



# THE CHRISTIAN.

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

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## The Christian.

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THE June Quarterly will be held with the church at Cornwallis, N. S.

OUR church news, this month, is very gratifying. This, we think, is the largest report of additions in the Provinces given in any one month:

Leonardville, . . . . .	7 added.
Lord's Cove, . . . . .	6 "
Halifax, . . . . .	11 "
St. John, . . . . .	29 "
Milton, . . . . .	32 "
Total, . . . . .	85

We ought to thank God and take courage.

BRO. HIRAM WALLACE, so long so well and favorably known in these provinces, and who still hopes to return from California and labor here, has recently held a very successful meeting in Geyserville, ten miles from his present home in Healdsburg, Cal. We give extracts from his letter of April 7th, which we are sure will interest many who read THE CHRISTIAN: "We had before the meeting an organization of between forty and fifty members. It was considered a hard field and the faithful few thought we could never succeed as a people there. The tide, however, turned greatly in our favor, forty-three have been baptized and nearly fifty additions have been made. For nearly three weeks it was hard and rather discouraging work. At length the people began to come. One Lord's day fifteen were baptized, the next twenty, and some each Sunday since. Thirty of the additions are men (which is very remarkable for California). Only a few are as young as sixteen, none under that and most all over twenty-one years. A good many are married people.

"It is wonderful to see such a young band of people who have left the ranks of sin, some having habits that would soon have proved their ruin, now so changed and determined on a better life. The whole country around, as well as the little town, has been stirred as never before, and all things considered it has been the most remarkable meeting I have seen for a long time. . . . I am very anxious that the good work so promising may be permanently prosperous. Pray for us that the word of the Lord may have free course and be glorified. I will do what I can to make the church strong enough to locate some man. The church is very desirous that we move there, but I wish to go east—if the time ever comes when we can do so."

It is too often the case that we remember what we ought to forget, and forget what we ought to remember. Many a man

Let all has sought to excuse his neglect of some duty by saying that he forgot it; but it is questionable, whether in many cases, the excuse will hold good. At any rate if it be a matter of privilege, the excuse will not buy back the opportunity. We are more apt to forget the duties we owe to others than we are their obligations to us. If we can bring what we may regard as a duty and put it on the side of a line which brings it into the realm of privilege, we are not in much danger of letting it get beyond our notice. We keep a steadfast eye upon anything which we think is going to bring blessings to us. Let us not think then that it is a simple duty to take up a collection for home missions in May. Let all bear it mind that there is as much privilege as duty about this matter; and if we do so, we will not forget to take up the collection called for. There are many pressing calls for a large offering. Fields are white, and laborers should be sent into them that the golden grain may be gathered. Then, too, there are so many expanses of rich territory into which the good seed ought to be sown. Men must be sent out—some with the seed basket, and some with the sickle; and, that they may go out, money must come in. And money won't come in till the mind has been crowded with facts relative to the needs of the work. Bro. Hardin has been furnishing these facts in great abundance. If these can only make a rapid transit from the brain to the pocket-book, they will do their work there, and thousands of dollars will find their way into the treasury for the evangelization of this continent. It is most anxiously hoped that all our churches in Nova Scotia and New Brunswick—and Prince Edward Island, too, for that matter—will hearken to the urgent appeal of Bro. Hardin for a liberal offering on the first Sunday in May. This is a God-given opportunity to show our belief in the brotherhood of man, to show that ours are not selfish hearts, to show that we really want to see the time come, when all shall know the Lord from the least to the greatest. We pray for this. But prayers without practice are dead, as an engine without steam is powerless. Let each disciple, then, remember this call, and give to the Lord as the Lord has given. If the collection cannot be taken up May 6th, let it be done on one of the remaining Lord's days in the month. If any church should fail to take part in this work, and there be a few individuals in the church who want to contribute, let them send their personal contributions. Let all money for this fund be sent to J. H. Hardin, Y. M. C. A. Building, Cincinnati, Ohio.

Our readers will be in a thanksgiving mood when they read of the great and good work that was done among our On! Right churches during the month that has passed. Since the first of the year we have been reporting the good news that many were deciding for Christ. January showed a gratifying increase in Keswick—seventeen having confessed the Saviour. In February, there were eight added to the church in Tiverton and

six in St. John, besides two each in Westport and Halifax, and one in Lord's Cove. In March, there was an increase of seventeen more reported for Westport, and six for St. John. But in no month have we been able to report such a wide interest in our churches as for the month of April. In St. John, twenty-three have united with the church, in Milton thirty-two, in Halifax eleven, in Lord's Cove six, and in Leonardville seven. What a grand work we are privileged to tell our readers about. There has been a great spiritual quickening in these Provinces. Showers of blessings have come. But if we desire them, greater and more frequent showers are ready to fall. What has been done is but a prelude to what may be if we "advance on our knees." The work is but begun. Scouting parties have been out. Is it not time to bring up the entire force and march in solid phalanx against the foe? In no other way can we defeat and destroy him. He will not retire till he is thoroughly beaten, and he will not yield until he is completely crushed. Speak to the children of God that they go forward. We have sent out men to spy out the land. They found some giant difficulties in the way; but they bring us word that the land is rich in milk and honey. They have brought back a large cluster of grapes in proof of the fertility of the soil. The land is indeed a good land. Let us go up and take it for we are able. Let every soldier arise and gird him for the fight. Let no retreat be sounded, and let no truce be made; but let there be a redoubling of effort that there may be still greater victories.

Those whose feet stand upon the heights of fame, did not reach them by eagles' flight, but by constant toiling. Those From Glory who become Christ-like; do not to Glory. attain to the beauty of His character in a moment. A man

does not lie down at night bearing the image of Satan, and in the morning arise in the image of Christ. He may retire a worldling, and arise with the determination that by God's grace he is going to become a reflector of Christ's glory; but the glory and the determination are two very distinct things, and may be separated by many years. It is by the constant imitation of Christ that we become Christ-like. By associating with Him we become like Him. By beholding as in a glass the glory of the Lord, we are changed into the same image, not all at once, but from glory unto glory even as by the Lord—the Spirit. To be Christians ought to be the highest aim of any child of Adam, if by Christians we mean those who are from day to day going on from strength to strength in God's service, and from grace to grace in his regard. Let it be known that it is not the one who is a Christian in appearance only, that is worthy of that Holy Name, but the one who is a Christian through and through—whose Christianity takes hold of every power of the mind and body, so that all that is done is done in the name of the Lord Jesus and to the glory of God. It is greatly to be desired that those who have died to the world in form may die to it in spirit, and having been raised again, may indeed walk in newness of life, having their eyes fixed upon Jesus and their treasures in Hea-

ven, and their anchor cast within the veil. It is not alone by the number who enlist in Christ's service that we are to measure success; it is largely by the number who remain faithful to the end. Hence the importance of careful training for all who have recently become Christians. Here comes increased responsibility upon the preachers and older members of the churches. They should see that each one who has come into the fold be safely sheltered there, and be not allowed to go out, and especially not be driven out into the cold cheerless world again. Watch and pray.

**News of the Churches.**

**St. JOHN, N. B.**

The third annual meeting of the St. John branch of the Christian Endeavor union was held April 10 in Waterloo Street Free Baptist church.

In the absence of the president, Rev. H. W. Stewart, Rev. J. W. Clarke was elected to the chair. After routine, encouraging reports were read from representatives of the different societies in the city.

