Henry W. Stewart, Box 56, St. John, N. B., who will credit it on the books and send a receipt to the remitter. This advice is of course, intended for those only who cannot pay through an agent. There is a list of agents on the eighth page. Before the new year comes we expect to send bills to all in arrears, and our labors will be much lightened if those who are behind with their subscriptions, will pay up before that time.

One of the most worthy of the many appeals now being made to the churches is that in behalf of ministers who have given their lives to building up the kingdom of Christ, but who now in their old age and infirmities, find themselves without support; also in behalf of widows and orphans of ministers who are left unprovided for. The churches must be ungrateful indeed if these appeals do not awaken a hearty and prompt response. But we fear, from the way A. M. Atkinson, Wabash, Ind., the treasurer of the fund, writes, that the responses are neither numerous nor generous.

Bro. Martin, of Montague, P. E. I., has entered the College of the Bible, Lexington, Ky. We wish him and all our other young men who are studying for the ministry great success. Some of them will complete their course this school year. Will not some of our preacherless churches give them employment and ample remuneration? It is not because our young men do not want to come back that they do not return. It is more likely because the churches want them to make all the sacrifices. That is too much for any church to ask. The churches that will not make sacrifices for themselves should not expect preachers to make sacrifices for them.

We see by the *New England Messenger* that the Union Committee, appointed by the Disciples of Christ, of New England, and the Churches of God, of Maine, met at Searsport, Me., Aug. 31st, 1896. Both recognize that in the Christian system Christ is central and supreme. Both accept the word of God as their guide in matters of faith and practice, calling Bible things by Bible names. There are some differences which it is recommended should be adjusted so that both may ultimately become "one body in Christ Jesus." Great harmony prevailed and it is hoped that great good may come from the conference. The committees are going slowly, and some times that is the best way to go. We will watch with interest these efforts to come to "the unity of the spirit in the bonds of peace."

News of the Churches.

MILTON, N. S.

The Christian church of this place has been greatly blessed for a long time by having for its pastor Elder Howard Murray, one who has labored with it the greater part of twenty-two years, during which time he has ever tried to hold up Christ as the ideal one to follow, thus trying to lead souls to the fountain of living waters and into the green pastures of God's love and mercy. As a preacher Bro. M. presented the truth in such a manner as to go home to the hearts of those who were under the thralldom of guilt, convincing them of sin and leading to an acceptance of Christ, at the same time strengthening in divine life those who had started on their journey heavenward.

Knowing that success consists not only in bringing hearers of the truth into the fold of Christ, but also in watching and caring for them after they are in, Bro M. was successful in his work. He was of a kind and genial nature, ready for the social as well as the spiritual part of life. His sermons were well appreciated, and commended by all who with willing minds, were ready to investigate by comparing with the word of God, seeing if such things were true.

His work during the twenty-two years was mostly with the churches at Milton and Summerville. Of the latter special mention is made, as but a short time ago there were very few there who met together to break bread; but by a continuance in the work of faith and by the effort of Bro. Murray a development in Christian growth was soon discernible, for many accepted the Saviour and went forward in obedience to his commands. In like manner many accepted Christ under the teaching of Bro. M in Milton, and so his labors were blessed. Although he was with us so long, our efforts were to secure his labors a while longer, but he (Bro. M) thought a change would be better. So while we miss his moving about in our circle, laboring for the extension of Christ's kingdom, we trust that his labors in other places may be abundantly blessed and at the end of life he may join the great circle above where partings shall be known no more.

W. R. McEWEN.

HALIFAX, N. S.

NORTH STREET CHRISTIAN CHURCH.

Lord's day services—Preaching 11 a. m. and 7 p. m.; Sunday-school, 2.30 p. m.; Junior Y. P. S. C. E. 4 p. m.; fifteen minutes prayer-meeting at the close of evening sermon; Y. P. S. C. E. Monday night at 8 o'clock; prayer-meeting Wednesday night at 8 o'clock.

It will be seen in the above announcements that the North Street Christian church has a Junior Society of Christian Endeavor. This society was organized yesterday (Lord's day) afternoon with over twenty members as a beginning. The officers for the current six months are C Studdart, Superintendent; Gertie Wallace, Assistant Superintendent; Staxby Lomas, President; Winnie Stevens, Vice-President; Millie Hancock, Secretary; Frank Richardson, Treasurer; Violet Richardson, organist. This young society has started out under very favorable circumstances and with an excellent corps of officers, and we shall hope for great things. It will be under the care, oversight and direction of the pastor of the church and the senior Y. P. S. C. E.

The "O Gin San" mission band is no more, our Juniors will now do its mission work. Our young people are quite enthusiastic and will doubtless do much more in the line of missions than heretofore.

Our delegate to the Charlottetown convention of the Y. P. S. C. E. gave us on his return a very complete report of the many good things said and done at that meeting—Bro. Lloyd-Ibson showed

plainly that he went to the convention on business and not as a sight-seer.

I listened for nearly two hours last night to a burning, scathing, yet true denunciation of the Roman Catholic confessionals. The speaker's address was from a personal experience of twenty-eight years inside the Roman Catholic ecclesiastical corporation. The lecture was the fourth of a series delivered in Halifax by Evangelist Leyden, of Boston, in the presence of thousands of hearers, and yet not a line of mention or report has appeared in our dailies. Thousands of the best citizens listened to and endorsed the sentiments of this fearless speaker, and yet our daily press, purporting to give to the public the news of the day was as silent as the grave. Cowardly press, gagged by Rome, we pity such contemptible fear. For nearly a week several of our papers have been commenting on, lauding and publishing the vapourings of one Dr. Foly, a Halifax Romanist, at present abroad; and when a devoted Christian man who has had the bravery to break away from the unhallowed despotisms of the Romish church, in open discussion and from the public rostrum, warns and instructs against the inroads of such an insidious and specious system of error, not a word of approval or comment is to be found on the pages of what pretends to be the conservators of the public weal.

The crying need of the hour is for a truer and braver Protestantism. Our press, and too often our pulpits, are blinded and hood-winked by this blood-thirsty, soul-cursing, liberty-hating, hydra-headed ecclesiasticism—the Roman Catholic church. This system grinds down its followers with the iron heel of ignorance and degraded superstition. It is a stifler of conscience, and a debaser of human reasons. It degrades manhood, and outrages the tender sensibilities of womanhood. We know of no better, no surer way of warning humanity against the papal system of slavery and sin, than to tear away the filthy curtain that shuts in her abominations and let common sense and common decency be shocked by the disclosure. This Evangelist Leyden did last night with a strong hand. It was hinted that there would be trouble in Halifax if Mr. Leyden did what he promised; but the lecturer more than filled the bill, and was throughout cheered and applauded to the echo by an intelligent audience as ever greeted a public speaker in this city. If there were those present or in the vicinity of the immense audiences who came to disturb, they evidently thought discretion to be the better part of valor. Not the slightest word or evidence of dissent from the remarks of the speaker was heard throughout—but at all times a deep feeling of disgust and disapproval of the evils portrayed—frequently finding vent in expressions of shame and surprise. We hope that Rome will soon be on her trial in this country.—T. H. B.

WESTPORT AND TIVERTON, N. S.

The work at these two points is moving onward slowly.

The pastor was absent from his field of work over two Lord's days. The first he spent at the Annual Meeting in West Gore, and the second at the same place, holding special meetings. As a result of his efforts during the week following the Annual Meeting, two souls confessed their faith in Christ, and were baptized by him. Two came out during our Convention, so that by the influence of the meetings three additions were made to the church at West Gore, and one to that at Elmsdale.

Closing up my work at West Gore on Sunday morning, Sept 13, Bro. Bruce McDonald brought me to Newport, where I preached. Bro. Martin Stevens took me to his home, and at night I preached at their school house. On Monday evening I came by rail to Port Williams, and stopped at the hospitable home of Bro. Ford for two days. The brother drove me around nearly forty miles, in order to see the "Garden of Nova Scotia." From the "Look-off" we had the finest view we ever beheld, within the same area of country. The Cornwallis Valley certainly beggars description. We saw the places made famous by Longfellow in his Evangeline. To say that I am delighted with Nova Scotia, is to put it mildly.

I was much pleased with our Annual Meeting, on the whole, and trust that its fruits may be seen in increased efforts during the present year. I was very glad also for the privilege of becoming acquainted with so many of the brethren and sisters of the Provinces. I am certainly thankful for the welcome given me as a newcomer to this portion of the Lord's vineyard.

J. W. BOLTON.

CORNWALLIS, N. S.

Since returning from the Annual we have had six additions to the church here; three by baptism and three from another communion. Five of these are from one family; the father and mother, two sons and a son's wife. These all come to our regular Lord's day meetings.

Bro. R. E. Stevens has been with us over the last two Lord's days, preaching for us at both morning and evening services, while I filled my regular appointments at Sheffield's Mills and Cold Brook in the afternoons. Bro. Stevens is always greeted with a good congregation here, and his preaching is very much enjoyed.

We also had a very pleasant and profitable visit from Bro. H. Murray just before the Annual. He preached ten excellent sermons for us at five different points; all of which were greatly enjoyed, and did us much good.

Our good Brother J. W. Bolton, of Westport and Tiverton, stopped off and spent two or three days, on his way home from the Annual, and preached one sermon at our regular prayer meeting service. As we had out this opportunity to hear him, we gladly availed ourselves of it, and were greatly pleased and profited by the earnest and instructive sermon he gave us.

Such visitations as these always do us good, and the "latch string" is always on the outside for these brethren. The outlook for still others to take their stand on the Lord's side is good. Our meetings are well attended and our social meetings are very interesting.

E. C. FORD.

Port Williams, September 28, 1896.

CHARLOTTETOWN, P. E. I.

Our meetings here are good. The attendance is increasing. Bro. Manifold is still working with untiring zeal. A short time ago we had the pleasure of hearing Bro. Norton preach. He showed himself to be a close student of the Bible, and presented the truths therein contained in a clear and masterly manner. Bro. Manifold and Bro. R. E. Stevens, of Pictou, exchanged pulpits a few weeks ago. Bro. Stevens preached two excellent discourses which were appreciated by all.

While Bro. Manifold was attending the Convention at West Gore, N. S., Bro. J. S. Smith of Hiram, O., preached very acceptably in the morning. We held a social meeting in the evening, as Bro. Smith had another appointment. We were delighted to have Bro. H. Murray, of Milton, N. S., present with us and leading our Wednesday evening prayer meeting a short time ago. He was on his way to New Glasgow, P. E. I., to hold a protracted meeting.

The Y. P. S. C. E. convention has come and gone. A number of our preachers were in attendance. At our rally, Bro. H. W. Stewart, of St. John, presided. The keynote of the meeting was Loyalty to Christ. The different speakers spoke of the benefit of having a C. E. Society in connection with the Church. Brothers D. Crawford, R. E. Stevens, R. W. Stevenson, D. A. Morrison, J. Smith and others addressed the meeting. We were pleased to hear from our delegate from Halifax, Bro. Ibson. The meeting was encouraging and enthusiastic.

Our hearts have been cheered and strengthened by meeting with our visiting brethren during the past few months. God grant that his richest blessing may attend our work here.

Brethren, we need your prayers, and sympathy in our work, as we have a great many discouragements.

M. L. S.

NEW GLASGOW, P. E. I.

Howard Murray is now preaching every evening and on Lord's Days at New Glasgow, P. E. I. On the 20th three made the good confession. Also two more came forward at Bradalbane and on the 28th these five were baptized at New Glasgow. The meetings at the latter place still continue.

Home Mission Notes.

The meeting at Shubenacadie, conducted by Bro. Stevens, lasted only a week. There was one added by obedience. Wet weather interfered somewhat with the attendance.

Bro. Hiram Wallace remained at Pictou for three Lord's days in September and greatly benefitted the cause. Bro. Stevens resumes his labors there on October 4th.

Remember that each of the churches were asked to take up a monthly collection for this fund. The Sunday-schools and Eudeavor societies are cordially invited to aid in this good work. Regular systematic giving in any church will result in large amounts being collected. Get into a regular order of collecting if you wish to help the cause in these provinces more than you did last year. Bro. Hines is remembering this fund again. He is desirous of a meeting at Gulliver's Cove.

When the people of God went into Canaan they were commanded to destroy all the inhabitants thereof, so that temptation and sin might be removed from the land, and that they might enjoy happiness and holiness. So we must do what we can to convert the people in our own land. If we fail in this, as did the people of old, we may be enticed into sin and fail to gain the "better land."

Come up then to the help of the Lord against the mighty.

RECEIPTS.