The following tabulated statement shows the general standing of all the societies in St. John:

Name of Society.	Active.	Associate.	Honorary.	Total.	Increase.
Germain St. Baptist.....	80	13	..	99	15
St. John Presbyterian.....	44	11	..	55	8
Union St. Congregational.....	35	18	..	53	2
Coburg St. Christian.....	84	17	3	104	23
Carleton Presbyterian.....	14	25	4	43	6
Reformed Presbyterian.....	16	15	3	34	3
Carleton Methodist.....	20	36	0	56	-8
Exmouth St. Methodist.....	85	0	0	85	10
Centenary Methodist.....	44	1	0	45	-52
Carmarthen St. Methodist.....	28	23	1	52	16
Carleton F. C. Baptist.....	38	49	4	91	1
Carleton Baptist.....	30	13	1	44	-29
St. John Presbyterian, jr.....	30	0	0	30	15
Waterloo St. F. C. Baptist.....	45	22	5	72	56
Main St. Baptist.....	45	15	0	60	60
Queen Square Methodist.....	34	2	4	40	50
St. Stephen's Presbyterian.....	36	45	0	81	81
Brussels St. Baptist.....	45	25	0	70	70
Carleton Baptist, jr.....	25	17	0	52	42
Fairville Baptist.....	23	9	0	32	32
Fairville Methodist.....	20	30	0	50	50

C. J. Morrison, secretary of the union, submitted his annual report, of which the following is a synopsis: At the annual meeting held last year in Centenary church reports were received from 13 societies, showing a membership of 460 active, 299 associate and 40 honorary, a total of 799. To-night we receive a report from 21 societies, two of which are missions, showing a membership of 827 active, 336 associate, 40 honorary, a total of 1,228. There has been an increase of 53 per cent. during the past year.

The maritime convention will be held this year in Moucton during the first week of August. The outlook for the St. John union is most favorable; the success of the past year has been very gratifying, but it is hoped that even a greater amount of success will be achieved this year.

The following are the names of the officers elected for the ensuing year: Rev. J. W. Clarke, president; J. W. Cassidy, vice president for the northern division of the city; W. O. Slipp, vice president for the west end, and Rev. James J. Gordon, vice president for the north end; C. J. Morrison, secretary; D. Hunt, treasurer.

A vote of thanks was tendered those persons who held office last year.—Sun.

The following report from the Coburg Street Society was read at the above meeting:—

St. JOHN, N. B., April 10, 1894.

To the Local Union of Christian Endeavor:

The Y. P. S. C. E. of Coburg Street Christian Church begs leave to submit the following report:

Since our last annual report we have increased our membership by the addition of two honorary, twenty-six active, and one associate members (two changing from associate to active membership).

Our enrolment now stands:

Honorary.....	3
Active.....	84
Associate.....	17

Total..... 104

We have nine committees, viz., Lookout, Prayer Meeting, Social, Sunday School, Sick Visiting, Calling, Music, Missionary and Tract.

The prayer meeting committee procured topic cards for the year, and appointed leaders for each meeting, having such appointment announced from the pulpit the Sunday previous.

The social committee fulfilled its work in introducing strangers to our members and officers.

The Sunday school committee secured upwards of fifteen scholars between our own Sunday school and the North End Mission Sunday school. Our North End Mission Sunday school enrolment (which numbered about sixty at our last annual report) now numbers one hundred and seventy-one. This committee visit those who are irregular in their attendance. They also have frequent black board lessons on temperance and missionary work.

The sick visiting committee report having made 393 calls in the past year; twenty-five of these were to the hospital. They have distributed flowers, fruit and delicacies; written letters for the sick and have taken several convalescents for short drives. At Christmas, cards and Christmas baskets were distributed among sick children.

The calling committee made a special point of calling on those who habitually attend our church, but are not church members. We think much good for the cause of Christ can be done in this line. In the past year 554 calls were made by this committee.

The music committee's work is to lead in the singing, and help in practising new hymns. We intend holding a fifteen minutes' service of song before the opening of the meetings in the future.

The missionary committee helped both our Home and Foreign Missions. They hold monthly missionary concerts the second Sunday in each month, at which an average collection of \$3, for the support of our missionary in Japan, is taken up. This committee also distributes missionary literature in our own city and to different Mission Bands in New Brunswick and Nova Scotia.

The tract committee distributed tracts among both the church members and those who are not Christians. Some were also sent to Keswick, New Brunswick, by our pastor; and religious papers were given away as well.

Submitted in C. E.,

R. A. JOHNSTON, JR.,  
Secretary.

The following officers were elected at the last meeting: President, Byron Lingley; Vice-President, Ada Emery; Treasurer, Oscar Dinsmore; Secretary, Lily Fenwick; Corresponding Secretary, Mrs. D. A. Morrison.

Bro. Stewart has resumed the Wednesday night's preaching at Silver Falls, and the Monday night's at Portland.

April 9th, the attendance at both Sunday schools was the largest yet, 159 at Coburg street and 171 at Portland.

During this month twenty-seven have been received into the church and two baptized who will be taken in next Lord's day. Twenty-three of these came forward in Bro. Lhamon meetings. One other came, but has not yet been baptized. The following from the St. John Globe in reference to Bro. Lhamon and the meeting is most appropriate.

Rev. J. H. Lhamon, who has been holding special meetings in the Coburg street Christian church, left this morning on the Monticello for Nova Scotia. To-morrow evening he is to begin a meeting in Milton, Queens County. His labors in St. John were very successful, not only when measured by the large number brought into the church, but also by the increased earnestness and consecration of those already members. Mr. Lhamon proved himself to be a scholarly gentleman and an eloquent preacher. His reputation in other parts was fully sustained here, and those who heard him are not surprised that articles from his pen appear in such magazines as the *Andover Review* and *Joseph Cook's Our Day*. A young man yet—on the sunny side of forty—his friends confidently ex-

pect to see him occupy a prominent place among the leaders of religious thought in the church of which he is a member. From Milton he goes to Toronto, having entered into a five-year engagement with the Cecil street Christian church in that city. It is to be hoped that during his vacation he may be able to spend some weeks in St. John. The many friends whom he has made among our citizens will gladly welcome him.

Our women's aid society gave \$75 to help support the meeting.

Twice since Bro. Lhamon was here has the church been so crowded that people have gone away. Two things are whispered—enlarge the house or divide the church. Some think Portland is large enough for another congregation. We have found room for a fine Sunday School over there and why not a church.

**HALIFAX, N. S.**

Since my last report from here we have seen much cause for encouragement, our congregations have steadily increased both in numbers and interest. Last Lord's day there were six added to the church, four by baptism, one reclaimed, and one from the Free Baptist. The brethren are greatly encouraged, and very hopeful. Just at the present time we are in the midst of the meetings being conducted by B. Fay Mills. The Christian church is being benefited by these meetings because we are taking advantage of the religious interest awakened, and are encouraging those in whom we are interested to attend them, and at the same time we are trying to instruct them "in the way of the Lord more perfectly." The preaching of Mr. Mills, for the greater part, is good as far as it goes. As some have said, "if he would add the second chapter of Acts, he would be a Disciple." But there are some things besides the conditions of salvation that the Disciples cannot endorse. But there is so much that is good, and his preaching is such an improvement on the theology of the day, that I am very thankful that he came to this city. He does not profess to bring people into the churches, but he does try to lead men to decide for Christ, and plainly teaches them that this means to obey Him in all things. He gives no word of encouragement for those who say they will accept Christ, and go no further. But he leaves it for the several preachers to show those who have decided for Christ what the Lord would have them to do. If the teaching on this point could be as near the truth as that of Mr. Mills as far as he goes, much more good would be done than we can now reasonably expect. But we are spreading our sails to the religious breeze, and, by the blessing of God, hope to be much strengthened in the grand work in which we are engaged.