Previously acknowledged, ....	....	\$92 80
St. John, Mission Band, ....	....	5 00
" Coburg St. S. S., ....	....	10 00
" Main St. S. S., ....	....	2 58
Milton, per M. S. Freeman, ....	....	3 00
Gulliver's Cove, J. S. Hines, ....	....	5 00
		\$124 47

J. S. FLAGLER,
Secretary.

Post Office, St John.

Foreign Missions.

Maritime C. W. B. M.

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

DEAR SISTERS,—We can hardly realize that another missionary year has closed and that the annual of 1896 is a thing of the past. We must work while the day lasts, for the night is coming when no man can work. Our meetings this year were inspiring and helpful. We will not soon forget the few days spent at West Gore. We regret that more of our sisters could not have been present. It was truly a time of refreshing from the hands of our Father. One of our sisters said she felt that she must be a better Christian after that meeting, and she longed to work more earnestly for Christ and the church. We come together in these annual gatherings to review the past and plan for the future, but the meeting is not a success unless we are made to feel our personal responsibility to God. It is a fitting time to give ourselves to the Master, saying, "Lord, what wilt thou have me to do?"

I know you are interested in the meetings of the C. W. B. M. I wish all our sisters could have heard Sister Ryan's paper on "Our Literature." It is time we were giving more attention to this important subject. There are so many things I would like to mention, but I can only speak of one encouraging feature of our business meeting—and that is the way our young sisters took hold of the work. It made our hearts glad to see them so willing to help in this great work.

You noticed in the last CHRISTIAN that we decided to keep the first Sunday in July as "Comrade Day." That should have read "Crusade Day." We propose to make this one of the best days in the whole year. On that day the work of the C. W. B. M. will be brought before the church, and during the following week every sister in the church will be asked to contribute to foreign missions. In order to make this a success we must have the hearty support of our pastors, and we know they will gladly help us in this work.

And now we have entered upon another year of service. I pray that God may show us how we can best honor and serve him. Let us live as if we knew this would be our last year on earth. And when we come up to another annual meeting may we be able to report many souls born into the kingdom.

Yours in the fellowship of the service,
CARRIE F. PAYSON.

Those sending money for Foreign missions will please notice the address as given below. All letters will be addressed to Waverley, but money orders will have to be drawn on Halifax—the nearest money order office—and then sent to my address.

Please remember that all Foreign mission money is sent to my address and not to St. John, as this latter makes extra expense.

RECEIPTS.

Collection at West Gore, ....	....	\$31 52
New Glasgow—		
From Church, ....	....	36 00
St. John—		
Ladies' Aid, ....	....	2 60
Westport—		
Ladies' Aid, ....	....	50
		\$70 62

CHILDREN'S WORK.

Lord's Cove—		
Mission Band, ....	....	\$1 88
Tiverton—		
Mission Band, ....	....	1 00
		\$2 38

SUSIE B. FORD, Treasurer.
Waverley,
Halifax Co., N. S.

Do not think any trial sanctified till you have a suitable frame for the trial whatever it be. Are you humbled? Are you prayerful? Are you submissive? Have you looked inward and confessed your sins? Unless affliction has brought you to this it has done you no good.

Let us remember that our usefulness as Christians depends far more on what we are than what we do.

Satan selects his disciples when they are idle, but Christ chose his while they were busy at work, either mending their nets or casting them into the sea.

FACTS THAT TELL.

In 1843 only six Christians could be found in the empire of China. Now there are 50,000 communicants.

Fifty years ago there was not a native Christian in the Friendly Islands. Now there are 30,000 church members.

In the New Hebrides fifty years ago there was not a Christian. Now there is said not to be a heathen.

There have been three millions of converts in the heathen world in the past 100 years.

There are now about one hundred thousand converts every year in heathen lands, or 274 every day, or 11 every hour in the day.

On the ground of statistical data it has been calculated that the traffic originated in the commercial world by means of mission work re-pays ten-fold the capital expended.

At the beginning of this century the Bible could be studied by only one-fifth of the earth's population. Now it is translated into languages that make it accessible to nine-tenths of the world's inhabitants.

Micronesia saw her first conversions to Christianity but a little more than a quarter of a century ago. Now there are forty-seven self supporting churches.

Pomare, the South Sea Island King, died at the age of seventy years. At his birth the first missionaries were just landing. At his death three hundred of the South Sea Islanders had become Christianized.

Seventy-five years ago there was not a convert in all Polynesia. Now the converts number 750,000. And they have sent a band of missionaries to other benighted tribes.

Japan had but ten Christians in 1872. Now there are 40,000. Buddhist priests have dwindled from 244,000 to 50,000—a most significant fact.

In Burmah, seventy years ago, there was not a single Christian. Now there are not far from 100,000. The Baptists alone have 500 churches and nearly 30,000 communicants.

Dr. Paton says of the New Hebrides— "Since I entered the field thirty-four years ago, by God's blessing on the united labors of our missionaries, He has given us about 14,000 converts, and about two hundred of them are engaged as native teachers.

In 1812, all Christian teaching was prohibited in India. Now the government in appreciation of missions, give large sums and valuable lands for the erection of hospitals, educational buildings, and for the support of medical missionaries. F. M. RAINS.

There is sanctity in suffering when meekly borne. Our duty, though set about by thorns, may still be made a staff, supporting while it tortures. Cast it away, and, like the prophet's wand, it changes to a snake.

Let me remember that I am nothing, have nothing, can bear nothing; and that my depending on myself is madness, and my depending on the Lord is heavenly wisdom.

Spiritual blessings are the best blessings; and those are blessed indeed who are blessed with them. God's blessings are realities and produce real effects. We can but wish a blessing; he commands it. Those whom he blesses are blessed indeed.—Henry.

Wonder not at your trial be they never so strange, and grievous and distressing. "All is well;" some secret end is to be answered which you see not. God is in all; the hand and love of a father is there.—Hill.

The Christian.

ST. JOHN, N. B., OCTOBER, 1896

EDITORIAL.

CONVERSION.

Instead of the usual editorial we give in this number extracts from an article in the *Sunday School Times* on conversion.

"As a natural consequence of the common misunderstanding of the mission and work of the Holy Spirit, there is a widespread popular feeling that sinners are converted from their evil course to the service of God, rather than that they themselves turn to God, when they see it to be their duty to do so. The incorrect language of our ordinary English Bible, in referring to this act or process of conversion, has been a fruitful cause of this misconception.

In our old version it would appear that Jesus said to his disciples, "Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven." But in the new, and more correct version, it reads, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." In our old version, again, Jesus is said to have counseled Peter, in view of his coming denial and repentance, "When thou art converted, strengthen thy brethren." But the new version gives it thus: "When once thou hast turned again, stablish thy brethren." According to the old version, Peter preached, after the day of Pentecost, to the people in the temple courts: "Repent ye therefore, and be converted, that your sins may be blotted out." According to our new version, Peter's call was: "Repent ye therefore, and turn again, that your sins may be blotted out."

These differences in the two versions, in their teachings on this point, represents fairly well the difference between the popular idea of "conversion," and the Bible idea of it. The popular thought is that conversion is wrought on or in a man by outside influences, or by a force from above. The Bible thought is that conversion is the act of the individual himself, for which he is directly responsible, however he may be affected by influences from without and above. The old version seemed to say to the sinner, "Be converted." The new version distinctly says to him, "Turn." There is no such command, either in word or spirit, as "Be converted," in the new and more correct version. Yet that command is still repeated as if it were justified by the Bible teachings, in pulpit and press, and many believe that it is not at variance with the teachings of the Bible.

The practical bearing of this truth on the appeals made to sinners to submit themselves to Christ, and on sinners in their response to these appeals, is incalculably important. It makes a vast difference whether a man is summoned to immediate personal action in his attitude and conduct toward Christ, or

whether he is led to suppose that he must wait passively for some process on or in him which shall give him different views and feelings, and make him a different man. The tendency of this error as to the Bible call to men has been manifest in innumerable instances, whatever good has been done in spite of it by those who held the error, or who were appealed to in view of it."

Here the writer states a number of cases known to himself, one of an earnest, praying working man who lived and died out of the church vainly seeking what he thought conversion. Other amiable young men who would not be persuaded to obey Christ because they could not after all their efforts get converted. Another of a preacher telling his hearers that they could not convert themselves and all they could do was to wait for God to convert them. Another man when rebuked for his profanity exclaims: "For that matter it will be all right, for I was converted seventeen years ago last September, and I never lost that old hope."

"Mr. Moody tells of the definition of "conversion" given by a believer who was won to Christ while a soldier in the British army.

"It was just," he said, "Halt! About face! March!"

That is the Bible idea of conversion, as contrasted with the popular idea, illustrated in the other cases.

As "conversion," in the Bible use of that term, is the deliberate turning of an individual toward God, it follows, as a matter of course, that a man may thus turn as often as he finds himself in a wrong attitude toward God, or facing in the wrong direction. When Andrew found Jesus, and was convinced that he was the Messiah, Peter turned, or converted, and followed Jesus. When, again, Peter turned away from Jesus, by denying him, Jesus wanted him to turn, or convert, back again. Thus any man can turn, or convert, again, as many times as he goes astray.

In illustration of the fact, however, that a mistaken and unbiblical view of conversion is widespread and misleading, a circular sent broadcast through the country from a centre of religious interest in New York City furnishes abundant evidence. The object of this circular is to obtain information for permanent preservation as "a study of conversion." It gives a series of specific questions which the person receiving it is desired to answer. Here are specimens of these questions, with this preliminary caution:

"Persons answering the following questions should be especially careful not to confuse beliefs and experiences of a later date with those of the time of conversion."

"Where, on what occasion, and under what circumstances, were you converted? Had you, before that moment, made up your mind that you would be converted if possible? Tell, in detail, what you then meant by conversion. Why did you desire it? What did you expect of it? . . . What was the state of your health?"

"Relate your conversion. What were the various thoughts in your mind, and the various feelings in your heart, at the moment of conversion? . . . Were you very much moved? by what or by whom were you moved?"

"Describe your feelings and your thoughts immediately after conversion. Were you aware that you had experienced conversion? In what particulars had you become changed?"

"If you have passed through more than one similar experience, or through other less momentous moral crises, describe each one separately, giving date of each."

In all these questions not a word is said as indicating or suggesting any sense of responsibility, on the part of the individual, for his turning from the wrong to the right, from self to God. All of them look not to a man's turning to God, but to a man's being converted to God.

Turning to God whenever one is away from him is the plain duty of believer and unbeliever. That is conversion. There is nothing in the Bible which, read and understood as it is written, would lead one to suppose otherwise. Of course, the power to turn or go forward, to halt or to move, to act, to speak, to breathe, is from God; but when God calls a man to halt or to turn, God is ready to give the man all necessary power to enable him to act accordingly.

Regeneration, whenever that takes place, is the work of the Holy Spirit; it is not the work of man. But the Bible never confounds regeneration with conversion; nor ought a man to make this mistake for himself or for others."

From the above article in a very popular paper, we may learn how wonderfully the light of God is passing into the minds of religious teachers and through them to the people. The Bible student can be greatly assisted by the revised version.

When an anxious inquirer learns that instead of waiting and praying for a power to come upon him to convert him, the blessed Saviour is pleading with him to turn from his sins and accept of salvation from his hand as a child accepts of a gift from a loving parent, what a joy the startling discovery gives to his troubled mind! Religious teachers are seeing these things, therefore they urge men to turn to God. This inspires hope that these teachers or others after them, will go still farther, and show what are the steps sinners are to take in turning from the broad way to the narrow path which leads to life. Jesus, the great leader, has marked that path by his own footsteps, whom the lost sinner is to trust and follow. Jesus' first public act is plainly and fully recorded in Matt. 3: 13-17, so that his believing followers can tell how to begin the course. When he compares this with what Jesus said in his last commission to his apostles, Mark 16: 15, 16, and with the first sermon of his apostle with the Holy Spirit, Acts 2: 36-38, and with every case on record since Jesus' death, when those who turned to God began to follow Jesus, we say surely teachers will see, and tell men what is so plain.

Correspondence.

WEST GORE LETTER.

Early in the month of September, Li Hung Chang, the great Chinese statesman, received a delegation of clergyman and others interested in foreign missions. The reception took place in New York city. Dr. Ellinwood said in his address, that "in no nation of the world have American missionaries received more just and even generous treatment than that accorded by the imperial government of China. In his reply, which had been prepared beforehand, Li Hung Chang made the following statement: "In a philosophical point of view, as far as I have been able to appreciate, Christianity does not differ much from Confucianism, as the golden rule is expressed in a positive form in the one, while it is expressed in the negative form in the other. Logically speaking, whether these two forms of expressing the same truth cover the same ground or not, I leave to the investigation of those who have more philosophical tastes. It is, at the present, enough to conclude that there exists not much difference between the wise sayings of the two greatest teachers, on the foundation of which the whole structure of the two systems of morality is built."