I want now to say a word in reference to the May collection. The appeal in the last CHRISTIAN was just what was needed, and should be repeated in the coming issue. Just now this is the one thing to which we should all turn our attention, and by word and deed try to get every one to contribute something to this fund. If any have failed to read what the last CHRISTIAN has said as to the assistance the American Board gave as in these provinces last year, and what they are still doing, let them be sure and read it now. All this they are doing on the conditions that the churches in New Brunswick and Nova Scotia take one collection a year in the interest of the general work. In the kingdom of God we know no material boundaries, and our strong brethren in the United States are willing to assist us in these provinces if we are willing to help ourselves. I do sincerely hope that every church in these provinces will take this collection, and every church will be ready to do so if the preachers will bring it before them and explain the matter to them. There are many Disciples who are greatly interested in the work who are so situated that they cannot meet with the congregations; and will not be able to take part in the collections. Let such

enclose what they would give either to J. H. Hardin, Corresponding Secretary, Cincinnati, Ohio, or me, 203, Lookman Street, Halifax, and I will forward the same with the names of the giver.

One brother writes me that the brethren in his field of labor are very much interested in the work here in Halifax, and are glad of its success. Just here is our opportunity to show how much interested we are. Let it be understood that without the aid of these brethren for whose work we are asked to take these collections, we are not able to maintain the preaching of the gospel in this city, and then we can see how necessary it is for us to manifest a substantial interest. Our Home Mission Board are doing all they can to maintain the work in this city, and the brethren here are contributing liberally, but with all this, we are depending on aid from our American brethren for enough to make the work a success. And this they are willing to do on the conditions that we take this one collection and I pray that it may be one of which we shall all feel proud. I am satisfied that the cause of God will prosper just in proportion to the money we put in it.

Though my letter is already too long I can not close without mentioning a pleasant little instance in which Mrs. Ford and I were much interested, after we learned of it. The friends here not being willing to allow our double birthday to pass without some recognition, had made arrangements for a pleasant surprise for us. On returning from visiting some friends, a few evenings ago, in whose salvation we are greatly interested, I was surprised to find between thirty-five and forty of the friends gathered at the home of Brother and Sister H. L. Wallace, where we are enjoying every comfort heart can wish. However we made the best of the situation, and enjoyed some pleasant, and we trust profitable conversation, to say nothing of the nice treat provided; when the company was called to order, and in a very neat and feeling speech Bro. H. Carson presented to Mrs. Ford, on behalf of the friends, a beautiful lamp, with other smaller gifts, and to me a splendid teacher's Bible, with the sympathy and good will of all. I could only express our thanks, and thank God that we had such a lot of friends every where. E. C. FORD.

Halifax, April 23, 1894.

#### WESTPORT, N. S.

Our work here in every department is in a healthy condition. Our Sunday-school has increased wonderfully of late, under the good management and superintendancy of Bro. Thomas Hicks. Bro. H. has proved his proficiency in this work, and the interest is growing in every feature of the work.

Our mission work is growing also. The children are working under the lead of Willing Workers, conducted by Sister Carrie Payson and Sister Cooke. The Ladies' Auxiliary C. W. B. M., is doing good work. Our Y. P. S. C. E. is working splendidly. It is a great aid to the general church work.

On the evening of the 29th of March, our home was visited by a number of our friends. The house was filled to overflowing, and all hearts filled with kindness and good will. This was better understood after they had all retired, for we found ourselves \$50.00 better off than before. I cannot find words to express my appreciation of the kindness we have received at the hands of our many friends here. H. E. COOKE.

#### MILTON, N. S.

Bro. Lhamon has been with us twelve days. The meetings commenced Thursday evening. The weather was so very severe, as also on Friday evening, that a few only were present. Since then we have had a full house about every evening. Those who are acquainted with our house in Mil-

ton know what this means. We have had our house full at our annual meetings, but now we have an annual meeting crowd every night in the week. Those who come to hear Bro. Lhamon once out of curiosity, come again out of anxiety. His sermons are pointed, polished and practical. He seems to take in no one side but all sides of the plan of salvation, making Christ the centre, the source and the all in all. His labors are wonderfully blessed in the alleviation of human suffering and the elevation of man.

We have had already 32 additions, with fine prospects for more. This is a great work for so short a time. The converts are from 12 years up to 78 years of age. H. M.

#### LORD'S COVE, N. B.

Our work continues to grow. During the month of April six precious souls have been gathered into the fold here—four young men and two young ladies.

There has also been quite an awakening among the young people in the church and our meetings are better attended and participated in than at any time during my stay here.

Seventy-eight at our Bible School last Lord's day and one confession at the close of both the afternoon and evening meetings. We held special services on Thursday and Friday evenings of this week with three confessions.

During the last two weeks in March I had the pleasure of spending a part of my time with Bro. H. Minnick, of Lubec, Me., in Leonardville, where he held them a two weeks meeting which resulted in seven additions and an awakening among the members of the church.

I have heard that they have a young people's meeting now on Saturday evenings, and also that they have engaged the services of Bro. S. W. Leonard for the summer months. All this is good news; but we are not without our sorrows too, about the last of March Bro. Jas. H. Ward, one of our elders, was called upon to part with his companion of many years and lay her away to await the final roll call.

We sympathise with Bro. Ward and his family in their great affliction. She was taken down quite suddenly with pneumonia, and almost before they realized her danger her spirit had taken its flight.

Bro. A. C. Lambert, one of our faithful deacons, has been sorely afflicted for some weeks past with rheumatism, he having almost entirely lost the use of his arms and hands at times, but we hope and trust that he may speedily regain his health with the return of the beautiful May and June weather just ahead of us. It is only a few weeks since Bro. Allie and wife were called upon to part with their youngest child. It does appear sometimes as though afflictions seldom come singly. Finally brethren, pray for us that the word of the Lord may have free course and be glorified even as it is with you. R. E. STEVENS.

#### TIVERTON, N. S.

As the readers of the CHRISTIAN were informed of my illness by Bro. Murray, in his "Jottings" last month, I wish to inform them of my partial recovery, and to express my sincere thanks to my many friends for the great kindness shown to me during many weeks of suffering, and to my heavenly Father for raising me from what to those friends and my physician was thought to be a bed of death.

I was able to meet with the brethren on Lord's day, after an absence of eight weeks from the Lord's house, and hope to be able to preach the word again in the near future. Every department of our work here is moving on encouragingly, for which we thank God and take fresh courage for the future. H. A. DRYOR.

#### HANTS COUNTY, N. S.

Owing to the lateness of the spring, and, as a consequence, the very bad state of the roads, we have decided to defer the opening of the new meeting house at Nine Mile River until the third Sunday in May (20th). The arrangement will be as announced in last CHRISTIAN. We want to have as interesting and profitable a day as we can. We have had a long tedious time of bad roads. The weather has been without parallel for the time of year. I had planned some work for this month in the way of holding meetings, but I had to give up anything of that nature, and feel glad to be able to fill my regular appointments. Everybody is looking and longing for the warm sunshine and dry roads. If the sun does not shine for awhile how dull it seems to get; it really has an effect upon our spirits. So if the Sun of Righteousness does not shine in our hearts, how dull and dark we are. Have we not a little streak of sunshine somewhere—"Let your light so shine."

The churches in this county are planning on holding a co-operation meeting in West Gore on the last Lord's day in June. This meeting will have for its object the consolidation of our efforts to carry on the Master's work in these parts. There are encouraging fields of unoccupied territory that we ought to be working. One man cannot begin to do the amount of work that should be done. It is to be hoped that some brethren from Pictou will make an effort to attend this meeting, and ways and means of co-operation will be discussed. Two new meeting houses have been built in this county during the past three or four years, and another is in contemplation. What is needed is another energetic, earnest man, who is willing and able to do what he can for the spread of the gospel. One who is willing to make a sacrifice and study the interests of the work rather than the interest of his own pocket.

Some are very much interested in the work until their own interests are crossed or their pockets are threatened, and then the true man is seen. Selfishness on top. God help us all to cultivate the spirit of the Master in this as well as in all other respects. We have a great work to do in this county, and it requires a constant effort to stem the tide and advance the work in the face of all opposition. There are many earnest, God-fearing people who are exercised in their minds on this subject, who will stand by and aid every effort to do good.

In my next I will be able to tell you more about our county meeting; also give a statement in detail of the money collected for the Nine Mile River meeting house.

Speaking about the need of earnest workers, reminds me of how the most of the work has been done in this county. Who has not heard of Bro. or "Uncle" Michael Wallace? Those who know him need not be reminded of his unselfish, self-sacrificing disposition, or his son, Bro. John B., whom everybody loved and respected. Eternity will reveal the good they have done. But I must close for this month, with the hope of having a real good interesting letter for you next month. W. H. HARDING.

West Gore, Hants Co., N. S.

It was expected that Mr. F. T. Norton, of P. E. I., would have graduated this year, but he has decided to postpone his graduation on account of pressure of work. He would have been entitled to the first honor if he had not withdrawn, as his grade at the close of last term was 98 per cent., and is now a fraction over 99 per cent., the highest grade of scholarship ever attained by a student of the Bible College.—Transylvanian.

## The Christian.

ST. JOHN, N. B. . . . . MAY, 1894

## EDITORIAL.

## REASON OF THE CHRISTIAN'S HOPE.

But sanctify the Lord God in your hearts, and be ready always to give every man that asketh a reason of the hope that is in you with meekness and fear.

## REPENTANCE.

*Question.*—Do the Scriptures plainly teach us the meaning of repentance?

*Answer.*—I have no doubt they do. A command of God so essential to salvation, and so binding on all men, we would expect to be so plain that all could understand and obey it. As the time of ignorance is past, God commands all men everywhere to repent. Jesus says, "Except ye repent, ye shall all likewise perish;" and "I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth." Surely he intended all to understand it.

*Q.*—Does godly sorrow express the meaning of repentance?

*A.*—Godly sorrow refers to the past, but repentance has more to do with the future.

*Q.*—Is it an amendment of life?

*A.*—Both godly sorrow and amendment of life are connected with repentance. Godly sorrow precedes repentance, and a new life follows it, but neither of the two is repentance.

*Q.*—Does a change of mind fully express repentance?

*A.*—I think not. The mind may pass through different changes without repenting; hence a change of mind does not properly define it.

I understand it to be a change of the mind's purpose. When a man is convinced of his sins by believing that Jesus died for his sins, and that He is offering to save him, and that man determines with all his heart to forsake his sins and come to the Saviour, he *repents*. It is a *heartfelt determination to turn from sin to the service of God*. It is not even the turning, but the purpose of heart or determination to turn. Man of his own accord would never so determine. It is the goodness of God that prompts the determination, or leads to repentance. It was not until God so loved the world, that he gave his only begotten Son to save men, that he commands all men everywhere to repent, and it is only that goodness that will prevail with men.

*Q.*—Does repentance go before faith?

*A.*—Nothing pleasing to God can go before faith, for without faith it is impossible to please Him. Repentance is towards God or a coming to God. He that cometh to God must believe that He is, and that he is a rewarder of them that diligently seek Him. It is the goodness of God that leadeth to repentance; but that goodness must be believed by those who are thus led, hence the absurdity of repentance before faith. A man must believe that he is wrong, and also that he can be right before he will resolve to turn from the one to the other.

*Q.*—But repentance is mentioned in different places before faith, as "Repent and believe the gospel," &c.

*A.*—So in other places; what takes place first is the last mentioned, as "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

To illustrate, we will suppose a case, and then see how the New Testament treats repentance.

A ship in a storm is wrecked on Cavendish shore, on the north side of P. E. I., twenty-four miles west of Charlottetown, the capital. Only six men are saved. Having been instructed by their late captain, they start for Charlottetown, expecting there to be cared for. But being ignorant of the locality they take the wrong

course. They meet a man, tell their case, and ask him how far it is to the capital. He tells them, but assures them that they are going wrong, that town is east while they are going west. They seem pretty confident, and the road is pleasant, and three of them do not believe him but persist in their course. They had no change either in their *belief, purpose, or course*. But the other three believed the man, changed their purpose and turned about from west to east. Their belief and purpose were inward, and unseen by others, but their turning about was visible to all.

We will now see what is the New Testament teaching of repentance. John preached the baptism of repentance for the remission of sins. "Repent ye for the kingdom of heaven is at hand." The Messiah was soon coming to set up his reign, and John called on them as sinners to repent. Those who believed understood that John meant by repent—a determination to turn from all their sins to the service of God, and showed that determination by asking him what their sins were. The publicans asked, "What shall we do?" and he told them. The soldiers asked, "What shall we do?" He told them. Their change of mind when they believed John, and change of purpose when they resolved to turn to God, were invisible, but the action by which they turned and showed their faith and repentance, was visible to others.

*Q.*—What was that action?

*A.*—It is plain before the eyes of every reader—they were baptized. John faithfully warned them against being baptized on any other account, or for any other purpose than to bring forth good fruit. This and this alone, is the baptism of repentance.

Jesus tells us of the man who said to his son, "Go work to-day in my vineyard." He answered and said I will not, but afterward he repented and went. This son at first was so determined not to go and work in the vineyard that he gave his father's mandate a prompt refusal. But afterward he did two distinct things. 1st. He repented. 2nd. He went to work. 1st. He changed his determination or purpose of mind from wrong to right—from disobeying his father's just command to dutiful obedience. 2nd. He went to work. Going to work was not repentance, but its fruit—amendment of life. The purpose to turn was unseen by others, but the first step in the new life was visible.—(Matt. xxi. 28, 29.)

In the 16th Luke, Jesus elaborates this subject. He tells self-righteous Pharisees how God loves the lost sinner who turns from all his crimes to truth and purity and love. He says, "There is more joy over one sinner that repenteth, than over ninety and nine just persons who need no repentance." He then speaks the parable of the prodigal. This young man was so determined to live in sinful pleasures, that he gave up all the duties and endearments of home. In a far country he wasted all he had in riotous living. About to perish with hunger, he came to himself and thought of a father's wealth and servants. He considered his own sin and ruin, and on the very brink of a disgraced pauper's grave he changed his determination. This is now his purpose—I will arise and go to my father and confess my great sins against heaven and him, and plead for a servant's place. Had he so wronged a stranger he would not dare go back; but a father's love for a lost son encouraged him—his goodness led him to repent. His new purpose was unseen, but when he started to go, his father saw him a great way off, and ran and fell on his neck and kissed him. Others saw him, and there was great rejoicing over his return—more joy than over the elder son who went not astray.

In these parables, Jesus describes the joy of heaven when publicans and sinners who had left the house and worship of God repent, as well as the jealousy of Scribes and Pharisees who had not left the house.