There are other statements in the reply of Li Hung Chang that I would like to notice, but what do you suppose would be the feelings of this delegation, as they heard the blessed Redeemer, so pure and holy, put on a parallel with the voluptuous Confucius?

One of the most noted authors of the day is a Presbyterian minister, by the name of Watson. He writes under the *non de plume* of "Ian Maclaren." His new book, "The Mind of the Master," contains some good things—notice the following:

"Imagine a body of Christians who should take this stand on the sermon of Jesus, and conceive their creed on his lines. Imagine how it would read: "I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the beatitudes; I promise to trust God and follow Christ, to forgive my enemies and to seek after the righteousness of God." Could any form of words be more elevating, more persuasive, more alluring? Do they not thrill the heart and strengthen the conscience? Liberty of thought is allowed; liberty of sin is alone denied. Who would refuse to sign this creed? They would come from the east and the west, and the north and the south to its call."

As I read the above I wondered if the writer had ever heard tell of such a people as the Disciples of Christ; then I wondered again if he adopted such a platform as he suggests, would his ardent expectancy be fulfilled? I doubt it very much. Men who are wrapped up in creed and party, are not to be satisfied with the simple gospel of Christ, as many know from experience.

We are talking about the close of the nineteenth century. It may be nearer than a great many think. The following from an

editorial in the *Homiletic Review*, for September, will be interesting:

"The nineteenth century of the Christian era will close and the twentieth century begin somewhere between Christmas of this year (1896) and February to April of next year (1897). This has been established by the investigations and calculations of the best scholarship; so that it may be said to be acknowledged universally that Christ was not born on Christmas in the year 754, after the founding of Rome—as Dionysius mistakingly put it in making up our common chronology, and as the Roman Church endorsed it—but in the year 750 or 749, the latter years being far more probable, and toward springtime, the more probable date. This conclusion rests especially upon the indisputable fact, that Herod the Great in whose reign the birth of Christ took place, died in the fourth year before the commencement of our era or in the year 4, B. C. according to the proper reckoning."

There have been six additions at West Gore since I last wrote.

W. H. HARDING.

ON THE WING.

We are now in Port Williams, at the home of Bro. and Sister Ford. We left our home in Milton at four o'clock in the morning, the 19th of August. On the previous evening, a number of our friends met at our home to say "good bye." Sister Carrie Ford presented a substantial token of respect, and read an address which contained very nice and good things concerning the preacher who had been with them twenty-two years. We would reproduce the address here were we sure it would appear to other hearts as "free from clouds, design or flattery" as it does to ours. Our heart was too near our eyes to admit of a reply. As Bro. McLean says, "Out of the super-abundance of the heart the tongue stammers."

To leave the home of our childhood and the sacred spot where rests the mortal remains of our sires, to say good bye to a people with whom we have been so closely associated in Christian fellowship and mutual labors of love so many years, unfits the heart for any suitable response. Although our separating may leave a void on earth, yet our future life will be the brighter for the soul-uplifting association of our spiritual kin, and will ever be a help to us in the work of the Lord.

We owe very much to the kindness of this dear people—far more than we shall be able to repay. A fellowship and union have been established of no hasty growth, but rooted in the deep soil of esteem and kindly intercourse that time nor distance can ever destroy.

We had the pleasure of preaching for Bro. Ford three times yesterday, to very interesting congregations. Once at Church Street, once at Sheffield's Mills, and once at Port Williams. Bro. Ford has a very extensive field of labor. He has five preaching stations which necessitates a great amount of travel and labor, too much altogether for one man. The labor that these localities demand and that is due them is more than any one man can supply. If the churches were alive to the importance of a co-operative effort a splendid work could be accomplished here. We sincerely hope the obligations of the church may be realized, and that the good work may prosper in their hands. H. M.

Original Contributions.

THE FIRST SERMON.

BY NEIL MACLEOD.

This is a most interesting study. Here is a good place to learn how to preach and what to preach. This is a school for apostolic preachers. It is a supreme occasion. The preachers are clothed with divine power, and speak with divine inspiration. Their message is from heaven. The congregation is a most representative one, made up of Jews and proselytes out of every nation under heaven. The time and the audience, as well as the message, are all arranged of God.

But it is with the great theme of the sermon that we are to deal with in this paper. This is none other than Jesus of Nazareth. This is the theme of all true preaching. Now Peter and the eleven had missed their opportunity if they had turned aside to discuss the "questions of the day." This was the question of the day for them, there and then, and there is an important sense in which this is the question of the day for us, here and now, everywhere and always. There is no other question. Jesus Christ is the alpha and the omega, the first and the last, the beginning and the end of preaching. Neither is their salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved. A greater than Moses is here. Christ is the end of the law for righteousness to every one that believeth. So Christ is the end of science and sociology, of theology and criticism. Christ is all and in all.

In these days of "higher education" it is well for us to remember, that while "a little learning is a dangerous thing," much learning has made not a few preachers mad. I have no word to say against the value of the most wide and liberal culture, but some, running after those things have left off speaking the words of truth and soberness, and strive about words to no profit, to the subverting of them that hear. There is need that we give new emphasis to the apostolic preaching, of which we have a fine example in the report of this first sermon.

This report contains but a brief summary of the sermon. I can only call attention to its outline:

1. *The Life of Jesus*.—Acts ii. 22. The apostle lifts up before them the life and works of Jesus as he went about doing good, and teaching and healing the people. This life was a wonderful demonstration of the presence and power of God with him. We can do nothing better to-day for the world about us, than to lift up the life of Jesus of Nazareth. This we must do both in preaching and practice. Against this there is no argument. This is to preach Jesus fully and effectively.

2. *His Death*.—Acts ii. 23. This is the preaching of the cross, which to them that are perishing is foolishness, but to us who are saved is the power of God and the wisdom of God.