Peter's plain preaching at Pentecost convinced the people that He whom they had lately rejected and crucified, was now made Lord and Christ at the right hand of God. They were pierced in the heart, and said, "Men and brethren, what shall we do?" The first thing Peter told them to do was to *repent*. If he meant by repent to be sorry, they did not obey him, for they *gladly* received his word. If he meant to reform their lives they did not obey, for they did not wait to reform. But if he meant to resolve with all your heart to turn to God, and be baptized in the name of Jesus Christ for the remission of sins, they did obey him by making that resolution and being baptized the same day. Their purpose others could not see, but they could see the turning act.—(Act ii. 38, 41.)

Peter again commanded those who heard him preach the death and resurrection of Christ to repent, "Repent ye, therefore, and turn again, that your sins may be blotted out," etc.—(Acts iii. 19, R. V.)

Jesus gave Peter the keys of the Kingdom of Heaven, and he made known the secret of entering that kingdom, and admitted three thousand souls in one day. He continued preaching the same blessed Saviour, and received into the Kingdom all who obeyed Him.

On the very day Jesus rose from the dead, after telling His Apostles that it behooved Christ to suffer and to rise the third day, he adds, "and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—(Luke xxiv. 46, 47.)

The Disciples regard Peter as the model preacher of the gospel, because he and he alone had the keys of the Kingdom. Also because Jesus declares that preaching of repentance and remission of sins which began at Jerusalem, was to be preached in His name among all nations. On this account they are careful to preach the same gospel, to give the same directions, and to make the same promises which began at Jerusalem. Because God commands all men everywhere to repent, they plead with men to obey that most solemn command of God, and they wish all to understand it that they might obey it.

Repentance troubles many anxious souls. They think it a sorrow for sin, and when they find that they can neither get that sorrow, nor tell how much of it is required, they are perplexed. What a glad relief it is to such to learn that God commands us to do what we are able to do. We cannot by volition control our emotions or say to our feeling come and it cometh, or to another, go and it goeth, but we can obey God when He commands us to cease to do evil, and learn and determine to do well. God gives every one whom he thus commands strength to carry out his humble resolution, but he must make the resolution for himself. Every thoughtful person who hears God's solemn command, and understands it, is making one of two resolutions—either that he will with God's help turn from his sins, or that he will for the present, at least, not turn, but hold on his course. How many are making the last resolution? and how many such may be entered into God's book of remembrance, to be read before the universe on that day when the judgment is set and the books opened!!

Although the church at Ephesus had many noble qualities, yet Jesus had somewhat against it, because it had left its first love, and he says: "Remember, therefore, from whence thou art fallen, and repent, and do the first works, etc. Repent holds the same place here as elsewhere, though addressed to those who had left their first love. Let all who have left their first love, whether it be a church or a single individual, attend to the loving command of Him who liveth and was dead, and shun the awful consequences of disobedience.—(Rev. ii. 4, 5.)

Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

We purpose, the Lord willing, in our next, to consider *The Commemorative Institutions of the New Testament.*

**Original Contributions.**

**THE ROYAL ROAD OF LIFE.**

Is. xxxv., 8-10.

This chapter is by common consent Messianic, so that when the Prophet says, "And an highway shall be there, etc.," we are led to look at once to the reign of the Messiah for a survey of the Way. It is almost startling when we turn to the history of the Apostles of Christ to find them announcing, in the very language of the prophecy, the Way. This is especially noticeable in the teaching and history of Paul. He went to Damascus with letters of authority, th. if he found any that were of "the way," he might bring them bound unto Jerusalem—Acts ix., 2. Paul and Silas proclaimed "the way" of salvation in Philippi—Acts xvi., 15. Apollos was instructed in "the way" of the Lord; and Aquilla and Pricilla expoundedun to him "the way" of God more carefully—Acts xviii., 25-26: Some of the disobedient ones at Ephesus spoke evil of "the way" before the multitude while Paul was preaching in the synagogue—Acts xix., 9. Shortly afterward, through the agitation of Demetrius, "there arose no small stir concerning the way"—Acts xix., 23 Paul declared to the Jews when making his defence, "I persecuted this 'way' unto the death"—Acts xxii., 4 And again, that he served the God of their fathers after "the way" which they called a sect—Acts xxiv., 14.

It is very evident from these declarations that in the days of Paul "the way" predicted by the Prophet was an existing fact, and that men were walking in it toward life and happiness.

The prophetic description is a glowing picture of what "the way" should be, and what it would ensure to men. It was first of all "the way of holiness." This means the way of separation. There will be many things not found there. "The unclean shall not pass over it." "No lion shall be there, nor shall any ravenous beast go up thereon." Nothing corrupt nor corrupting, neither anything hurtful or dangerous shall be there. But it shall be a plain way. "The wayfaring men, yea fools, shall not err therein." It shall be a way of freedom. "The Redeemer shall walk there." It shall be a way of ex herant joy. "And the ransomed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads" It shall be a way of victory. "They shall obtain gladness and joy, and sorrow and sighing shall flee away."

Does the "way" preached by the Apostles correspond with this description? Let us see. Paul writes to those who are in this way: "Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? and what agreement hath a temple of God with idols? For we are a temple of the living God, even as God said, I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you and be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God"—II. Cor. vi., 14-18; vii., 1.

Here is separation. This way is "the way of holiness." There is no room here for the unclean. Men must be washed before entering here. While walking here they must keep themselves pure

Here also is safety. For "who is he that will harm you if ye be zealous of that which is good—I. Pet., iii., 13. The lions and ravenous beasts are all outside of this way. As long as a man keeps in the way he is safe. This does not mean that the Christian will never have to suffer. It simply means that he shall not be harmed. "Be not afraid of them which kill the body and after that have no more that they can do." That would be a small thing to happen to the man who was in the way of life. It would but hasten his arrival at the heavenly gate. This is a plain way. "For behold your calling, brethren, how that not many arise after the flesh, not many mighty, not many noble are called; but God chose the foolish things of the world that he might put to shame them that are wise; and God chose the weak things of the world that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that he might bring to nought the things that are, that no flesh should glory before God"—I. Cor., i., 26-29. A man don't have to be six feet high and weigh one hundred and eighty pounds, and be a graduate of a university and heir to a million before he can enter this way. It is enough that he has heard God call and humbly sought cleansing at the hand of Christ. And if he keeps fast hold of the hand of Christ he will not err in all the journey,

Here, too, is freedom. "If, therefore, the son shall make you free ye shall be free indeed"—Jno. viii., 26. "But thanks be to God that whereas ye were servants of sin ye became obedient from the heart to that form of teaching wherunto ye were delivered; and being made free from sin ye became servants of righteousness"—Rom. vi., 17-18. God has "delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love, in whom we have our redemption, the forgiveness of our sins"—Col. i., 13-14. The "redeemed" walk here. Here also is joy. "For the kingdom of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit"—Rom. xiv., 17. "Rejoice in the Lord alway; again I say rejoice"—Phil. iv., 4. "Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly, with joy unspeakable and full of glory"—I. Pet. i., 8.

This is also a way of victory. We are more than conquerors through Him that loved us—Rom. viii. 37. We can come down to the end of the way with the victorious song on our lips: "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge, shall give me at that day, etc."—II. Tim. iv., 7.

The highway which Isaiah saw in vision, the Apostles preached in verity. Their proclamation of the gospel was the announcement and the summons: "This is the way, walk ye in it." It was the King's highway to which they summoned men. It was the royal road to life and salvation. We will survey it more closely in succeeding papers.

Milwaukee, Wis.

M. B. RYAN.

**FAITH.**

"Now faith is the substance of things hoped for, the evidence of things not seen."—Heb. xi. 1.

Philology has always been a much controverted science. The meaning of a single word has often given rise to heated discussions.

And this is natural. The changes constantly taking place in a living language; the great differ-

ence in the minds of men; the varied circumstances in which words are used; the motives prompting the using of them; the difficulty in accurately expressing our thoughts even in a language as rich as our own; the manner in which they are interpreted by others—all unite to make the study of words a difficult one.

The words of the Bible, the most perfectly expressed of any book, have not been free from controversy. If, however, the Bible is God's Word, there cannot be such looseness of expression as would appear from the construction placed on it by many.

In considering a word of the Bible, we should (1) study the definitions given of it, if any; (2) examine the illustrations supplied; and (3) carefully consider the connection in which they are used with all the surrounding circumstances. If we would follow out this plan in studying God's Word, I think we would not often misconstrue the meaning of a word. This plan should be adopted; more especially because certain words in our English Bible have a meaning which is contrary to the common popular use of them. With the exception of baptism, there is probably no scriptural word which has given rise to so much disquisition as that of faith. This largely arises out of the different meanings and shades of meaning attached to this word in our language.

The most common construction placed upon the word faith, is that of "belief" in the narrow sense in which that term is used, i. e. an intellectual assent to the truth of a certain statement of facts which although not positive knowledge, yet the direct evidence of which is equivalent to knowledge.

Indeed, matters of belief may sometimes be stronger than those generally included under knowledge. A person might say that he had knowledge of a certain fact that occurred under his observation, and yet he might through excitement or otherwise, have been mistaken about it. The same person may believe that there is such a country as England, and such a person as the Queen of England, although he has never been in that country, nor seen the Queen. Here the person could be mistaken about that which he claimed to have knowledge about, but he could not possibly be mistaken in his belief.

Now, true faith, to my mind, consists in a reliance in something which is not only beyond our knowledge, but beyond its equivalent, a belief in something we have not seen but which appeals to our reason also; and if this is so, the above illustration is not a good example of faith; the existence of England being not only established by direct evidence, but being such fact is as much within our comprehension as the existence of our own country also.

Scriptural faith, as I understand it, is the reliance we place in the truths revealed to us by God through His Word, which we cannot comprehend, weigh the result of, or see the necessity for, but which we accept solely because found there; and a trusting or acting upon such belief.

Without the acting upon such belief, faith is not made perfect (James ii. 22). But I do not wish to discuss that aspect of the word just now, but will confine myself to faith, theoretically speaking.

Let us examine briefly the verse that I have chosen as a text for this article, "Now faith is the substance (assurance, R. V.) of things hoped for." The assurance here referred to is not a conclusion drawn from certain events that is at least as the natural outcome of such events, but grows entirely out of the express promises of Christ and His Apostles. The assurance here is of something hoped for. The Apostle Paul asks why a man hopeth for that which he seeth. This undoubtedly refers as much to intellectual as to literal sight. We are expressly told with reference to the future, that we cannot understand what the Lord has prepared for us, but we trust him, and this is the future aspect of faith.

The second portion of the definition brings out even more strongly the thought which I wish to emphasize. Faith, the Apostle continues, "is the evidence (proof R V) of things not seen"—or as he states it in another place, contra distinguishing it from sight, "we walk by faith and not by sight." The 'evidence' or 'proof' here referred to, clearly means an external demonstration and not a conclusion arrived at as a result of some act or acts apart from any other assurance. From the examples given in this very chapter, we can see that the reason of man would have led him in an almost opposite direction to that commanded by God. A close study of these illustrations will give us a grand insight to the meaning of the word.

It seems to be very clear from this definition, and the examples given of it, that faith is some thing more than a mere belief in what we can comprehend.

Let us now take up the great fact in which we are required to have faith, the great truth that Christ is the Son of the living God. Who really disbelieves this fact? The devils believe. The death-bed of the infidel and the skeptic very often prove that their avowed disbelief has been a mere farce. This is a matter of history, more firmly established than any other, and cannot well be disbelieved. But is such belief faith? Most certainly not.

Some one may ask, How is it that persons who believe the great central fact of the gospel, will not accept without hesitancy the sayings of our Lord? Does not such believe imply a trusting in Him for everything? It is hard, certainly, to give a reason for this anomaly, but is such not the case? Putting the infidel out of the question, do we not all stop at times in our Christian journey, and while still professing to have faith in God, doubt something he has said, because it appears to be so contrary to our reason. Have you not met persons who would be highly indignant at you if you told them that they had not perfect faith in Christ, yet who would tell you in almost the same breath, that they have not obeyed a certain commandment because they could not see the necessity or reason for it. Now it appears to me, that in cases like these, we have absolutely no faith. Our belief stops just where our faith should begin.

What do we merit by trusting the Lord just so far as we understand Him? Do we not often trust our fellow man as far?

But although I affirm that we have not direct evidence, nor can we comprehend those facts on which our faith is built, I hope that no one will misunderstand me. We have the firmest ground possible for our faith. The Lord has left us overwhelming proof by the matchless life He lived—the miracles He wrought—and through His resurrection that He is Divine—that His Word is Truth—and that it is impossible for Him to lie. There is nothing so well established as the inspiration of the Scriptures; and they being inspired, we must accept them in their entirety. It is one of the proofs of their inspiration that there is something in them above the mind of man; and the fact that there is, should strengthen our belief in them rather than weaken it.

I am glad to know that the Disciples of Christ have always urged the necessity of adding works to their faith in theory; but I think we might profitably consider what it, faith, is in theory also. Not only the skeptic, among whom I think we may rank the champions of higher criticism, but even Christians appear to be wandering from the paths of true faith in this liberal age. Only the other day, a professing Christian told me that he thought that "hell" would soon be taken out of the Bible, because he could not see how God would be so unmerciful as to punish so severely. Let us who profess to take the Bible, the whole Bible, and nothing but the Bible, steadily resist all effort to discredit it,

and give heed to the words of Jude, to "contend earnestly for the faith once delivered to the saints."

O. B. STOCKFORD.

FROM W. J. LHAMON.

The village of Milton is a romantic little world within itself. What strikes an evangelist first and hardest, of course excepting the intensely interesting trip from Bridgewater, half walking, half sleighing, with a blinding snow-storm the last ten miles of the way for variety and life-spice—what strikes one hardest is Bro. Murray and his hospitable home. All the readers of the CHRISTIAN know him, and so they know how I was taken in by him. His whole-souled hospitality and good humor are in perfect keeping with his endless tact and good sense. One does not wonder that he should wear twenty years with a church, and never so much as yet threadbare.

After this, one is impressed by the good-will and harmony of the church members of Milton and their organization for efficient work. All hands were ready, and spite of stress of weather, the large auditorium filled up, and the work goes grandly on. There's a host of saintly souls in the church in Milton; but like other churches in the Provinces, they tell you that many of their choicest spirits have moved away to the States, or to the larger cities of their own lands.

The Liverpool river is a source of constant delight to me. The geography of Nova Scotia doesn't warrant one in looking for such a noble stream. The American is quite too apt to imagine that his own land has a monopoly on the possibility and the reality of bigness and beauty, but for one I am convinced that Nova Scotia rivals America in the bigness of her boulders, and in the beauty, if not the bigness of her rivers. When one expresses his surprise at this river, and asks where it comes from, they tell you it is the outlet of "a number of great lakes." "Great lakes!" you exclaim. "You can't have great lakes here. Why, you could put half of Nova Scotia into Georgian Bay, the left hand pocket of Lake Huron, and the other half into Saginaw Bay, its right hand pocket." But here comes the Liverpool river, bringing its rafts of logs, and turning its many mills, and putting cash into the pockets of the people, spite of all one's boasting about his own big things.