That Jesus Christ died for our sins, according to the Scriptures, is a cardinal doctrine of the gospel. He died not as a martyr to

his convictions, not as a victim of the hate of his enemies, but more than all this, by the determinate counsel and foreknowledge of God. He is the Lamb of God that taketh away the sin of the world. He is the propitiation for our sins, and for the sins of the whole world. He tasted death for every man. Here God commendeth his love toward us in that while we were yet sinners, Christ died for the ungodly. There is no such revelation of the exceeding sinfulness of sin; there is no such manifestation of the infinite love and mercy of God as the cross of Christ.

Then there is the inexorable logic of the cross: because we thus judge, that one died for all, therefore all died; and he died for all that they who live should no longer live unto themselves, but unto him who for their sakes died and rose again. Only through death lies the path of life.

3. *His Resurrection.*—Acts ii. 24, 32. Whom God raised up, having loosed the pangs of death, because it was not possible that he should be holden of it. This Jesus did God raise up, whereof we all are witnesses. The path of sacrifice is the path of glory. The way of the cross is the way of the crown. This is not only a gospel of death, but also of life and of more abundant life, even life forevermore. Christ has abolished death and brought life and immortality to light through the gospel. This is the crowning demonstration of his divine sonship, and this is the inspiration and hope of his followers. He comes to us in his triumphant glory, saying: I am he that was dead, and, behold, I am alive forevermore, and have the keys of death and of hell.

4. *His Ascension.*—Acts ii. 33, 36. The Lord said unto my Lord, Sit thou on my right till I make thine enemies the footstool of thy feet. We preach the gospel of a king. Ours is a reigning Christ, throned in power and glory at the right hand of the Majesty in the heavens. This means all authority and power in heaven and on earth. This means the exaltation and glory of all them that are his at his appearing and his kingdom. This means the glorious fulfilment of all his gracious promises to them that love him. He is able to save to the uttermost all that come unto God by him. This means to them, who, by patient continuance in well doing, seek for glory, honor and immortality, eternal life; and to them who are abominable and disobedient, indignation and wrath. Be wise now, therefore, O ye kings, be instructed ye judges of the earth; kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Evansville, Indiana.

WHO IS SUFFICIENT FOR THESE THINGS.

HIRAM WALLACE.

In 2 Cor. ii. 16, Paul asks the important question: "And who is sufficient for these things?" Every devoted and humble preacher of the gospel will feel the force of these words, written by the apostle under an overwhelming sense of the magnitude of the work in which he is engaged, and his own insufficiency for it. Paul recognizes the fact that he had been instrumental in the salvation of a great many persons, but that he had also been in some way related to the condemnation of many others. The ministry of the word was, therefore, as he received it, an

intensely earnest work. He says, that his ministry was one of continual triumph; yet if many are saved he takes no credit to himself, and though others are lost, he acquits himself of all blame.

It is profitable and interesting study, to look back to the life and ministry of this extraordinary man, and enquire what is the secret of his composure, as he surveys his trials and successes in the ministry of the word. Two reasons are apparent: 1st. His firm conviction that God was with him. A door was opened to him of the Lord, and God had always caused him to triumph. The Lord had given him a work to do, and was ever with him. He knew that his ministry was of divine appointment, and that he was the subject of a special providence. 2nd. As a trust of the most sacred nature, he had guarded and made known, wherever he went, the word of life as Jesus had given it to him, adding nothing to it, and taking nothing from it, so that he could truly say, "For we are not as many, who corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ." Sent by the Lord Jesus to a people in moral blindness, and enslaved by sin, to open their eyes, and to turn from their darkness to light, and from the power of Satan to God, he had steadfastly adhered to the gospel, in letter and spirit, as given him, and to the extent of his ability had preached it to the world. And now as God would be honored in the salvation of those who received it, and in the condemnation of all who rejected it, he was content.

As in the second chapter he asks the question, "Who is sufficient for these things," in the third he is careful to answer it by saying, "And such confidence have we through Christ to God-ward, not that we are sufficient of ourselves to account anything as from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of a new covenant. (R. V.) This being so, it must be apparent that whatever sufficiency the church or its ministry can possess must be derived through the authoritative teaching of these men to whom Jesus said, "He that heareth you heareth me." Jesus evidently requires that the world shall hear the gospel as contained in the great commission, given to those whom he had made sufficient as ministers of a new covenant. Only, then, through their sufficiency, can we have ours. Our path of duty is very clearly defined. The gospel as Jesus gave it, and as the apostles ministered it, is fully recorded in the New Testament, and our sufficiency will be in making it known "in every place," in its facts, commands and promises, as they did.

As we are continually reaching out into new fields we will find many persons who will not be favorable to our teaching, and some opposition will be awakened. How easy, then, to remember how Paul became all things to all men, mis-apply his words, and compromise the truth by choosing a

course that will accord with the wishes of many others, and in so doing, make our insufficiency apparent. The newer the field the more clearly ought the truth to be taught, and the fact that some are unfavorable to it should make us the more careful to "rightly divide the word of truth." We can never find greater hindrances in our work than did the first ministers of the word, yet, with what definiteness each fact was stated and each command enforced. Besides, it is the way of success. Clearness of teaching and loyalty to the New Testament have characterized our work as a people, and the most extraordinary success has been the result. May we ever carefully heed the apostolic injunction, "preach the word."

SPRAY FROM THE BREAKERS.

BY H. E. COOKE.

The Bible is composed of sixty-six books. They are a constellation of burnished orbes, revolving around Christ, the great center and sun of Redemption's planetary system. They borrow the true light of God the Father from the Son, and transmit it to the world.

The Bible is God's warranted and defended deed to an inheritance incorruptible and undefiled, to those who obey Christ.

Heaven does not reward us simply for what we do, but for what we are. If we are right, the doing will be right.

No man seeks his best interests who does not seek the kingdom of God first.

John's baptism was forward to the death of Christ. The Apostolic or Christian baptism was back to the death of Christ. The first became effectual by fact, and the latter through faith.

Love never finds a burden that it does not try to lift.

If you want to see the way that leads to God, keep the light of Christ burning in your soul.

We can only serve God acceptably through a divine precept.

The Church is God's business place; and it should be the busiest place on earth. When the church gets upon her knees, sinners will get upon their feet.

When the church comes down to duty, sinners will come up to Christ.

Christ is the body, soul, and spirit of the gospel. The Holy Spirit is the life of the gospel. The gospel is the life of Christ, and Christ the life of God.

Baptism into the name of the Father, Son, and Holy Spirit, is going by the Spirit, in Christ, back to God. The Spirit, through the gospel, takes us into Christ. Christ, through his blood takes us into (back) the Father. Ye are dead, and your life is hid with Christ in God.—Col. iii. 3.

THE CHURCH'S TRIUMPH.

T. H. BLENUS.

Age after age has passed away, mighty cities with their proud monuments and palaces have crumbled to dust, empires, kingdoms and thrones have arisen and successively followed each other into the mouldering scenes of the past. The incessant gnawing of the tooth of time has brought to destruction the polished shaft and stately tower. The crushing weight of accumulated centuries has been wheeled over the sepulchre of buried magnificence. The nations of the earth have gazed and wondered much, while the thoughtful, with concern and anxiety, have often enquired, What will become of the fabric of the church of Christ in the midst of these mighty transformations? But they have ever hailed the fact, that stone upon stone, and story upon story, the glorious building has been ever rising toward the grand and final completion.

What can Satan invent in the future that his rage and determination have not tried in the past? All his hellish powers and infernal activity have been laid under the most constant and unremitting contribution to destroy this blessed city of refuge, but in the midst of it all, like the Hebrews in the land of their enemies, the more the church has been opposed and oppressed the more rapidly has she gained strength, disseminated the seeds of saving truth and multiplied her hosts. Like the sturdy oak, with its thousand roots and branches, the more it has been disturbed and shaken by the onset of adverse winds and beating storms the deeper has its hold been, and its grasp strengthened in the hearts of the nations, until to day she lifts her stately head and promises soon to extend her ever-widening, protecting and sheltering influence over every corner of the habitable globe. She stands in the earth to-day the queen-*orb* in the constellation of nations, and, like the star of Bethlehem, points to the redemption and regeneration of the world. Who can properly estimate the blessing the church has been to this benighted world? Strike it out of existence and it would be far more disastrous to the human family than if the natural sun were eliminated from his place in the sky. Moral gloom, only faintly represented by the raven wings which hung around the land of Goshen, would be the inevitable and endless consequence. Then

"Ah, whither could we flee for aid,
When tempted, desolate, dismayed,
Or how the hosts of hell defeat
Had suffering souls no mercy-seat."

But let us "lift up the hands which hang down," and fling to the winds our needless fears, for God, who has founded the church and made it the place of his own abode, has promised, "that of her increase there shall be no end."

The danger to the church does not arise from a want of numbers, nor for a want of facilities, or divine resources. Her chief danger arises from a spirit of indifference. The giant does not lack strength for his sure defense, but he needs to exert himself upon his foes. When was it that Sampson was shorn of his power? Was it while he was contending with his enemies in a hand to hand conflict? No, this only served to make even more iron-like the muscles of his strong arms. He lost his strength while unconscious upon the lap of the deceitful Delilah. So the church may become careless, under a conscious sense of her own mighty resources, and thus, while at least partially slumbering, her foes are forging chains, with which they

hope to bind and lead her into a strange land of captivity. The battle against the church has been waging along the ages with various apparent results. Many well-fought fields have already been passed, and the strength of Zion still remains, and her munitions of war are not exhausted. Even now she seems to be "coming up out of the wilderness leaning upon the arm of her beloved, clear as the sun, fair as the moon, and terrible as an army with banners." There may be many battles yet to fight, many more victories yet to win; but in order to final conquest and glorious triumph, she must be watchful, active and diligent, exert the strength which God supplies, keep clean her beautiful garments, and overwhelming defeat will be visited on every foe. Beholding afar the final triumph of the church, a prophet of God has swept the chords of the prophetic lyre and we hear these blessed words, "The mountain of the Lord's home shall be established upon the top of the mountains, and shall be elevated above the hills, and all nations shall flow into it." We are in the midst of this grand fulfillment. There is a moving among the nations, and men and women are coming from every quarter of the globe seeking a spiritual home in the church of our Lord Jesus Christ.

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore
Till moons shall wax and wane no more."

TRAINING CONVERTS.

J. W. BOLTON.

Christ's mission upon earth was to seek and to save the lost. After finishing his earthly career, before ascending to the Father, he left a commission for the guidance of his followers, that they might continue his work. Hence the great mission of the church to-day is, to "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things, whatsoever I have commanded you (Matt. xxviii. 19, 20), *i. e.*, to lead souls to Christ and teach them to follow him.

Leading souls to Christ, then neglecting them, is one of the great hindrances to church growth to-day; hence it behooves us to help them all we can.

Their hearts are young and tender, and they are easily influenced. They have experiences before them which they are unacquainted with, and meeting with these tries their hearts and tests their faith.

They perhaps become discouraged because they cannot see in advance all the turns in the pathway of life, and need to be reminded that Christ said, "Take my yoke upon you and learn of me (Matt. xi. 29), thus teaching them that they are to learn as they go along.

About the first duty which confronts the new convert is to testify to the name of Jesus, and to what he has done for him. If the convert does not commence this promptly he will find it a harder task ever after. It may be an aid to him to talk to him privately about the matter and to encourage him. If he fails to speak voluntarily, perhaps a personal request will aid him in taking part in the meeting, but this should be done only as a last resort, and then in a kind and winning way. Teach him that testifying is not only a duty but a privilege.

The necessity of reading God's word should be urged upon each, as we are to "search the scriptures, for in them ye think ye have eternal life, and they are they that testify

of me" (John v. 30). We should urge converts to endeavor to be like Timothy, of whom Paul said, that from a child he had known the holy scriptures (II Tim. iii. 15). In order to add the Christian grace of knowledge to our lives, we must know the will of God. Converts should be aided in searching out truths and applying them to their lives. They are as new-born babes, desiring the sincere milk of the word that they may grow thereby. A good plan is to arrange a series of lessons adapted to their needs, bringing out scriptures which are specially vital to them in their early Christian life. Especially should they be given a clear view of the plan of salvation and of the first principles of the gospel.

They should be aided in giving a reason for the hope that is within them (I Peter iii. 15.)

Another important step is prayer. They should be led to believe that the Christian has a stronghold in prayer. It is a line to which we must cling if we would be kept out of the seething waters of the world. God holds his end of the line with the hand of love, and we are to cling to ours with the hand of faith, and clinging to this continually and sincerely, we shall be finally saved in God's everlasting kingdom, and be with him in his eternal home.