The church in Sumnerville, twelve miles from Milton, has been built up within the last four years by the efforts of Bro. Murray. Once a month he drives to this point on Sunday afternoons, and preaches, and once a fortnight between Sundays. An earnest band of Christians has been gathered together thus, and they have built a tasty little house, and paid for it. The work, all in all, is quite comparable to the Silver Falls work near St. John; a work, by the way, due like this to the extra preaching and patient effort of Bro. Stewart and his right hand helpers.

Milton is practically a sea-port, being a suburb of Liverpool, where there is a good harbor. Our congregation here is the leading one of the place, and one of the strongest in these eastern provinces. This fortnight of work with the Milton church has been a great delight to me, and the Lord's blessing visibly attends us in it.

W. J. LHAMON.

Milton, N. S., April 24, 1894.

HALIFAX BUILDING FUND.

Previously acknowledged, . . . . .	\$1,510 36
Billtown, N. S.—	
Abraham Bligh, . . . . .	5 00
Halifax, N. S.—	
Sister Sarah Wisdom, . . . . .	4 00
Cumberland Co., N. S.—	
Sister Annie F. Stevens, . . . . .	5 00
	\$1,524 36

HENRY CARSON,

Halifax N. S., April 25rd, 1894.

Treasurer.

Selected.

DENOMINATIONAL PUBLISHING.

Much as people boast of their denominations and denominational peculiarities, yet when they come to do business, they find it convenient to omit the names and titles of which they boast. The religious publishing house of one great denomination, perhaps the largest in the country, strikes off the denominational name of their publishing house from the title-pages of their books, substituting for it the names of their agents, as if they were simply private individuals.

This method is criticised by persons not familiar with business, but it is stoutly defended by those who are better informed. They are anxious that their own denomination shall fully patronize their own issues, and they induce them to do this. But then they seek to make a market for their wares outside of their own denomination. They publish valuable books, which are used in various institutions not under their own patronage or control. Their periodicals are scattered among all denominations, and they argue that the larger portion of this trade would be lost if the proper imprint of their publishing concern were placed upon their books. Consequently they sacrifice the denominational imprint, and send their books out simply upon their own merits, without the prestige of their denominational publishing house.

Doubtless the reasoning is sound, and the facts are as stated. And it is a curious comment on the actual state of things, to say that a good book will be rejected if it bears the name of the denominational concern which actually publishes it, but will be received and used if that name is struck off. Is there not a deeper lesson here? Is it not time to go deeper into this question, and learn to drop these sectarian names which occasion so much prejudice and division, and exalt that one name which is above every name, and thus let God be glorified, while man lies in the dust at His feet?—"Christian," Boston.

Home Mission Notes.

Remember the May Collection, and send Bro. Hardin such a sum as will cause him to rejoice.

Last month we introduced the Sunday-school in Halifax to this column; this month we take pleasure in introducing the Mission Band in Sumnerville. They are to give half to Home and half to Foreign. At their first meeting, a small number was present, but they got a good collection. We wish all the Sunday-schools and Bands in Nova Scotia and New Brunswick would become interested and contribute to this fund.

Bro. Northcutt, May 1st, goes to Washington State for some months to work among the weak churches. Our prayers will go with him, and we look for success. He held two short meetings in St. Louis, at which over 100 were added to the churches. He is now finishing the third meeting there.

We are sorry to announce that Bro. Hope cannot come and do the work of an evangelist in this field.

We don't know the reason of this change in his plans, but what we have heard of Bro. Hope, we believe he has a good reason, caused no doubt, by circumstances over which he has no control.

We shall try once more.

Bro. Rowlison, who pleased us so much during his visit here last year, will preach for the Halifax church during July and August, and if arrangements can be made, will conduct a Bible School, assisted by a talented young brother from Harvard College. This will be a good chance for those who

want help in this way to get it reasonable. It also ought to be of great value to the church in Halifax.

We are glad to report eleven additions in Halifax this month; it shows what can be done when we concentrate our efforts. We rejoice over Bro. Ford's work there.

We have to thank Bro. Lhamon for going to Milton and working so hard to strengthen the church.

Our last report says thirty-two have come out in the meeting. This is grand; and we thank the Lord for the increase. Bro. Murray is elated, and we all should be glad.

We are planning to send Bro. Stewart to Keswick soon. We feel sure he will bring back a good report. The Disciples there have kept up the prayer-meetings and Sunday-school, and are raising money towards building a house of worship.

Brethren, will you not help on the Home Mission Fund. You should help us carry on the work. We can get some of our best preachers now if you will give us the funds.

RECEIPTS.

Previously acknowledged, .....	\$377 84
Summerville—	
Mission Band, .....	1 00
Milton—	
Per Miss A. A. Collie, .....	3 00
St. John Mission Band—	
Per Miss Bertha W. Barnes, .....	3 45
Taunton, Mass—	
Miss Isabell Dewar, .....	50
Halifax—	
Per E. C. Ford, .....	25 00
	\$410 79

J. S. FLAGLOR,  
Secretary.

Post Office, St. John.

Foreign Missions.

Maritime C. W. B. M.

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

JAPAN LETTER.

T. KIO, Feb. 25th, 1894.

C. W. B. M. of Ontario and Maritime Provinces :

DEAR SISTERS—The report for this month does not differ materially from those of past months. The attendance of the Sunday-school in connection with the charity school has increased to about an average of seventy; that of the one held in our own home is becoming very encouraging. We have twenty pupils now. Of course, how long the priests will allow it to remain so I cannot tell.

My meeting for women on Wednesday afternoon is most encouraging. The women seem to take more interest in the story of the cross, and come regularly. We had eight at our last meeting. That may not seem to you a great number, yet we think if we can get as many as two, we are doing well, so strong is the feeling against foreigners and Christianity.

My new Bible-woman has taken hold of the work in a wonderful way. Have hopes she may be as good as the last one. All the rest of my time is taken up with my studies and English classes. We thought when the girls went we should have a little leisure, but we seem to be busier than ever.

Am hoping that you in America are not feeling the financial crisis as much as we are here. The Boards in America find it impossible to send out sufficient funds for the work, and most of the missionaries have their salaries reduced. We are praying that better times may come, or the work must be stopped. The native helpers are willingly doing their best on reduced stipends. "The earth is the Lord's and the fulness thereof."

Your sister in the work,

MARY M. RIOCH.

Children's Work.

(Address all communications to Mrs. D. A. Morrison, 26  
Dorchester Street, St. John, N. B.)

Two new Bands to report this month—one at Summerville, Queens Co., N. S., and one at Greenmount, P. E. I. This is, as far as I know, the first children's band organized on P. E. Island, and we rejoiced to welcome the girls and boys of the Island among our workers. They call themselves the "Golden Circle" Band, and each member wears a badge—a tiny bow of gold-colored ribbon. May they reap a golden harvest as the result of their labors. The Summerville Band was organized by the members of the missionary committee of their Y. P. S. C. E. Haven't we other Christian Endeavor societies who will follow their example? The Halifax Band reports some new members. I hope they will continue to grow in numbers, as well as in usefulness.

I received a letter from the little secretary of the West Gore Band. They report about twenty-eight members, and what is better still, they all attend regularly and have some part to take in the meetings. He says: "Although we have a nice Band now, we expect a better one when summer time comes." Good! If you expect a better Band, and work to make it better, you will not be disappointed.

Our "Wide Awake" Band, St. John, started a circular letter among the Bands this week, and we hope to have it come back to us before long freighted with words of encouragement, reports of good work done and increasing memberships. We determined last month to earn our offerings for our Band, and the plan has worked admirably. Last meeting we took up the largest collection yet taken—one little girl earned \$1.25. All seem very anxious to give something they have worked for. I think the plan a splendid one. The girls and boys realize better what giving means, when they work to obtain what they want to give.

I haven't heard from all the bands as to their opinion about adopting a badge. I have been looking around for a suitable one, but it seems hard to decide upon something that will be durable and at the same time cheap. Can any of the leaders suggest something? They have a pin-badge in the States—it costs twenty-five cents, which is rather expensive. I think.

Your loving friend,

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

RECEIPTS.

Previously acknowledged, .....	\$182 43
Maitland, Hants Co —	
Mrs. D. S. McDougall, .....	2 00
St. John Sunday School, .....	5 00
" Woman's Aid, .....	1 75
Total, .....	\$191 18

CHILDREN'S WORK.

Previously acknowledged, .....	\$36 50
Westport—	
Willing Workers, .....	3 00
Wide Awake Band, St. John, .....	2 55
Total, .....	\$42 05

SUSIE B. FORD, Treasurer,  
No. 1 Belle Aire Terrace,  
Halifax, N. S.

GULLIVER'S COVE BUILDING FUND.

RECEIPTS.

Previously acknowledged, .....	\$212 42
Mrs. C. DeVoe, Boston, .....	1 00
Total, .....	\$213 42

We are still \$89.00 short in paying for this house. At the present rate of receipts it will take fourteen years and ten months to raise the principal, not counting interest, which we are now paying at eight per cent. Brethren, help us out of this difficulty and God will reward you.

H. A. DEVOE,  
Treasurer.

Married.

WOOD-MCCALLUM.—At Charlottetown, April 19th, 1894, by O. B. Emery, William Wood Esq., of Mount Herbert, and Miss Margaret Jane McCallum, of Southport, both in Lot 48, Queen's County, P. E. Island.

CAMMIE-RICHARDSON.—At the residence of the bride's parents, Richardsonville, Deer Island, on the evening of April 4th, by R. E. Stevens, John W. Cammie of Boca-bec, to Miss Nettie Richardson.

BARKER-CHRISTIE.—In St. John, on April 11th, 1894, by Henry W. Stewart, Henry W. Barker and Rachel ("Rae") R. Christie, both of this city.

BUCKMAN-STIRK.—At Tiverton, N. S., February 7th, by H. A. Devoe, Mr. Roland Buckman to Miss Caroline Stirk, all of Tiverton.

OUTHOUSE-BLACKFORD.—At Tiverton, N. S., March 24th, by H. A. Devoe, Mr. Lyman Outhouse to Carrie, daughter of the late Henry A. Blackford Esq., all of Tiverton.

OUTHOUSE-BUCKMAN.—At Tiverton, N. S., April 11th, by H. A. Devoe, Mr. Frederick Outhouse to Alydia L. youngest daughter of George Buckman Esq., all of Tiverton.

MORRISON-SQUAREBRIGS.—By D. Crawford, on the 5th of April, at the house of Mrs. George McKay, the bride's mother, at Cavendish Road, P. E. I., Mr. James A. Morrison to Miss Georgie Squarebrigs, both of Summerville, P. E. I.

Died.

MCGREGOR.—At the home of her son-in-law, Brother James Dickieson, New Glasgow, on the 15th of April, at the age of 72 years, Elizabeth, relict of the late Alexander McGregor of Lot 48. Sister McGregor gave herself to the Saviour over fifty years ago and joined the church of Christ at Lot 48 where she lived until Bro. McGregor's death, some ten years ago. Having children living at New Glasgow she came and made her home with her daughter Sister Maggie Dickieson till her death. She was ready always to give to any one who asked, a reason of her hope, with meekness and fear. That hope she held fast as an anchor of the soul, and we rejoice to say that her path seemed to be like the shining light that shines more and more until the perfect day. She was the mother of a large family, several of whom preceded her to the spirit land. Some of her children are in the United States, one is in Australia and four are married and live in New Glasgow who affectionately mourn the loss of a very kind and dutiful mother.

OUTHOUSE.—At Tiverton, N. S., April 17th, after an illness of many months, borne with patience and resignation to the Divine will, Arthur W. Outhouse, aged 27 years, son of Capt. Amos H. Outhouse, leaving an affectionate wife and two small children to mourn their sad loss. May the God of the widow and the fatherless guide them to His praise on earth until the time shall have come to crown them with glory in a better world.—H. A. D.

MANZA.—At Southville, Digby Co., April 12th, Elizabeth, beloved wife of Mr. Charles Manza, in the 42nd year of her age. Sister Manza was a consistent member of the Baptist church. A woman of strong practical faith in Christ, and confidence in the promise of immortality through his resurrection. She suffered much, but bore it all cheerfully. Not a murmur; but an unconditional surrender to the will of God. The funeral was conducted by the writer, and the sermon preached from the words, "And thou shalt be missed; because thy seat will be empty."—1 Sam. xx. 18. H. E. COOKE.

EDGERLEY.—Bro. Gilman D. K. Edgerley died in West Princeton, Maine, March 2nd, 1894, aged 68 years. Bro. Edgerley was baptized August 6th, 1865, by Elder A. W. Ridecut. He was a man of generous heart, of strong convictions, a diligent reader of the Bible, and an independent thinker. He was one of the original members of the Church of Christ in Princeton, when to be a Disciple of Christ was to bear the pity of friends and the reproaches of neighbours. When he became a Christian he established family worship, and maintained it through all the changes of passing years, until the day of his death. His last days were days of suffering, but he met death calmly and with unshaken faith in Christ. He leaves a wife and eight children to mourn his death. They have the sympathy of the entire community. May the Lord comfort them and keep them in His tender care.

W. THORNTON.

BROWN.—In Portland, Me., March 15th, Esther May, daughter of Brother and Sister William Brown, of South Lake, P. E. I., departed this life in the 23rd year of her age. She was baptized by Bro. W. H. Harding, uniting with the Church in her Island home and came to Portland, living with her two brothers, and worshipping with the Church of Christ in this city. She was taken sick but was not considered dangerous until a short time before her death. When the doctor told her she could live but a short time she received it calmly, saying she was prepared to go, that she would like to live for the sake of her dear mother, but all was well. She retained her consciousness to the very last, giving directions about her burial, sending words to mother and father and friends in her Island home, giving the weeping ones around her dying bed exhortation to faithfulness, and exhorted her youngest brother who is not a professed Christian, to prepare to meet her in heaven, and after a few short breathings her happy spirit took its flight carried by angels into paradise there to be in joyful waiting to receive a crown of glory when all God's children get home. "Let me die the death of the righteous and let my last hours be like theirs." I went with the remains to her home on the Island and there surrounded by weeping relatives and friends the remains were laid away in their last resting place until Jesus calls her up to meet Him in clouds to ever be with Him. May her last dying words "prepare to meet me in heaven" be remembered by us. Although dead she still speaks. May her words be heeded by those that heard, is my daily prayer. W. MURRAY.



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GEORGE BOWERS, Westport, N. S.  
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GEORGE LEONARD, Leonardville, Deer Island, N. B.  
FORESTER McPHEE, West Gore, Hants Co., N. S.  
JOHN W. WALLACE, Shubenacadie, " "  
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More names will be added as they are appointed

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