Secret prayer should be urged very strongly. It is in secret prayer that the Christian has his best chance to talk with God, and it is there the secret of the heart can be unfolded. It is there that we can train our minds and hearts for more public work. A certain sister said it was in secret that she learned to pray publicly. In secret prayer no one can act the hypocrite, for God knows the thoughts and intents of the heart, and he cannot be deceived.

Perhaps public prayer is harder for the convert than secret. Ofttimes he thinks that a public prayer must be just so long or just so elaborate in order to be acceptable. This is a mistaken notion. God does not want us to be known for our much speaking as were the pharisees. The simple, direct prayer of the publican was more acceptable than the self-laudatory prayer of the pharisee, standing with head and arms high in the air.

If converts are slow in taking up this line of work, get them to pray in a convert's meeting when only a few are together. Teach them that in prayer we are talking with God. In prayer we address him, thank him for past favors, and ask him for present and future blessings. In all prayer we should pray in faith—not like the old lady who prayed for a large hill to be removed from in front of her house. On arising the next morning, and looking out she saw the hill was not removed, and said, "It is just as I expected." Again we should never ask needlessly. George Muller, of England, said he always received an answer to his prayers because he never asked for anything but what he needed.

Another source of strength to the convert, is to train him in leading meetings. A timid leader can be encouraged very much by helping him to prepare an order of exercises, especially of the first part of the meeting, so that if he becomes embarrassed, he can look on his paper and see what comes next.

Personal work is another aid to the convert. If any one becomes discouraged, just set him to work helping some one else. A pastor once had a certain woman in his congregation who was very much discouraged in her Christian life; she even thought she had committed the unpardonable sin. Failing to encourage her in any other way, he told her to work for the conversion of her

daughter. She did so; and not long afterward meeting her he saw her face was all aglow, and conjecturing the reason, heard her tell what joy was in her heart because she had led her daughter to Christ. She was no longer discouraged, but became an earnest, Christian worker.

We should urge upon converts the need of an open Christian life. A man in Pennsylvania on going into the oil regions, was told that he might lose his religion. He said there was no danger. So on returning they asked him if he had lost his religion, he said, "Oh no, I didn't let them know I had any." By hiding our light under a bushel, we do no good, and may do a great deal of harm to the cause of Christ.

Converts need continual encouragement, and we are not to expect more of them than we do of the older soldiers of the cross.

We are to train them and to help them, bearing in mind Paul's words to the Galatians, "As we therefore have opportunity let us do good unto all men, especially unto them who are of the household of faith, (Galatians vi. 10).

THE MIGHTY HELPER.

M. B. RYAN.

"I have laid help upon One that is mighty."

Weary in head and heart
With burdens of the day,
Thinkest thou there is no help
Along life's rugged way?
That burdens must be borne
Unlifted to the grave,
With ne'er a voice to cheer
Nor any arm to save?

O man! where'er thou art,
O woman! look, and see
The hand of power outstretched,
Offering in love to thee
The strength thou needest now
And succor day by day,
Lightening the load of life,
And making bright the way.

O grasp the proffered hand,
And feel its thrill of power;
Then, midst life's burdens, stand
Erect, and bless the hour
That led thee to his feet
Whose touch gives victory,
Turns bitterness to joy most sweet
And griefs to minstrelsy.

THE COMMITTEE ON LITERATURE

The Committee on Literature have made some progress during the month. Catalogues and samples have been received by the members of the committee from the Christian Publishing Company. They offer the committee very reasonable discounts on their publications. We hope to hear from the other publishing houses before long. Funds are needed to start the work and the committee hope that the brethren and sisters will contribute liberally. A treasurer has not yet been appointed but we will probably announce one next month. In the meantime any contribution may be sent to the secretary who will acknowledge the receipt of the same in the CHRISTIAN. We expect to have an article on the work by Bro. W. H. Harding in our next issue. Bro. George Fullerton, our chairman, has started the fund with \$1.00. We hope the brethren and sisters will send in their contributions promptly as we are desirous of beginning the work as soon as possible.

O. B. STOCKFORD,
Secretary.

St. John, N. B.

"I am sick and tired of these border Christians, these church members who are always on the dividing line between the church and the world. First on one side and then on the other. If they are going to be followers of Christ, let them come out squarely on his side, and if they are going to be nothing but border Christians, let them stay on the other side until they get ready to identify themselves wholly with God's people." So said a good man recently. The great curse of the present age is the vast number of border Christians in our churches. They are the least useful and most unhappy people on the face of the earth. While nominally in the camp of Israel, they still long for the flesh pots of Egypt. They have a taste of religion, but not enough of it to brighten, beautify and elevate their lives. We have sometimes thought that a little decided persecution would do good among our churches, making each one "stand up for Jesus" boldly, or forcing him to go to the other side. Dear reader, are you a "border Christian"?—*Central Baptist.*

Married.

BARNES-RUSSELL.—In St. John, on September 16th, 1896, by T. F. Fotheringham, assisted by H. W. Stewart, Eustace Barnes and Jessie M. Russell, both of St. John.

GIBSON-WILSON.—In St. John, on September 23rd, 1896, by Henry W. Stewart, Robert F. Gibson and Allie M. Wilson, both of St. John.

ALLEN-CALHOUN.—In St. John, on September 23rd, 1896, by Henry W. Stewart, Abel Allen of St. John, and Annie L. Calhoun of Beaver Brook, Albert Co., N. B.

BEYEA-CRAFT.—In St. John, on September 30th, 1896, by Henry W. Stewart, John D. Beyea of French Village, Kings Co., N. B., and Estella R. Craft, of St. John.

MCARTHUR-WAYE.—At Summerside, P. E. I., on August 26th, at the residence of the bride's parents, Mr. William D. McArthur to Miss Marjorie E. Waye, youngest daughter of Robert Waye, Esq., both of Summerside, H. E. Cooke officiating.

TRACTS.

HEATHENISM, by F. E. Meighs, 8 pages.

HEATHEN CLAIMS AND CHRISTIAN DUTY, by Mrs. Isabella Bishop, 12 pages.

MISSIONS IN THE LIFE OF CHRIST, by A. McLean, 16 pages.

OUR LORD'S LAST COMMAND, by A. McLean, 12 pages.

AN APPEAL FOR WORLD WIDE EVANGELISM, 10 pages.

MISSIONS IMPERATIVE, by W. J. Lhamon, 8 pages.

Any of the above tracts can be had at one cent per copy, or fifty cents per hundred.

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